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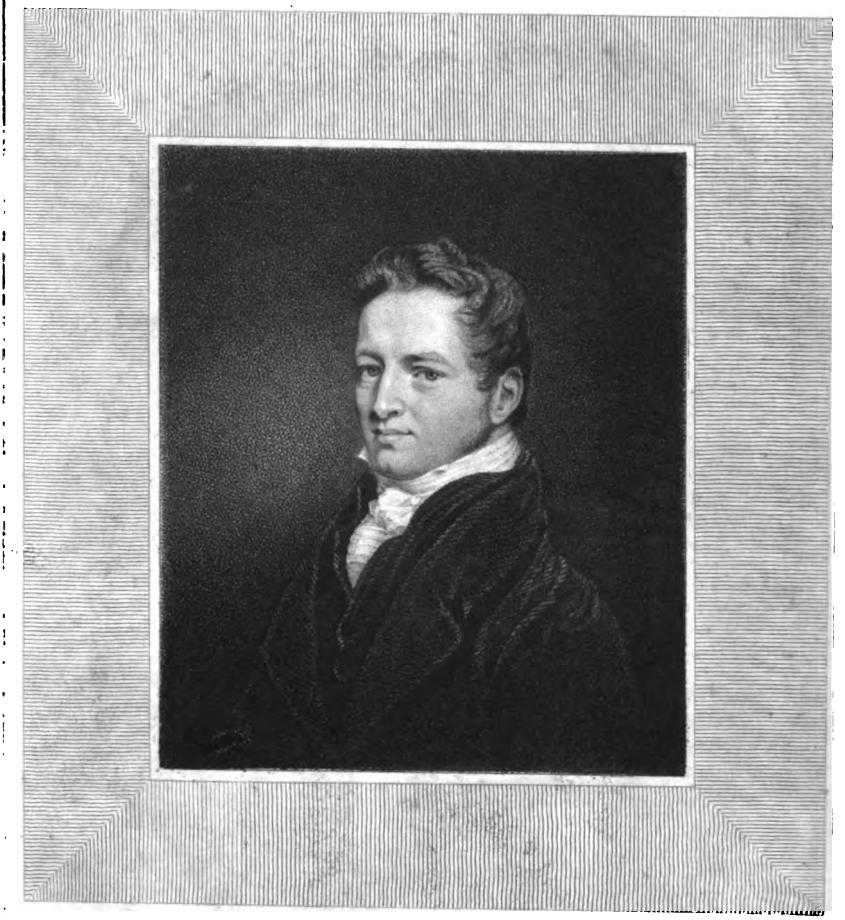

THE REVᴰ T. B. BROADBENT, A.M.

Engraved by J. Thomson. from a Miniature by J. Parmley.

Published as the Act directs by Hunter & Cᵒ Jan ʸ 1818

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THE

MONTHLY REPOSITORY

OF

THEOLOGY

AND

GENERAL LITERATURE.

JANUARY TO DECEMBER

1818.

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VOLUME XIII.

HACKNEY:

Printed for the Editor, by George Smallfield.

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THE

MONTHLY REPOSITORY

OF

THEOLOGY

AND

GENERAL LITERATURE.

Period.
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1818

——— POPULUMQUE FALSIS
DEDOCET UTI
VOCIBUS. *Hor.*

"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names;—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between shewy language and sound sense; to warn him not to pay himself with words; to shew him, that what may tickle the ear or dazzle the imagination, will not always inform the judgment;—to dispose him rather to fast on ignorance than to feed himself with error."

Fragment on Government.

JANUARY TO DECEMBER INCLUSIVE.

1818.

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PREFACE.

WE cannot close this Volume of the Monthly Repository without returning our thanks to the Friends of Truth and Free Inquiry, for the very liberal support which we have received from them during the past year. They have answered our appeal to their kindness with a readiness and cordiality which have established a lasting claim upon our gratitude, and which will impel us to study to render our work still more deserving of their patronage.

It is the Editor's first wish to render the Monthly Repository a complete *Register of Facts*, relating to the progress of public opinion and feeling, and to the great cause of Truth, Humanity and Freedom. By this means, the successive numbers of the work will not only gratify monthly curiosity, but also, as they gather into volumes, become a valuable deposit of information for after-times. In this view, he earnestly invites communications in the province of literary and religious history and biography.

On looking over the present Volume the reader will be gratified to observe so many proofs of the growth of liberal feelings and the extension of rational principles. We shall enter upon a new Volume with the confident expectation that these will multiply every year, and with the humble hope that this work may be instrumental in the promotion of moral, civil and religious Reformation, in which are involved the best interests of individuals and of communities, whether secular or spiritual.

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THE

Monthly Repository.

No. CXLV.] JANUARY, 1818. [Vol. XIII.

BIOGRAPHY.

Memoir of the late Rev. T. B. Broadbent, M. A. By the Rev. T. Belsham.

[Extracted, by permission, from the Funeral Sermon, preached at Essex Street Chapel, November 9, 1817.]

THE late Rev. THOMAS BROADBENT, who was well known to most of the congregations of our denomination in the metropolis and its vicinity, as a young minister of great promise, and who lived in habits of endearing intercourse and intimate friendship with many who now hear me, was suddenly cut off, in the midst of life and health and vigour, by a very awful visitation of Providence a fortnight ago, at his father's house.*

On the first Sunday in this month he delivered a very affecting discourse in his father's pulpit, in which he delineated the character of a vicious youth, the slave of bad habits and criminal passions, who, in the prime of life, ruins his constitution, destroys his health, his reputation and his peace, and falls an early victim to his follies and his crimes. His feelings were greatly moved while he was preaching; and the discourse made a very deep impression upon his hearers. The week following he composed another discourse, in which he portrayed the opposite character, and described the honour and happiness of a virtuous youth both in life and death. Before he finished his composition he heard of the decease of the illustrious Princess; and under a strong impression of that calamitous event, he concluded his discourse with some reflections suitable to the melancholy occasion. He finished the whole at twelve o'clock on Saturday night, the 9th instant, when he retired to rest in his usual health and spirits, intending to deliver it the next afternoon. But Providence in its mysterious wisdom ordered otherwise. At four o'clock in the morning he was seized with a fit which the physicians pronounced to be apoplexy; and notwithstanding the best medical aid which could be procured, at six he ceased to be an inhabitant of this world.*

The sudden removal of an amiable and exemplary young man is at all times a very affecting event. But in this case there were many circumstances of peculiar aggravation. He was the only child of a pious and indulgent father, who had taken great pains to give him a virtuous and liberal education: he was just come into possession of a handsome property: he had a reasonable prospect of being soon settled with some respectable society in the exercise of that sacred profession which was the object of his own free and voluntary choice; for the duties of which he had made long and diligent preparation, to the objects of which his whole soul was devoted, and in the right discharge of which, it was his earnest desire and his fixed resolution to have employed his life. And this pleasing prospect was crowned with the flattering expectation of speedily forming a nearer and tenderer connexion which was the summit of his earthly wishes, and which promised all the happiness which human life has to bestow. Upon this fair and beautiful scene the curtain of death has suddenly fallen, and all its promised glories are now enveloped in the thick darkness of the tomb.

The incidents of the life of this amiable young person were few,

* At Latchford, in Cheshire, within a mile of Warrington.

* His father, who slept in the adjoining chamber, being awakened by an unusual noise, hastened to his son's apartment, where he found him in a state of total insensibility, in which he continued till he expired.

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though his virtues were many. He was born at Warrington in the year 1793, and had the misfortune to lose an excellent mother when he was too young to be sensible of her loss. He received the first rudiments of a liberal education under his worthy father; and afterwards he passed some time under the tuition of a learned clergyman at Manchester, who was equally distinguished for his attainments in classical literature and for his skill in communicating instruction. When he had finished his school education, conformably to the express desire of his maternal grandfather, who had conducted, with great ability and success, a considerable manufactory in the vicinity of Sheffield, he, for a short time, made trial of a secular employment; but he soon found that it did not suit him. He had contracted a taste for literature, and an earnest desire of being useful in the Christian ministry; in consequence of which, with the full concurrence of his pious father, who highly approved though he would not influence his choice, he bade adieu to secular business, and entered as a student at the university of Glasgow. Here he passed through the routine of academical studies with a degree of regularity, assiduity and success, which secured the marked approbation of the professors, while his amiable manners and exemplary virtues won the esteem and affection of his associates. He was graced with many academical prizes, and particularly on account of his proficiency in Greek literature, and he graduated with distinguished credit. *

When he left the university he resided for some time at home, where he pursued his theological studies under his father's eye. And three years ago he came up to London in expectation of deriving peculiar advantage in the line of his profession, from the assistance and advice of friends, from access to libraries, and from the opportunities he would enjoy of attending the public services of eminent and approved ministers of different denominations.

During his residence in London, which continued for the greater part of the last three winters, he preached for some time with great acceptance to a highly respectable congregation at Westminster, which was then vacant; and afterwards occasionally in other places. For two years he assisted in the classical education of some young men who were candidates for the Christian ministry; and of this department he performed the duties with such diligence, skill and success, as to secure not only the affection and gratitude of his pupils, together with the high approbation of his learned colleagues, and the managers and supporters of the Institution. * At the same time he was far from neglecting the main objects of his residence in London. He read and thought and studied, with great application. Nor ought it to be concealed, that the last edition of the Improved Version of the New Testament is greatly indebted for its correctness to the pains which were bestowed upon it by this learned and meritorious young man, in collating its various readings with those of the second edition of Griesbach's Greek Testament, and reducing the text to as exact a conformity as might be with the text of that celebrated scholar. †

While he resided in London he formed a very extensive acquaintance with persons of different persuasions,

* The Rev. T. B. Broadbent was born March 17, 1793: he entered at Glasgow November 1809, and took his Master's degree, April 1813, having received a prize in every *Gown* class, and in the Greek class, the first.

* The Unitarian Academy, under the able direction of the Rev. Robert Aspland, assisted at that time by the late ingenious and Rev. Jeremiah Joyce.

† It would be ungrateful not to mention that the principal object of Mr. T. Broadbent's visit to London, last winter, was to assist the writer of this discourse in transcribing, from short hand, his Commentary on Paul's Epistles, with a view to future publication, if that should be judged expedient. It may gratify the curiosity of some worthy friends who are pleased to interest themselves in the subject, to be informed, that Mr. T. Broadbent transcribed the two Epistles to the Corinthians, the first Epistle to Timothy, and the Epistle to Titus. All the Epistles written from Rome, including that to the Hebrews, have been in readiness for the press some years ago. The Epistle to the Romans is still in hand, and the author is proceeding with it, amidst numerous avocations, as fast as he is able.

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and with some whose religious sentiments were very much at variance with his own: and such were his conciliatory and engaging manners that every acquaintance became a friend. And though he never concealed his religious principles, but avowed them upon every proper occasion in the most open manner, and defended them with great animation, yet such was the goodness of his heart and the courtesy of his behaviour that he never gave offence: nor did a difference in religious speculations ever create the least shyness in social intercourse. His youthful appearance sometimes excited a prejudice against him: but this soon wore off with those who had opportunities of conversing freely with him; for with a youthful countenance he possessed a manly understanding and a matured judgment.

His morals were perfectly correct, and his virtue unsullied with a stain. With all the gaiety of his heart and the vivacity of his manner, no expression bordering upon indecency, indelicacy or profaneness, ever escaped from his lips. His regard to truth and honour was stern and inviolable: nor could he restrain his indignation when he saw what he conceived to be the least approach to an infringement of these sacred principles in any who called themselves his friends. And upon such occasions as these, as well as upon any other when he thought it necessary, he would administer rebuke with a gravity and dignity which were highly impressive and generally efficacious.

The virtues of his character were founded upon the piety of his principles. His faith in the Divine existence was the result of rational conviction, and it was firm and unwavering. His conceptions of the Divine character and government were just and sublime, encouraging and practical. They produced in his mind an habitual awe of the Divine Majesty, which was apparent in the deep solemnity of his public addresses to the Supreme Being. He had thought much upon the subject of the Christian religion. He had studied the evidences of divine revelation, both external and internal, with great attention. He understood them completely; and with the most deliberate and unhesitating conviction, he submitted to Jesus as his Master, and bowed to his authority as a teacher sent from God to reveal the doctrine of eternal life.

He had paid uncommon attention to the great controversy of the age concerning the person of Christ: and after very serious and diligent inquiry he attained a clear conviction of the simple humanity of Jesus Christ. But while he regarded him, in respect to his nature, as in all respects like unto his brethren, he at the same time viewed his character with the profoundest reverence and veneration as the greatest of the prophets of God. It was also his wish, to the best of his abilities, by calm reasoning and gentle persuasion, to contribute his part towards reclaiming the Christian world from the gross errors in which it has been so long involved upon this and other important subjects. But though opposition to antichristian errors is an important duty, it did not, in the judgment of this estimable young man, constitute the whole or even the principal part of the work of a Christian minister. He regarded the doctrine of Christ chiefly as a practical principle; as the great message of God to man enforcing the practice of universal virtue by the awful sanctions of a life to come. As such he felt it in his own mind; and as such it was his desire to inculcate and urge it upon those who might attend upon his ministry. This he plainly evinced by the last discourses which he composed for the pulpit; both of which will, I trust, be shortly communicated to the public. And it was the great object of his virtuous ambition to devote his best powers through life to this important service.

Thus eminently qualified beyond the common lot of his brethren for distinguished usefulness, it was in his heart to build a house to the name of his God: and he did well that it was in his heart. It was his wish to be useful in the church of Christ; to instruct his fellow-mortals in truth, in piety and in virtue. And it was an honourable design; as acceptable in the sight of him to whom the heart was known, and the life was devoted, as if the offer had been accepted, and the desire fulfilled to its utmost extent.

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He did well that it was in his heart, and in proportion to his generous zeal will be his ultimate reward.

We cannot refrain from extracting also the following passage, which Mr. Belsham inserted into his sermon, from a letter of his learned and much-respected friend, the Rev. W. Broadbent, father of the deceased:

It is indeed a severe stroke, if I could call any thing severe which God does; peculiarly severe as it regards my feelings and all my views and hopes respecting this world. But these perhaps were wrong, and stood in need of correction; even those which regarded my hopes of service and instrumentality in the church of Christ. We are gratified, and I hope not blameably, in being honoured as instruments in such a cause. But if the service which God requires be performed, and it most surely will, we ought to be satisfied. We have authority, indeed, for believing that it is good that it was in our hearts, though the service is denied us.

But I feel the strongest conviction that this event was appointed in infinite wisdom and benevolence: that it entered into the original plan of Providence, with all its circumstances, the arrangement of which will not fail to produce those consequences both immediately and remotely which infinite wisdom and goodness has intended. Who then am I that I should complain? And I am confident that the distresses which I feel do not, in any degree, exceed what the benevolent and moral purposes of the Divine government require.

In such reflections as these I have experienced invaluable consolation. I wish to bow, and I hope I do bow with dutiful and pious submission to the appointment of God. I am sure it is all wise, all right, all good. My faith also in the great doctrine of the resurrection is cloudless and strong, and greatly strengthens my consolation.

[The *Portrait* of Mr. T. Broadbent, which accompanies this Number, is engraved from a Miniature Painting, by *Partridge*. Ed.]

Additions to and Corrections of the Memoir of the late Rev. W. Vidler. By Mr. Teulon.

Sir, *Dec. 3d*, 1817.

I CONFESS myself pleasingly disappointed in your Memoir of my late respected friend, Mr. William Vidler, [XII. 65—72, 129—136, 193—200,] by finding it contain much more information concerning him than I supposed could have been collected; and to nearly the whole I can give my testimony of its correctness. There are some few particulars in which I think it may be amended. Mr. Vidler came to town in February 1794, to baptize, and on Mr. Winchester leaving England in May 1794, he was unanimously invited to come from Battle and keep the congregation together till such time as they could hear from Mr. Winchester. He was to have had an income of £150. per annum: here always appeared to me the mistake of Mr. Vidler and his friends. It was an engagement with any body, every body and nobody. The consequence was, that Mr. Vidler never had £100. a year; yet out of this little, through his abstemiousness, notwithstanding the benevolence of his disposition and the largeness of his family, he had paid off £98. 3s. 6d. in December 1799, of debts that had before accumulated. To my knowledge, these debts preyed much on his spirits, and prevented a great deal of that active usefulness for which he was peculiarly calculated; and though his few encumbrances might have been easily removed had he made them known to a few confidential friends, he had such a sense of the very appearance of being mercenary, that he could not do it. I believe I knew most of his anxiety, and its cause, but I did not know all; and when I did know it, it was too late for my remedying.

You observe [p. 134] that *a small party in the congregation considered themselves as the Church*. This is not strictly the fact. In 1778, a small society began to meet at a large room in Shoreditch: persons of all sentiments were welcome visitors, with full permission, on notice, to controvert any religious opinion. These meetings were held every Tuesday evening, and were frequented by Ministers of the Establishment as well as Dissenters. The heads of this so-

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ciety were Mr. John Cue, a very tolerable Hebrew scholar, of warm passions, a Sandimanian and Trinitarian, a benevolent good man; Mr. Richard Clarke, late Rector of St. Philips Charlestown, South Carolina, a very aged gentleman, a polite and classical scholar, an Hebrician and a Mystic; and a Mr. Edmund Clegg, author of an Essay on the Two Witnesses. The whole three held the doctrine of the restoration of all fallen intelligences. In 1783, Mr. Clegg left this little band of friends for America, and on his arrival at Philadelphia he introduced himself to Mr. Winchester; and on that gentleman's leaving Philadelphia for London, Mr. Clegg's son gave him a line of introduction to his brother, John Clegg, and his few universalist friends at Shoreditch. Through this introduction, Mr. Winchester preached twice at Blacks'-fields, Southwark. The elegant simplicity of his plain nervous language, its richness in scripture truth, its energy, its persuasiveness, together with the unaffectedness of his manners, convinced and subdued; his hearers became friends and intimates, and were led at last to the taking of Parliament Court Chapel.

The intimacy of Mr. John Cue and his friends with Mr. Winchester led them to become part of the congregation, on Mr. Winchester's consenting that they might assemble in the vestry instead of thus meeting as before in Shoreditch. Here they formed themselves into church-fellowship, and had their officers, and brake bread every Sunday afternoon. Mr. Winchester frequently attended their meetings, and always approved of them, but constantly declined wholly to unite in fellowship with them, either fearful it might contract his public sphere of action, or bring over again those unpleasantnesses he had formerly met with in church-fellowship. But such a society, that had lasted for years before Mr. Winchester's coming to England, could not be called a *small party in the congregation considering themselves as the Church.* The propriety of the agreement perhaps is not defensible: though at the time it was useful, it certainly at last became *imperium in imperio.*

When Mr. Vidler first came to town he lived at Mr. Lee's, in Paternoster-Row, Spitalfields; it was not till a considerable time after that he came to live with me in Houndsditch; but I am proud to bear my testimony for the many years we did live together, to the tenderness and irreproachable excellency of his character and conduct. His principal failings were, an unbounded confidence till suspicion was excited, and a weakness of benevolence which too often made him the victim of imposition. He was the father, brother and friend; and I can truly say, I place the time we lived together among the white days of my earthly existence; and, differing perhaps from all his friends, I always considered him as a most excellent tradesman. He was honest, industrious and obliging; and that he was not successful in business when in the Strand, did not arise from a deficiency in ability as a tradesman, but from being over persuaded by a speculative man to embark in business with him in a concern he had no knowledge of, and which was foreign to all his pursuits. In three months, the greater part of which time he was ill, nearly to death, a dissolution of partnership took place, and he was left to struggle with a heavy rent, and a large debt incurred solely by the madness or wickedness of this speculation, when at the commencement of it he had accumulated property more than sufficient to pay every debt that he owed in the world. This was, indeed, the beginning of his troubles; his after removal to Holborn could not retrieve what had been done, but left a great man and noble mind depressed and clouded through the remainder of his life with a weight which deadened all his exertions.

It is said [p. 198] that Mr. Vidler *never completely recovered.* This language is not, I think, strong enough: this unfortunate circumstance, of the overturning of the post-chaise literally bottom upwards, destroying from its effects all his former activity, and ever after disabling him from walking without intense pain. He always supposed he had injured the hip-bone as well as some of the finer blood-vessels about the neck and chest. He had a long and painful struggle, endeavouring not walk and dig in his garden sightly ercise, under the most acute s which those sufferings at length

his exertions, and as his very habit turned every thing into fat, this tendency increased his appetite, and the pain of this eternal craving compelled him to gratify nature, and by so doing feed his disease; but this was but at the close of life. I can speak of years of abstemiousness, when he would seldom eat more than one meal a day, and that was dinner, not for want of appetite, for he was always hungry, but because he would not give way to it.

I cannot say that I think the memoir [p. 193] does justice to Scarlett's Testament. This work was projected by Mr. Scarlett; the translation was made by Mr. Creighton, a Clergyman of the Establishment, but in the Wesleian Methodists' connexion. Mr. Scarlett, who was an ox in the labours of literature, made all the divisions and the titles of them, and collated all the various translations. Once a week Mr. Creighton, Mr. Scarlett, Mr. Vidler and Mr. Cue met at Mr. Scarlett's, at an early hour, breakfasted and compared Mr. Creighton's translation with all Mr. Scarlett's collations, and with the Greek, and disputed on them till they could agree; when they continued to differ, the place was taken home and privately reconsidered, their opinion sent, and most votes carried it. It was a long and arduous undertaking, carried on for a long length of time with much labour and great integrity, excepting that Mr. Creighton and Mr. Cue leaned too much to the Trinitarian scheme: however, with all its faults, it is a very *Improved Version*, being the most elegant in the English language, and the best ground-work for a more perfect translation. I believe, that, during their whole labour, excepting the first and last day of it, they allowed themselves no refreshment between an early breakfast and tea, that nothing might interrupt the work or take off their attention.

A Note in page 198, says, "When he *first settled in London he was of a lean and spare habit of body, and so weakly as to be constrained to preach sitting.*" When he came to London he was comparatively lean to what he was for some years before his death; but this circumstance was some time before he came to London, soon after he began preaching; and I think I have heard him say, that at that time he was so bad as to be constrained at times to be carried into the pulpit to preach, and out of it when service was over.

No person could possibly shew more fortitude than he did at his commencing preacher; it was for a long time never without opposition, and frequently at the hazard of his life. To him, in this instance, the promise, *Be not weary of well-doing, for in due time thou shalt reap if thou faint not*, was most amply and unexpectedly realized. In a letter to me, dated 12th March, 1798, he says, "I daily experience the truth of that saying, 'When a man's ways please the Lord, he maketh even his enemies to be at peace with him.' In my native place and neighbourhood, where I have formerly suffered nothing but scorn and reproach for the truth's sake, I now meet with almost universal respect. And though in the time of my reproach I had many to attend my ministry, yet I have now a great many more. Last Wednesday evening at Battle there were above a thousand persons at the meeting: and though the house is very strong, yet the congregation was so large, that it was thought proper to put pillars under the gallery to prevent its breaking down. I preached twice on Lord's day at Battle, to a great company, and walked to Siddlescombe in the evening and preached to above 300 people in a private house." Another letter says, "The affection of my friends in the country seems unbounded: I have access to their hearts, and can say any thing to them which God hath communicated to me. Wherever I go there are full houses of attentive hearers, and universal respect from men of the world. Thus the scene of usefulness opens before me. I am to preach to-morrow, Lord's day, at Battle three times, and break bread with the brethren; Monday evening I meet the church; Tuesday preach for the last time at Battle; Wednesday at Staple Cross; Thursday at Northiam; Friday at Rolvendon; take horse on Saturday morning to meet the coach at Flimwell; and hope, by the good hand of my God upon me, to reach the Borough at six o'clock."

As I am transcribing from his letters, I cannot, though I have made a longer letter than I intended, forbear making

another extract, as it shews the tenderness of his friendships as well as the elegance of his mind. It is dated July 3, 1798: "Found my aged mother and numerous friends well. The country is beautiful. The extensive and variegated prospects cheer my heart. The corn and hay are abundant; fruit is in great plenty, particularly cherries. I have every thing here to make me happy, save the want of an amiable friend, J. Weeks. His death is esteemed a general loss in this neighbourhood. I shall visit his widow in her forlorn abode this evening. He was buried in the meeting-yard last Saturday, amidst a great concourse of sympathizing friends and neighbours. I am to preach a funeral discourse next Sunday afternoon on the sad occasion. It will be a trial to me. I love my friends, and feel the separating stroke most severely. He was cut off in his 27th year. I shall see his face no more on earth—no more hear his friendly voice—no more tread with him the pleasing paths of science—no more have his example of faith and unshaken integrity to stimulate my sluggish heart in the path of duty—no more shall I take sweet counsel with him—no more mingle my soul with his in the sacred exercises of friendship! Like a rose half blown, forcibly torn off by the east wind, so his fine form is blasted by the hand of death! I now, for the first time, feel the full meaning of that saying, *Thy friend that is as thine own soul.* O how severe is the pang of parting from such! But I correct the feelings of my heart—I adore the wisdom and goodness of Him who giveth and who taketh away, as seemeth best to himself. But sure his goodness will not blame me for the involuntary exercise of those feelings which he has implanted in my nature. But I must lay my hand upon my mouth, I must be silent. The *pleasures* of memory are in some circumstances great; but there are *pains* of memory also: he who has a heart to enjoy the former, must also take a portion of the latter;—well, be it so, the account is wisely balanced. I take that which is allotted to me, and say, 'Father, thy will be done.'"

Should a life of Mr. Vidler be ever written, what an excellent opportunity would it be to consider the general state of Christianity prior to the year 1791, and the new era of liberality in sentiment and practice that has taken place since that period, and of the great influence the teaching of Mr. Winchester and Mr. Vidler had in producing it by their widely extended preaching of the doctrine of the Universal Restoration; which, by leading Christians to search the Scriptures as the fountain-head of religious instruction, has laid a foundation for the knowledge of the Unity of God, and the removal of every obstacle to the reception of pure Christianity throughout the world! Thanking you for your indulgence in admitting these addenda to the memoirs of my late much respected friend, I remain, &c. T. A. TEULON.

ORIGINAL LETTERS.

From the late Rev. Edward Evanson to the Rev. Thomas Howe.

SIR, *Bridport, Nov.* 8, 1817.

ABOUT fifteen years ago I was, by the civility of a common friend, introduced to the late Rev. Edward Evanson, and afterwards had the happiness of many interviews with him. Our conversation was generally on theological subjects, and though I was obliged frequently to differ from him in the positions he advanced, yet I always did it with that deference which I knew to be due to a gentleman so superior to myself in erudition and literary attainments. Acquainted also with the noble sacrifice he had made to the dictates of his conscience, in resigning his valuable living and all his flattering prospects of preferment in the Established Church, the respect with which I viewed him was raised even to reverence for his Christian fortitude and inflexible integrity. I considered him as a sincere believer of Christianity, though I could not but lament that he thought so lightly of some of the proofs of it, which

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were very satisfactory to my mind, I mean its external evidences as exhibited particularly by Dr. Lardner.

In the beginning of the year 1803, when he resided at Lympston, receiving from him a present of his ingenious pamphlet, entitled "Reflections on the State of Religion in Christendom at the Commencement of the Nineteenth Century of the Christian Era," with a request that I would not only read it with attention, but also favour him with such remarks as occurred to me in the perusal, I readily complied, and this led to an epistolary correspondence between us. Some of his letters I have unfortunately lost; two of them, however, which are preserved, I have transcribed (with the omission of a few things of merely a private and personal nature), for insertion in the Monthly Repository, should it meet with your approbation. I did not take copies of my letters to him, but recollect, that in the communication which gave occasion to his remarks contained in the first letter, I expressed my surprise at his not vindicating the authenticity of the Apocalypse of John by any *external* evidences. I gave my reasons for differing from him in the opinion of the necessity of a person's understanding this mysterious book, before he can be qualified to distinguish pure Christianity from its corruptions. I was led to acknowledge, with respect to *myself*, that after many years of attention to it, I was not sure that I entertained clear ideas of some of its symbolical representations. I thought I might, in general, be more usefully employed in the pulpit, by proving and illustrating the plain doctrines and enforcing the pure precepts of the gospel, than by endeavours to explain to my hearers the visionary symbols of Daniel and John, though the latter, I admitted, might with propriety be *occasionally* done. I also expressed a doubt, whether the Apocalypse was written at so *early* a date as my worthy correspondent had given it, referring him to the researches of Lardner and Lowman. These things it seems proper for me to state, as being the *ground* on which his remarks in the first letter were founded. These remarks of Mr. Evanson led me to illustrate my views of the subject more largely in my reply. None of the epistles of the Apostle Paul furnished to my mind unequivocal evidence that he must necessarily have seen the Apocalypse of John. The account which the former gives, for instance, of the rise, reign and destruction of the man of sin in 2 Thess. ii. might have been communicated to him by supernatural inspiration, and after some years more *particulars* of the *same events* presented to the view of the latter by visionary representations, and also others in addition to them. The hypothesis of Mr. Evanson (previously advanced by Sir Isaac Newton in his Observations upon the Apocalypse of St. John, p. 239), of the apostles Paul and Peter sometimes alluding in their Epistles to the Apocalypse, I take the liberty to recommend to some of your learned Correspondents, as a subject of curious, useful and important discussion in the pages of your valuable Repository. If it can be *maintained*, it must establish, beyond doubt, both the authenticity and early date of this sublime and wonderful production, and tend to illustrate some of its mysterious passages.

THOMAS HOWE.

LETTER I.

Lympston, April 6, 1803.

DEAR SIR,

AFTER your obliging politeness in sending me a copy of your excellent discourse upon "the Commencement of the New Century," I thought it incumbent on me to trouble you with one of my late publications. It would have given me great pleasure to find, that my little pamphlet had given you the same entire satisfaction that I received from the perusal of yours. You do me justice, however, in supposing me to be influenced only by conscientious motives, and performing what I regard as a very important duty to the cause of true Christianity, and the temporal and eternal happiness of my fellow-creatures. And to a mind so impressed, the censures or more serious consequences of the malice of any interested, mistaken men, seem quite undeserving notice.

Firmly persuaded as I am, that there is no other sufficient evidence of the divine authority of the Christian

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covenant, according to the plain dictates of reason and the word of God, besides what arises from the completion of that prophetic, anticipated history of the great leading events (which have produced all the important changes in civil and ecclesiastical affairs from Nebuchadnezzar's time to our own), contained in those visions of Daniel, of which the Apocalypse professes to be both a continuation and more diffuse explanation, and that, without understanding the Apocalypse, it is not possible to distinguish the truths of Christ's gospel from the superstitious errors of the antichristian apostacy, I am sincerely grieved to find you avowing, that, after ten years' particular attention to that important Scripture, you *cannot understand* it. * If, indeed, you have accustomed yourself to endeavours to discover the meaning of certain isolated detached passages, without considering them as *parts* only of one *whole history*, and therefore closely connected with those parts which both precede and follow, the dissatisfaction which must arise from such a mode of study is sufficiently obvious. The same process, I believe, would render every human history unintelligible. As Sir Isaac Newton, a century ago, demonstrated the futility and falsehood of the slight unfounded report of Irenæus, that John wrote the Apocalypse in the reign of Domitian, I did not imagine that any one could now suppose it was written after the destruction of Jerusalem. The passages, however, I have quoted out of Paul's Epistles, written certainly before the end of Nero's reign, some of which cannot be understood upon any principles of divine revelation or of common sense, without supposing them to refer to the Apocalypse, surely afford an external testimony of John's having written that invaluable Scripture in or before the reign of Nero, far more respectable than the evidence deduced from the whole host of fathers of the apostate church. This, indeed, would be the case, if instead of *disagreeing* with each other, as they do, they were all *unanimous* in their testimony. To have attempted to establish its authenticity, would have appeared to me the most idle waste of time and the reader's patience; because there can be but one proper satisfactory criterion of the divine authority of any prophetic scripture, I mean that infallible one of the absolute certainty of the regular strict completion of its predictions, so that each antitype corresponds with the emblematical type in order, time and place. If my explanation has not shewn that they do so, it has done nothing; and as I know by the experiments I have made upon the unsatisfactory parts of the interpretation of other expositors, my errors may, from their inconsistency with other essential points of the prophecies, be most easily proved to be such. Should my well-intended "Reflections on the State of Religion in Christendom," attract so much notice as to induce any body to undertake such a work, I shall rejoice, be the consequence to myself what it may; because the very discussion must lead people in general to think more seriously and attentively of that most important of all the sacred books, than they seem at present inclined to do. All I wish for is the prevalence of truth, genuine unsophisticated Christian truth, as the sure and only means of making mankind wise, virtuous and happy.

I am,
Dear Sir,
yours very sincerely,
EDWARD EVANSON.

LETTER II.

Lympston, April 21, 1803.

DEAR SIR,

So far are the remarks which you did me the honour of making upon my late publication from standing in need of any apology, that I think myself much obliged to you for your friendly frankness in making them; and should be still more so, if, by pointing out the reasons of your objections to any particulars, you would enable me to perceive those errors, which, according to the common lot of humanity, it is highly probable I may have fallen into.

* I recollect stating, that though I thought I perceived the *general drift* and *purport* of the prophetic history of the Christian church contained in the Apocalypse, the *meaning* of some of its symbolical descriptions I could not clearly understand.

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No one can have a higher opinion of the learning, candour and diligence of Dr. Lardner in the investigation of scriptural truths than I have; and so much light do the events which have occurred, since the time of his writing, throw upon the prophecies of Daniel and John, that I persuade myself were he now alive he would not find them so unintelligible as he seems to have done; and from the important information they afford, would have learnt better to appreciate the worth of that evidence which he so laboriously studied to deduce from the writings of those first corrupters of the genuine doctrines of Christ's gospel, the fathers of that apostate church which was afterwards established by Constantine. But, however that might have been, surely, my dear Sir, "*jurare in verba magistri*," is much more unbecoming a Christian, than the Roman poet thought it of a Pagan philosopher, unless that master be Christ, whose dictates the Apocalypse claims to be. If the passages I have quoted from St. Paul's Epistles, can have any rational meaning, without supposing them to refer to the visions of the Apocalypse, it would give me inexpressible satisfaction to see that meaning explained, for it is not in my power to find it out. If they do really refer to these prophetic visions, of which I have no doubt, I am as certain that the only book containing them must have been written in the reign of Claudius, or at least of Nero, as I am when I see characters and passages in Terence's Comedies referred to in Cicero's Orations, though the dramatic poet be not named, that Terence wrote them before the Dictatorship of Julius Cæsar. If your hypothesis, indeed, could be maintained, that the same series of prophetic visions which were revealed to John,* at a later period, had been before revealed to Paul, my conclusion would not be just. But I can see no more reason why such an extraordinary series of emblematic visions, under the New Covenant, should have been communicated to more than one of the apostles, than that Daniel's visions of the same kind, should have been vouchsafed also to another prophet under the Old. I am not inclined to believe, that any miraculous interpositions ever occur in the course of the Divine Providence, except such as are absolutely necessary to answer some great and beneficial purpose. Therefore, I can hardly think you mean seriously to advance such a supposition, which not only seems highly improbable in itself, but is entirely unwarranted by any thing that St. Paul has said himself, or by any other document whatsoever.

With respect to the queries you put towards the close of your obliging letter, I fancy they will not in the least invalidate my position, that without understanding these prophecies, it is not possible to discriminate rightly the plain essential truths of the gospel, from the superstitious doctrines of the antichristian apostacy. The situation of the generality of the professors of the Christian faith must remain, till these prophecies are generally understood, just what you yourself must acknowledge it to have been, from the period of the formation of the Gothic kingdoms in the South of Europe to the time of the Reformation, and I think to the present hour; and such, indeed, as these visions predict, it will remain till the apostate church is destroyed. At present, my dear Sir, do you know one single religious society, who, for fear of receiving as the word of God, the unfounded doctrines of erring men, have well discriminated the spurious from the authentic books and passages of the received canonical Scriptures? Or one in which even the Lord's Prayer, given by Luke, is taught or used, according to what Griesbach and Archbishop Newcome have shewn to be the true and original form in which our Saviour taught it? Such subjects, however, are too copious for epistolary correspondence, and I beg pardon for having detained you so long.

I remain,
Dear Sir,
With sincere respect,
Your faithful humble servant,
EDWARD EVANSON.

* This certainly was not my meaning, but merely that *some* of the *events* might have been supernaturally communicated to Paul, which were afterwards represented more fully and in a regular series of visions, to John.

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THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

SIR, *Clapton, Dec.* 21, 1817.

I HAD occasion, not a long ago, to look into the letters which passed between Locke and Limborch, and which form a large part of the *Familiar Letters*. Having some leisure, I occupied myself upon that correspondence, then almost new to me, till I had translated the whole. It consists of sixty-nine letters, all in Latin, except three in French; forty-three written by *Locke*, and twenty-six by *Limborch*. They discuss, as might have been expected from the writers, several interesting subjects, and it may not be unsuitable to your purpose to give the translations, in a series, as your engagements shall allow. I will subjoin a few notes, and prefix some account of *Locke's* and *Limborch's* histories prior to the date of the first letter.

J. T. RUTT.

JOHN LOCKE was born at Wrington,* a village near Bristol, August 29, 1632, of parents whom he recollected with great regard. His father was bred to the law, and had inherited a considerable estate in the county of Somerset. This was injured by the war, in which he became a captain in the army of the Parliament. He was also *Steward* or *Court-keeper* to the *anti-regalist*, Colonel Alexander Popham. †

Mr. Locke's father survived his son's advance to manhood, when, according to *Le Clerc*, "they lived together rather as two friends, than as two persons, one of whom might justly claim respect from the other," though the father had been "severe to him, while a child, and kept him at a very great distance." The son "often commended—such a manner," ‡ perhaps more than it might justly deserve.

John Locke was educated by his father, till his removal to Westminster School, then under the tuition of Dr. Busby, and where he remained till he was admitted a student of Christ Church, Oxford, in 1651. In the "Memoirs of the Life of Dr. South," (1717,) it is said, that "he was elected with the great Mr. *John Locke*, an equal ornament of polite and abstruse learning;" and it is remarkable that two young students should have set out together, whose paths were soon to separate so widely. South, who was Locke's junior by a year, had been also a scholar at Westminster. In 1653, also, their names occur together among the academical panegyrists of Cromwell, on the successful termination of the war with Holland. *

Dr. John Owen, who, in 1652, became Vice-Chancellor of the University, was Dean of Christ Church, during the period of John Locke's academical education. His tutor was Mr. Thomas Cole, who was ejected in 1660 for non-conformity, and lived to witness the celebrity of his pupil. † On the recollection and authority of Mr. Tyrrell, the historian, it is said, "that Mr. Locke was looked upon as the most ingenious young man in the College," though, from disaffection to the mode of education then pursued, "he wished his father had never sent him to Oxford." Le Clerc says, "I myself have heard him complain of the method he took in his studies at first;—and when I told him that I had a Cartesian Professor for my tutor, a man of a clear head, he said he was not so happy; though it is well known that he was no Cartesian." He complained that "the only philosophy then known at Oxford, was the Peripatetic, perplexed with obscure terms and stuffed with useless questions." ‡

In 1655, Mr. Locke became B. A., and M. A. in 1658. His first destination was medicine, and he pursued "the usual courses," *practising* occasionally at Oxford till, in 1664, he went into Germany, as Secretary to

* See Mon. Repos. I. 287.

† Brit. Biog. VII. 3.

‡ *Bibliothèque Choisie* in Brit. Biog. *ubi sup.*

* See "State Poems continued," 1689, pp. 6—8, 12, 13, and Mon. Repos. V. 282.

† Thomas Cole, M. A., was "Principal of St. Mary's Hall," whence he was ejected by the King's Commissioners in 1660. He died in 1697. See Palmer's *Nonconf. Mem.* 1802, III. 249, 258.

‡ Bib. Chois. in *Brit. Biog.* VII. 6, 5.

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an Embassy. Returning in less than a year, he resumed his studies at Oxford, applying especially to *natural* philosophy.*

Mr. Locke was now to become a politician. In 1666, a trifling circumstance introduced him to an intimate acquaintance with the first Earl of Shaftesbury, then Lord Ashley, who soon consulted him as a physician, and paid him many flattering attentions.† This nobleman had plausibilities which might fascinate a student unacquainted with the great world; but his character, as faithful history records it, though possessing all but the most *important* accomplishments, can add no reputation to the memory of John Locke. Lord Ashley had fought against Charles I., and courted Cromwell, the chief of the regicides, yet, on a change of times, had sat in judgment on Cromwell's associates.‡ He has also been described, on his own authority, as a *libertine*, surpassed only by his royal master, Charles II., § that *most religious King*, according to the liturgy.

Lord Ashley invited Mr. Locke to reside in his family. "He urged him to apply himself to the study of state affairs and political subjects, both ecclesiastical and civil;" and "began to consult him on all occasions of that nature. He also introduced him to the acquaintance of the Duke of Buckingham, the Earl of Halifax, and some other of the most eminent persons of that age."‖

It was to some of these noblemen, according to Le Clerc, that his friend, by a pleasant raillery, declared against the habit of card-playing, among companions capable of improving conversation.¶

The first employment in which Mr. Locke's patron appears to have engaged him, was to draw up "the Fundamental Constitutions of Carolina," which were published in 1669, and collected among his *Pieces* in 1719. If these *Constitutions* were all framed by himself, there are two, at least, which do him little credit, as in No. 23, he proposes to perpetuate feudal vassalage, and in No. 110, *negro slavery*.* There were others, however, so favourable to religious liberty, that they were qualified by an additional article, not approved by Mr. Locke, whose liberal views in religion have incurred the censure of one of his biographers.†

In 1668, Mr. Locke accompanied the Earl and Countess of Northumberland to Paris. Returning, in 1670, with the Countess, the Earl having died in Italy, he again resided with Lord Ashley, who, in 1672, was created Earl of Shaftesbury, and made Lord High Chancellor, when he appointed Mr. Locke "Secretary of the Presentations." He next became "Secretary to the Board of Trade," but the commission was dissolved in December, 1674.‡

In 1675, Mr. Locke wrote, according to *Desmaizeaux*, "what my Lord Shaftesbury did, in a manner, dictate to him," in "A Letter from a Person of Quality to his Friend in the Country," exposing the designs then developing in Parliament to establish an arbitrary power. "This letter was privately printed," and at the close of the same year, "the House of Lords ordered it to be burnt by the common hangman." Of this *bonfire* Mr. Marvell says, "the sparks of it will eternally fly in the adversaries' faces."§ It was remarked in the *Letter*, "that Bartholomew day was fatal to our church and religion, in throwing out a very great number of worthy, learned, pious and orthodox divines." This passage was quoted in 1676, in the preface to "The Presbyterians Unmasked," as from "that late vile letter" of an "able, but more daring author."

In the same year, 1675, Mr. Locke, who had been admitted B. M. at Oxford, passed some time at Mont-

* Brit. Biog. VII. 5.
† Ibid.
‡ Ibid. VI. 164.
§ "He is said to have been too much addicted to a licentious intercourse with the female sex. We are told that King Charles II. once said to the Earl, at Court, *I believe, Shaftesbury, thou art the wickedest fellow in my dominions.* To which the Earl replied, *May it please your Majesty, of a subject I believe I am.*" Ibid. 169.
‖ Ibid. VII. 6.
¶ Ibid.

* See Mon. Repos. II. 83.
† See Biog. Brit. V. 2994. *Note* G.
‡ Brit. Biog. VII. 6, 7.
§ See *Dedic.* to Locke's *Pieces*.

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pelier for the recovery of his health. There he communicated to Mr. Herbert, afterwards Earl of Pembroke, the design of his *Essay*. From Montpelier he removed to Paris, and became acquainted with the celebrated Protestant, M. Justel,* at whose house he first saw Mr. Guenelon, a physician of Amsterdam, and M. Toignard,† whose names will often occur in the following correspondence. During this absence from England, he expressed an inclination, had a vacancy occurred, to have become *Gresham* Professor of Physic.‡ At Paris also he attended, as a physician, the Countess of Northumberland, who had married the "Lord Embassador Montague." This appears from the following paper, in the *British Museum*, (Ayscough, 4290,) in the handwriting of Dr. Ward.

DEAR SIR,

I HAVE sent you enclosed some proofs taken from Mr. Locke's own letters, of what was talked of yesterday at Dr. Mead's, that Mr. Locke did, on some occasions, practise as a physician. You will please to communicate them to Dr. Mead, with my humble service, and esteem me,

Dear Sir,

Your most obedient servant,

JOHN WARD.

G. C. Thursday,
15th August, 1745.
To Dr. Thomas Stack, at Dr. Mead's, Ormond Street.

December 4, 1677, Mr. Locke wrote to Dr. Mapletoft, from Paris, desiring his advice in relation to a disorder which had seized the Countess of Northumberland, Lady to the English Embassador; who then committed herself to the care of Mr. Locke, having before tried the French physicians, in a like case without success. Dr. Mapletoft chose to consult their common friend, Dr. Sydenham, upon this occasion, whose opinion was soon dispatched to Paris. But before it got thither the disorder was in a great measure removed by what Mr. Locke had himself done in the mean time; which proved to be much the same as was prescribed by Dr. Sydenham. And, therefore, in a following letter, written the same month, by Mr. Locke to Dr. Mapletoft, he said, in his pleasant manner, "upon reading our friend's letter, I was ready to cry out, *the spirit of the prophets is upon the sons of the prophets;* I having, in what I have done here, not only proceeded by the same method, but used the very same remedies he directed as to the main."

In 1679, Lord Shaftesbury had again a prospect of court-favour, and prevailed upon Mr. Locke to return, but being soon displaced had no further opportunity of serving him. The Earl became, at length, so obnoxious to the government, that, for personal safety, he retired to Holland, in November, 1682, and died in January following.* Mr. Locke, who had followed him, would not venture a return to England, where he had now become obnoxious to a profligate court, whose resentment he presently experienced, and in November 1684, he was deprived, by royal mandate, of his *student's* place at Christ Church. On the accession of James, W. Penn would have procured for Mr. Locke a pardon, which he refused, being conscious of no crime. In May 1685, the English Envoy at the Hague demanded him to be delivered up by the States General, upon a groundless suspicion of his having been concerned in the Duke of Monmouth's rebellion.† In this demand he was joined with eighty-three other persons.

His situation was now perilous, especially (if Father Orleans may be credited) as the Prince of Orange was *then* so little inclined to oppose Popery and arbitrary power by force, that he had offered King James to command his army against the Duke.‡ Yet during his stay in Holland, Mr. Locke had formed some valuable connexions, who were now ready to assist him, and with no one does he appear to have become more intimate than with Professor *Limborch*, the great nephew of *Episcopius*. He was a native of

* Brit. Biog. VII. 7.

† Or *Thoynard*, a native of Orleans, born in 1629. He was a great *Medalist*, also author of a Harmony of the Evangelists, in Greek and Latin, with notes on Chronology and History. He died in 1706.

‡ Ward's Gresham Professors, p. 276.

* Brit. Biog. VI. 160.

† Ibid. VII. 8—10.

‡ *Histoire des Revolutions D'Angleterre*, 1694, III. 469.

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Amsterdam, one year younger than Mr. Locke, and in 1655, had become a preacher among the Remonstrants. After several situations, in 1667 he was chosen Minister at Amsterdam, and the next year Professor of Divinity in that city.

During this year, 1685, Mr. Locke was concealed two or three months at Amsterdam, in the house of *Mr. Veen*, father-in-law to Dr. *Guenelon*, till, in September, he retired to *Cleve*, a city on the borders of the Rhine,* where he commenced the following *Correspondence*.

The Correspondence between Locke and Limborch, 1685—1704.

No. 1.

John Locke to Philip a Limborch.

Cleve, 28 *Sep.* 1685.

My Excellent Friend,

YOU will readily believe, that in writing to our friend Mr. Guenelon, ten days ago, I did not omit my respects to yourself. Yet a sense of duty, and a recollection of your favours, demand from me a more direct expression of my esteem and gratitude, lest I should seem to do that, as a matter of course, or negligently, which I feel to be a highly incumbent duty; especially as the silence of our friend Guenelon leaves me in doubt whether he received my letter. I should peculiarly regret its miscarriage, because if it did not reach him, I might appear to disregard or undervalue the numerous services by which you all have obliged me, or you might suppose that, during the interval of a few hours, I could forget those numerous benefits, the remembrance of which no time can efface.

In that letter I also mentioned the kind reception given me by your friend Vander Key, and how zealously he had assisted me. The name reminds me again to express my thanks to you for this introduction to his friendship, though it be but a trifling benefit, compared with your accumulated favours. I am unable also to express, adequately, my sense of the kindness I received from Mr. Veen and his excellent wife. Pray express them for me in your happiest phraseology.

I wrote to Mr. Guenelon that I was inclined to remain here for health's sake. The pleasantness of the place, and, if not absolute indolence, yet the love of quiet and an aversion to the hurry of travelling still detain me. My daily walks, by which I strive against a disposition to idleness, are very pleasant. But how much more agreeable would they be, if I could have some of you as the companions of my rambles! For this I wish continually both for your sakes and my own, especially while the weather is so fine. Such an excursion would, I think, be far from unfavourable to Mr. Guenelon's health, whose tender lungs and delicate constitution, the serene air of this place would suit exactly.

I pray you write to me, and say what is passing among you, especially as to our affairs. But, above all, inform me of your own and our friend's health.

I am, yours, most respectfully,
J. LOCKE.

No. 2.

John Locke to Philip a Limborch.

Cleve, Oct. 3, 1685.

My Worthy Friend,

I HAVE received from you two letters, full of kindness and good-will, nor will you, I trust, deem me ungrateful if, under my present anxiety, I answer neither of them as they deserve. I only entreat this, that you contrive for my having intelligence of the Earl of Pembroke's arrival, from some of your friends at the Hague, who can send the information either to you or me. The Commander of the British forces was mentioned as coming over, and, if not arrived, is expected daily. I wish particularly to have the earliest notice of his approach.* Having said this, I am satisfied that you will procure for me the most prompt information.

I must reserve other subjects to the next opportunity, as the packet is going. Salute my friends most affectionately in my name. Farewell, and continue to regard me, as yours, most respectfully, J. LOCKE.

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* Biog. Brit. V. 2998. Note O.

* Mr. Locke seems to apprehend some inconvenience from these British troops; but how they came into a neutral country, or on what authority they could have molested him there, does not appear.

MISCELLANEOUS COMMUNICATIONS.

List of the Petitioning Clergy, 1772.

Sir, *Dec.* 24, 1817.

THE accompanying list of the Petitioning Clergy will, I apprehend, meet the wishes of your (literally *nameless*) Correspondent, Vol. X. p. 618, in the desire he has expressed to see the names of the "*Clergymen* of the Established Church," who signed the memorable Petition in 1772, for their Relief from Subscription to the Articles.

To render it, as I trust, the more acceptable, I have arranged the names under the counties in which their respective preferments were situated, rather than in the promiscuous form in which they are now blended in the copy before me. I cannot, at least at present, gratify your inquirer, by any farther particulars of the individuals themselves. Many of them, no doubt, in after-life filled, and some few, perhaps, are still honourably filling, different appointments in the Church, from those to which their names are here attached, as (of course) their situations at the period of their signature.

A copy of the petition itself will be found correctly transcribed in the 42d vol. of the Gentleman's Magazine, p. 61, and in the preceding volume an account is given of the meeting held to carry it into execution. This manly and temperate petition, it will be recollected, after a spirited debate, in which the cause of the subscribers was most ably advocated by Sir Wm. Meredith and Lord John Cavendish, was rejected by a large majority *, on Lord North's urging, that "it would tend to revive the flames of ecclesiastical controversy." V. M. H.

List of the Clerical Subscribers † *to the Petition presented to the House of Commons, Feb.* 6, 1772.

Cambridge.

William Benning, Vicar of Abington.
Thomas Wagstaffe, M. A., Fellow of Christ's College.
J. Braithwaite, M. A., Fellow of Jesus College.
William Dealtry, Ditto.
T. Heathcote, B. A., Fellow of St. John's.
Richard Barker, M. A., Fellow of Pembroke.
N. Baldwin, M. A, Fellow of Peterhouse.
James Bindley, M. A., Ditto.
R. Plumtree, D. D., President of Queen's College.
D. Hughes, B.D., Vice President of Queen's College.
George Holt, B. A., Fellow of Queen's College.
B. Morris, M. A., Ditto.
A. H. Newcome, B. A., * Ditto.
T. Fyshe Palmer, B. A., Ditto.
Thomas Preston, M. A, Ditto.
Thomas Thwaites, B. D., Ditto.
Christopher Hunter, M. A., Fellow of Sidney College.
Richard Oliver, B. D., Ditto.
John Charlesworth, M.A. Fellow of Trinity College.
Favell Hopkins, late of Trinity College.
James Lambert, M. A., † Fellow of Trinity College.

Cumberland.

J. S. Lushington, M. A., Vicar of Crosthwaite. ‡

Derbyshire.

Robert Barker, B. D., § Vicar of Youlgrave.
Joseph Goddard, B. A., Vicar of Horsley.
Thomas Manlove, M. A., Vicar of St. Alkmund, Derby.
John Ward, B. A., Curate of Morley.
Joshua Winter, Rector of Weston on Trent.

Devon.

William Tasker, Monkoakhampton.
John Tooker, Rector of Calverleigh.

Dorset.

Edward Cotes, LL.B., Rector of Bishop Caundle.
John Parsons, B. A., Rector of Pulham.

Durham.

William Addison, Rector of Dinsdale.
John Aspinwall, Minister of Wolviston.
James Horseman, Vicar of Gretham.
Thomas Morland, Curate of Sadberge.

Essex.

Christopher Atkinson, Rector of Yelden.

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* On the division there were Nays, 217
Yeas, 71
Majority, 146

† Exclusively of this list, there were several other *Lay* Subscribers chiefly belonging to the two professions of Civil Law and Physic.

* I have some doubt whether this gentleman was ever in orders.

† He was also Greek Professor.

‡ After Vicar of Newcastle-upon-Tyne.

§ And at the same time a Fellow of Queen's College, Cambridge.

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James Brome, Rector of Great Henny.
John Caldow, *clerk*, * Witham.
Lilly Butler, Vicar of Witham.
John Cantley, M. A., Copford.
Roger Cocksedge, Rector of Waltham.
Thomas Cooch, LL.B., Malden.
Thomas Chappell, *clerk*, Witham.
John Cott, Rector of Great Braxted.
John Colman, Rector of Bradwell.
George Dutens, Vicar of Great Baddow.
William Grainger, Rector of Verley.
Charles Gretton, M. A., Rector of Springfield Bosvil.
William Gatton, M. A., Rector of Littlebury. †
John Haggard, M. A., Rector of Little Birch.
P. Harvey, Ramsden Cray's.
Robert Jegon, B. A., Kelvedon.
Thomas Keighley, M. A., Vicar of Low Layton.
David Mustard, *clerk*, Colchester.
John James Neale, B. A., *clerk*, Billericay.
Charles Oulney, Rector of Fordham.
George Pawson, Rector of Bradsell.
William L. Phillips, *clerk*, Danbury
George Shepherd, Rector of Markshall.
Francis Stone, M. A. F. S. A., Rector of Cold Norton.
S. Summers, *clerk*, Kelvedon.
William Treakell, B. A., Rector of Hadleigh.
George Watkins, Rector of Fairstead.
William Williams, M. A., Vicar of Malden.
Christopher Wyvill, LL.B., Rector of Black Notley.
Robert Younge, Rector of Little Thurrock.

Hants.

Henry Norman, Rector of Morested.
Henry Taylor, Vicar of Portsmouth.
Nicholas Tindal, Rector of Olverston.

Herts.

Edward Bourchier, M. A., Rector of Brentfield.
Anthony Trollope, M. A., Rector of Cotterel.

Hunts.

B. Hutchinson, Vicar of Kimbolton.
J. Kippax, D. D., Rector of Brington.
Richard Reynolds, M. A., Paxton.
William Robinson, Rector of Hamerton.

Kent.

Nicholas Carter, D. D., Rector of Woodchurch.
Richard Clarke, Rector of Hartley.
John Firebrace, B. A., Lecturer of St. Paul's, Deptford.
George Hutton, M. A., Deptford.
William Lowth, Vicar of Lewisham.
Richard Morgan, Curate of Northbourn.
Anthony Temple, M. A., Vicar of Eastley.
William Thomas, B. A., Curate of St. Mary's, Sandwich.

Lancashire.

Reginald Braithwaite, M. A., Minister of Hawkeshead.
J. Hest, Curate of Wharton.

Leicester.

George Coulton, Rector of Houghton.
William Lloyd, M. A., Rector of Saddington.
George Mason, Leir, Lutterworth. *

Lincoln.

John Barr, B. A., Rector of Oumby.
John Bidgell, M. A., Rector of Wellborn.
Richard Brown, Rector of Aswardby.
Andrew Chambers, B. A., Curate of Basingham.
John Disney, jun., LL.B., Vicar of Swinderby. †
Sir John Every, Bart., Rector of Waddington.
Thomas Foster, LL.B., Rector of Dounley.
Charles Hope, M. A., Vicar of Weston.
J. Lafargue, M. A., *clerk*, Stamford.
William Murray, D. D., Vicar of Gainsborough.
John Norton, M. A., Stamford.
John Parnell, LL.B., Rector of Rand.
Joseph Simpson, Curate of North Searle.
Thomas Wilberfoss, Rector of All Saints, Stamford.

Middlesex.

Joseph Cookson, Lecturer of Bethnal Green. ‡
James Davies, *clerk*, Master of Islington School.
George Marriott, Lecturer of St. Luke's.
William Ramsden, M. A., Charter House. §
William Rose, M. A., Chiswick.
Richard Wynne, M. A., Rector of St. Alphage, London.

Norfolk.

John Emeris, M. A., Rector of Thetford.
Thomas Howes, M. A., *clerk*, Morningthorpe.
Edward Howman, M. A., Rector of Gessing.
William Manning, B. A., Rector of Bromo.
J. J. Woodward, LL.B., Ditchingham.
Nicholas Wakeham, M. A., Rector of Ingham.

Northants.

William Bidwell, M. A., Grafton Underwood.

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* Many of the signatures were made in this way, the individuals signing (it is presumed) not being graduates.

† Afterwards, I believe, D. D., Archdeacon of Essex, Head of Magdalen College, Cambridge.

* Designated *Rector* of Leir, but there is no such benefice.

† After LL.D., and subsequently quitted the Establishment.

‡ He was afterwards Chaplain to the Ironmongers' Hospital.

§ Afterwards D. D., and, I believe, many years Master of the Charter House.

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William Chambers, D. D., Rector of Achurch.
Edmund Dana, Vicar of Brightstock.
John Ekins, Rector of Barton Seagrove.
William Fonnereau, LL.B., Clapton.
William Guest, Rector of Colliweston.
Henry Knappe, M. A., Rector of Rockingham.
James Quincey, Vicar of Geddington.
Anthony Sanderson, Rector of Barnwell St. Andrews.
William Sanderson, Vicar of Little Addington.
John Scriven, LL.B., Rector of Twywell.
John Skinner, B. D., Rector of Easton.
Richard Stough, M. A., Luffwick.
James Wardleworth, B. A., Tichmarsh.

Notts.

John Edwards, M. A., Bulston.
Robert Locke, B. A., Vicar of Farndon.
Timothy Wylde, Vicar of Beaston.

Oxford.

Samuel Bonneville, B. A., of St. John's College.
James Phipps, M. A., of St. Mary Hall.
Thomas Dalton, M. A., Fellow of Queen's College. *
Robert Outlaw, Islip.

Rutland.

William Brereton, Rector of Cottesmore.
Joseph Digby, LL.B., Rector of Tinwell.
Thomas Harrison, D. D., Rector of Great Casterton.
Samuel Hunt, B. A., Curate of Great Casterton.
R. Wythers, Vicar of Greetham.

Salop.

Thomas Milner, B. D., Vicar of Stakesey.

Somerset.

Phil. Atherton, Vicar of Ninehead.
John Fue, D. D., Vicar of East Coker.

Suffolk.

John Boldero, B. A., Rector of Ampton.
John Carter, M. A., Rector of Hongrave.
Abraham Dawson, M. A., Rector of Ringfield.
Benjamin Dawson, LL.D., Rector of Bergh. †
John Gent, B. A., Vicar of Stoke Nayland.
Christopher Holland, LL.B., Rector of Cavenham.
William Holmes, B. A., Curate of Holton.
John Jebb, M. A., Rector of Homersfield. ‡
Joseph Lathbury, jun., Rector of Livermere.
Mich. Marlow, M. A., Rector of Larkford. §

Thomas Paddon, M. A., *clerk*, Blingay.
Humphrey Primatt, M. A., Minister of Higham.
A. L. Richardson, Rector of Hisham St. Peter's.

Surrey.

John Jennings, M. A., Master of St. Saviour's.
Owen Manning, B. D., Vicar of Godalming.

Sussex.

S. Carpenter, M. A., Rector of Bignorrit.
Thomas Davies, Vicar of Glynd.
William Hopkins, B. A., Vicar of Bolney. *
Allan Robinson, B. A., Curate of Bascombe.

Wilts.

L. Eliot, M. A., Vicar of Steeple Ashton.

Yorkshire.

Daniel Addison, Curate of Thirsk.
Cuthbert Allenson, Rector of Wath.
John Armistead, Vicar of Easingwold.
Francis Blackburne, Rector of Richmond. †
Thomas Cantley, Vicar of Great Usborne.
John Dent, Rector of Soothington.
Timothy Dickinson, Vicar of Grinton.
William Dixon, Curate of Trinity Chapel.
Gregory Elsley, Vicar of Burniston.
John Gray, Rector of Tanfield.
Thomas Harrison, Curate of Patin Brompton.
H. Herd, Vicar of Myton.
Edward Holmes, *clerk*, Sinton, near Catteric.
Richard Horne, Rector of Marsh.
Thomas Joy, *clerk*, Smeaton.
William Kay, M. A., Rector of Nunnington.
Theophilus Lindsey, LL.B., Vicar of Catterie.
Thomas Nelson, Rector of Finghall.
Allan Penny, Vicar of Thornton Steward.
John Pigott, Vicar of Hornby.
R. Piper, B. D., Rector of South Kilvington.
Thomas Simpson, Curate of Catteric.
Isaac Wilson, Vicar of Brafferton.

Appendix.

H. Beveley, J. C.
Anthony Clarkson, B. A.
George Hartley, M. A., J. C.
David Simpson, B. A.
William Stables, J. C.
William Robertson, D. D.
Sidney Swinney, D. D.
John Wastle, LL.B.
B. Webb, *clerk*.
Daniel Wilson, M. A.
John Yorke, LL.B.

P. S. Respecting the individuals named in the above Appendix, it does

* Now Vicar of Carisbrook and Rector of Northwood, in the Isle of Wight.

† The learned Author of the Necessitarian, &c.

‡ This name occurs in another part of my list, as late Fellow of Christ's College, Cambridge.

§ And, if I am not mistaken, is the present President of St. John's College, Oxon., &c.

* Also Master of Cuckfield endowed School.

† Archdeacon of Cleveland, the learned Author of the Confessional.

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not appear what preferments they held, or even where they resided, nor do I exactly see what is designated by the J. C. attached to some of them; but this and any further information relative to the character, writings or history of the whole of this noble phalanx of worthies, would doubtless form an acceptable communication to the readers of the Monthly Repository. V. M. H.

Dr. Cogan on his Ethical Questions.

SIR, *Dec.* 12, 1817.

UPON looking into the Monthly Repository for April, [XII. 226—236,] I perceive that there is an ample and candid review of my *Ethical Questions;* with which the self-love of an author is sufficiently gratified. But as I think that the writer's objections to some of my positions, may have a tendency to invalidate my arguments, in the opinion of many of your readers, upon subjects which I deem of the first importance, without confuting them in reality, I beg leave to reply to his comments upon them, by the same channel through which they were communicated to the public.

If, Sir, I know myself, my prime object is the discovery of truth. Truth, sacred truth, is of such infinite importance, that I am induced to respect a man who advances an ingenious error, the confutation of which *introduces* a just principle, or establishes it upon a more solid basis; and if my writings shall advance knowledge by the detection of my errors, I shall not have written in vain. I hope, therefore, to receive correction with the docility of a pupil who has mistaken his grammar-rules, or has misconstrued a passage, without being impertinently positive that he is always in the right. In the following strictures my sole object is to rectify what appear to me misapprehensions, and to prove that the positions upon which the writer has animadverted, perfectly correspond with the tenor of the principles I wish to establish, and to which he does not object.

In his review of the third Speculation, on the Existence of a Moral Sense, though he agrees with me upon the whole, he observes, in answer to my argument against its existence, from the imperfection of the analogy between the *physical* senses and this supposed *moral* sense, that "the advocates for a moral *sense* never could intend to use the word in *precisely* the same meaning, as when it is applied to the faculty of perceiving external objects through the corporeal organs. They applied it *analogically* to the mental power of distinguishing between moral good and evil, and analogies do not require that the cases be perfectly parallel."

To this I answer, many supporters of that doctrine have gone much further; they have spoken of a *sixth* sense, which they deemed equally instantaneous, and equally infallible in its perceptions with either of the five. But supposing this were not the case, I maintain, that in every *argument* from analogy, the analogy must be perfect, or the argument is inconclusive. Analogy may serve as a kind of conjectural solution of a difficulty, or as an illustration, a *metaphorical* illustration, of a subject, where there are but few points of resemblance; but it cannot be the *basis of a theory*, unless there be a concordance in every point, for the point of discrepancy may enfeeble or destroy the whole hypothesis. The minutest deviation from the right point of the compass, at first setting out, and persevered in during the whole of a voyage, will never conduct the mariner to the destined port, nor will the mathematician be able to solve his problem under the influence of the smallest error. Whoever maintains that the endowment of a moral sense is a guide to decision in moral sentiment and moral conduct, must believe that the *faculty* is equally accurate in its reports as the other senses, whether he retain the term of a sixth *sense* or not. He must suppose, that in its *effects* the analogy is perfect, though not in its physical construction, or that there is a peculiar organization in the brain destined to the purpose: and my object is to prove that the analogy is so defective, that all reasonings from it are inconclusive; and that we are not under the necessity of having recourse to so unsatisfactory a mode of solution, when it is not difficult to explain all the phenomena, upon which they found an hypothesis, by the common laws of human nature which are in daily operation.

On the Doctrine of Necessity, my

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reviewer alleges, that the arguments I advance cannot be satisfactory to the advocates for human liberty: that "the method of reconciliation proposed is to evade, and not confront the difficulties of the question." He adds, "the objection of the libertarian is this, that, according to the hypothesis of his opponent, the state of the mind which immediately precedes, and indeed produces the physical or corporeal action, that state to which we give the name volition, is itself produced by causes, whether within or without the mind, over which the agent has no controul, and for which therefore, though he may be made accountable in fact, he cannot be responsible in equity:" and he thinks that my expatiating upon the extensive advantages derived to man from our always obeying the dictates of the will, does not remove the objection.

I shall observe in the first place, that to bring the controversy to this point, is of no small importance in the debate. It opposes that wantonness of will, for which the earlier advocates for human liberty so strenuously contended; and which is still conspicuous in the writings of Madame de Staël and some of the German philosophers. Their favourite hypothesis asserts that the freedom of the will is paramount to all motives: that it is an inherent, independent power, over which motives have no controul. If we compel them to acknowledge the contrary, they must abandon one of the fortresses which they held with no small degree of confidence, though we may not have reduced the capital.

Again, to continue my allusion, the statement given of the universal, and also beneficial influence of the human will, has a tendency to draw the opponents out of another strong hold, where they always entrench themselves. Inattentive to all the advantage of right motives, they immediately place before us the dilemma respecting *responsibility*, for immoral actions, as being of itself a complete confutation of the whole theory of the Necessarians. It cannot, therefore, be totally irrevelant to the subject, to remind them, that supposing an abuse of the doctrine should occasionally become the parent of vice, which, by the way, is very seldom the case, this disadvantage is counterbalanced by the consideration that obedience to the impulse of motives is the parent of every thing useful, ornamental and pleasing in the natural and social world, and of every virtue in the moral world.

I shall further observe, that the habit of drawing the alarming inferences in order to annihilate the doctrine, so universal among them, is in reality a tacit acknowledgment that the Necessarian hypothesis is founded upon arguments which would render it totally unobjectionable, could this difficulty be surmounted. They will admit that they never rise from their beds in the morning, without some cause operating as a motive; and that every action of the day is under a similar influence, that is, under a motive which, although they may have the physical power, they never have the *will* to resist. But upon *moral* subjects they immediately revolt. It is immediately urged, with the utmost emphasis, that it would be *unjust* to punish the most nefarious actions, although they result from the most detestable propensities, because the propensities themselves were formed by causes which were not under the controul of the agent.

But, let it be observed, that under the operation of this grand law, which they are ready to admit in the common concerns of life, it cannot be *unjust* to punish wicked actions, since the motives to punish were under an influence, as *compulsive*, as those which induced the offender to transgress. Should the villain act upon the principle so much redoubted, and think himself irresistibly impelled to be unjust and cruel, let him learn that the same impulsive force must inevitably raise, in every virtuous mind, a hatred and detestation of his conduct. If he be guilty of murder, it may be *impossible* for him to avoid remorse upon reflection, however irresistible the motive appeared at the time. His commitment to prison, his trial, his sentence of condemnation, his public execution, all take place under the same immutable law, which influenced the culprit to commit the deed. The conduct of his prosecutors was as *inevitable* as his own; and, therefore, according to his own principles, he cannot be *unjustly* treated. Prosecutors, witnesses, jury, judge, executioner, are exculpated by

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the very same argument which the offender uses to exculpate himself. This *argumentum ad hominem*, to me appears unanswerable; if so, the objector is driven out of another strong hold.

One difficulty still remains. It will be asked, how can this constitution of things be reconciled to the equity of the divine administration? Is it not unjust in the Deity to inflict even the miseries of vicious conduct upon subjects, whose depravities he not only foresaw, but which originate from the very arrangements which he himself has pre-ordained?

This objection is doubtless formidable; but it is as much in the province of the advocate for the uncontrouled freedom of the will to solve it, as of the Necessarian. The Supreme Being must have *foreseen* that this boasted freedom would be shamefully abused, in consequence of the state in which the agent has been placed by Divine appointment. It can only be fully solved, when we shall have obtained clear conceptions of the infinite good which shall arise from the permission of evil, under a Governor, all whose attributes are perfect.

Let us, in the mean time, inquire in what this difficulty consists? Is it not founded on a *supposition* only, that no medium can possibly be found to reconcile the justice of God with those conceptions of the nature of justice which he himself has implanted in man? If, therefore, we be able to support the *possibility* of such a medium, the objection is removed. Will it not then be removed by the *supposition*, that all punishments and all sufferings, under the Supreme administration, will finally prove *corrective*, that they will *ultimately* manifest themselves to be of the greatest benefit to the offender? No man in his senses will consider *that* to be an act of *injustice* which was the most proper, as it may be the *only* method of reclaiming him from his vices, forming his character, and preparing him for permanent well-being. Should it be alleged that this is merely a *supposition*, it is still upon a level with the *supposition* that no answer can possibly be given by the Necessarian to the assertion that, upon *his* principles, the Judge of all the earth cannot do right. On the contrary, it evinces that he cannot do wrong. The *possible* existence of such a plan is a complete confutation of an objection which is solely founded in an *imaginary* impossibility. I may add, however, that this supposition is founded, not upon a mere *possibility*, but upon a high degree of *probability*. It is a supposition consonant with reason, most honourable to all the relative attributes of God, most consoling to every man of every character. It is encouraging to the practice of every virtue; and the absolute certainty of a necessary degree of salutary chastisement will alarm offenders infinitely more than all the tremendous threats of eternal misery; from which every murderer, in the present day, is encouraged to expect an escape by a simple act of faith and the sudden contrition of a panic-struck mind. It could also be shewn, were this the place for enlargement, that the position has a better foundation in the Sacred Scriptures, than most of those speculative opinions or doctrines of inference which have at any time engaged the attention of polemical divines.

As this article is drawn out to a length which threatens to be tedious to many of your readers, I shall receive my answer to your reviewer's remarks concerning my strictures upon Mr. Hume and his metaphysical writings, for a future Number.

THOMAS COGAN.

A Dorsetshire Clergyman's Treatment of the Dissenters' Dead.

Ringwood,

SIR, *November* 24, 1817.

I SEND for insertion, in your liberal publication, an account of a method practised by a clergyman in Dorsetshire, to shew his aversion from and to check the growth of Dissenters in his parish; for the truth of which I can produce numerous testimonies. When a Dissenter is brought to be buried, this clergyman will not allow the corpse to be carried into the church; and, of course, he only reads that portion of the service which is ordered "to be spoken at the grave." Some weak-minded persons have been influenced by the apprehension that this *slight* might be shewn to *their* remains, and have been known to refrain from going to the *meeting*, while *alive*, lest, forsooth, they should

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not be carried into the *church* when *dead!!* Some time ago this clergyman refused admission to a Dissenter, and would not read the former part of the burial service over the corpse. In consequence of which, a person of some spirit said to him, "Sir, as you will not read one part of the service, you shall not read the other." The clergyman retired, and the corpse was inhumed without any form of words being used. I have been requested, Mr. Editor, to ask, through the medium of your Work, whether a clergyman has the power to keep Dissenters out of the church when they are taken to be buried, and to deprive the attendants of the benefit of hearing the finest part of the church funeral service? For my own part, I am persuaded, he has not; because the church and the yard are not the property of the parson or of the *church people*, but belong to the whole parish; and all who pay have a right to and an interest in them.

After the repeated insults which Dissenters have received from bigoted priests of the Established Church, I am only astonished that they should not *dedicate* some places of their own, either adjoining their temples of worship or elsewhere, as receptacles for their dead. In a former situation I introduced the practice, and buried the first person, that was ever deposited in our chapel-yard. And I would beg leave most respectfully to recommend to every congregation of Dissenters, to procure, if possible, a piece of land, and preserve it for their burying-place. It would spare them the pain of being insulted at a time when they can least bear it; and it would have a pleasing, soothing effect, if they would plant it with trees and shrubs, similar to the Dissenters' graveyard at Stourbridge, in which, taking *the chapel and the whole premises together*, are shewn more correct taste and dignified elegance than in any other place to which my observation has been extended. Indeed, the managers of that temple and its concerns, are far above *my* praise; and they are a fit example for imitation, to Dissenting trustees and rulers, all over the kingdom.

J. B. BRISTOWE.

Origin of Doubts on the Truth of Christianity.

SIR, *January* 2, 1818.

THE question of *Scepticus* [XII. 591], seems to admit of an easy answer. In the first age of Christianity there was no *doubt*: for the Gnostic or phantomist heresy was rebuked in the writings of the apostle John: and we find that the believers in *Christ*, as the servant and messenger of the one true GOD, multiplied with astonishing rapidity in different regions, and that the faith of *the many*, notwithstanding the learned speculations of certain philosophical converts from the Heathens, continued one and the same for at least three centuries. The fondness for *platonizing* in Christianity, added to the desire of throwing a supposed glory round the cross of *Jesus* by exalting his nature into something super-human, gradually introduced metaphysical refinements and sophistications into the simple gospel of Christ: till it was finally overwhelmed beneath a mass of dark and intricate theology; which, receiving the improvements of successive councils, at length settled in the corrupt idolatry of the *Romish* church. The *doubt*, therefore, which *Scepticus* seems to regard as irreconcileable with clear and authentic evidence, arises from the great apostacy in the church of Christ; which, by darkening and confusing the written word, and perverting the traditions delivered from the apostles, perplexed the truth, and led to endless disputations, "confusion worse confounded," among which a plain understanding would find a difficulty in steering its way. The unchristian alliance of religion with secular authority, strengthened and perpetuated this dogmatic theology, which, contradicting the natural reason and being at variance with the plain declarations of scripture respecting ONE God, amazed and stupified the minds of men, and induced *doubt* in some, and in others infidelity. The struggling conjectures of strong thinkers, making their way through the mysteries of human invention to primitive truth, drew men into sects: authority pronounced this choice of modes of faith, suggested by the light of reason, heresy and schism; persecution was resorted to where argu-

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ment failed; and amidst these conflicts it is not surprising that some *doubted* and others disbelieved: or, that men who have not patience nor leisure to examine into the historical evidences of the primitive opinions, and critically to analyze the evangelical and apostolic writings, should remain bewildered or incredulous. This apostacy was clearly foreseen and pointed out by *Paul:* and *Jesus* himself emphatically foretold the divisions of religious sentiment which should arise even in one family: a most remarkable and striking prophecy! But it is equally foretold that the truth will ultimately make itself manifest, and that doubt will be at an end.

CORNELIUS.

Unitarianism at Geneva.

SIR, *December* 17, 1817.

A WRITER in the last number of the Christian Observer, [p. 712,] animadverting upon the defection of the pastors and professors of Geneva from the doctrines of their patriarch Calvin, has thought proper to ascribe the change to the influence of Rousseau and his irreligious writings. I am not surprised that Calvinists should be desirous thus to confound a renunciation of Calvinism with the rejection of Christianity, because the fact that a body of men, eminent for their talents and exemplary in their lives, pursuing scriptural truth by the investigation of the Bible, remote from the influence of the passions which controversy awakens, and if biassed at all, naturally disposed to lean to the doctrines handed down to them from their ancestors, should with one consent have renounced orthodoxy, is a testimony to the scriptural evidence of Anti-Calvinistic opinions not easy to be got over. Had the writer in the Christian Observer known any thing of the history of the church of Geneva, desirous as he is to represent infidelity as the root of its heresy, he would at least have made his charge more plausibly than by connecting it with the name of Rousseau, who has had no more to do with it than Thomas Paine with the Arianism of Mr. Peirce and his fellow-sufferers from the Western Inquisition. Both the principles and the manners of the people of Geneva shew how unfounded is the charge of having embraced the licentious doctrines of their fellow-citizen: notwithstanding an incorporation of several years with revolutionary France, they are still distinguished by the simplicity and purity of their manners—a distinction which it is to be hoped they will retain in spite of the crowds of idle Englishmen who have taken up their abode amongst them, and the efforts of orthodox missionaries to alienate the minds of the people from their moral and religious instructors. But what decidedly proves that the heresy of the Genevans has no connexion with French infidelity, is, that the same charge of abandoning Calvinism was made and to the same extent, in the middle of the last century, and before French infidelity had disclosed itself. Perhaps many of your readers may not be aware of the circumstances to which I allude,—the insertion of an article in the celebrated Encyclopédie, charging the ministers of Geneva with Socinianism, and the steps which they took to vindicate themselves. I have therefore subjoined a translation of that part of the article *Genève* which relates to the faith of the clergy, and also their solemn protest against the imputation cast on them: the former is to be found in the 7th Volume of the folio edition of the Encyclopédie, the latter in the *Mélanges de d'Alembert*, Vol. III. p. 465.

The present state of Geneva in respect to religious opinion is certainly very singular, and the Unitarians of this country cannot but be deeply interested in what is now going forward there. For upwards of a century, probably, the great body of the clergy have gradually been renouncing the peculiarities of Calvinism, and confining their preaching and catechetical instruction to the Being and Perfections of God, the duty and expectations of men as made known in Revelation and confirmed by the promise of a future state. Yet it does not appear that they have ever gone beyond a negative Anti-Trinitarianism and Anti-Calvinism, and the result of the present attempts of our evangelical countrymen to bring the people back to the doctrine of the Institutions, is peculiarly interesting, as it may afford a test of the efficacy of that mode of opposing error, which many excellent persons think more safe and effectual

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than a direct attack upon popular opinions. They would insist upon the Unity of God; without shewing its absolute inconsistency with every modification of Trinitarianism; they would set forth the benignity, the long-suffering, the graciousness of our heavenly Father, without urging that no equivalent or atonement can be necessary to make such a Being ready to receive the penitent transgressor; they would insist upon the necessity of good works to salvation, without drawing the inference, which they might, respecting the Calvinistic doctrines of absolute decrees and the efficacy of faith alone. To others it seems that though this indirect method of insinuating truth into the mind may be well suited to men of leisure and reflection, it is not adapted to the generality, who do not and cannot pursue principles to consequences not pointed out, and to whom the whole benefit of a process of reasoning may be lost, if the last step be wanting which should connect it with the conclusion. They think that to teach truth but never to shew its inconsistency with popular error, is to dig the mine without laying the gunpowder. The result of the efforts which are now making to re-convert the people of Geneva, may help to decide which of these two methods of propagating truth is most deserving of our imitation. If they succeed in making Calvinism once more popular, in spite of the notorious renunciation of it by the clergy, and even force them, as the only means of preserving their influence, to resume it, we can hardly avoid the inference, that for truth to gain a firm footing, it must be taught *controversially*. Should they fail, it must be allowed that where circumstances permit the system of indirect attack to be pursued so long and uninterruptedly as it has been at Geneva, it accomplishes its object effectually at last.

There is one case indeed in which the ill success of Mr. Drummond and his associates will prove nothing, and that is, if the clergy use their influence with the magistracy to prevent Calvinism from being taught within the territories of the republic, and proceed to censure and depose any of their own body who persist in preaching it. The former is scarcely conceivable; I wish I could say that no symptom of the latter had appeared. Should they adopt this method of stifling discussion, however we may regret that such an instance of disregard to the right of private judgment should proceed from such a quarter, we may learn this useful lesson, that the spirit of all establishments is too nearly the same, and that the best principles in other respects, are not proof against the corrupting influence of the possession of power.

P. T. L.

Having described the situation, political constitution, &c., of Geneva, M. d'Alembert proceeds, "It now only remains that we should speak of the state of religion, and this is perhaps that part of our present article, in which the philosopher will take the strongest interest. Before we enter into this detail, we must request our readers to remember that we are historians and not polemics, that our articles of theology are designed as an antidote to the errors of which we are going to speak, and that no approbation is implied in giving an account of them. We refer the reader to the articles *Eucharist, Hell, Faith, Christianity*, to fortify them before-hand against what we are going to say." [The reader will be amused or disgusted with this flimsy affectation of a zeal for the Catholic doctrine, which was necessary to make the Encyclopédie pass in a country where Popery was still the established religion, though notoriously designed to bring Christianity itself into contempt.] "The ecclesiastical constitution of Geneva is purely Presbyterian; they have no bishops and still less canons; not that they disapprove of episcopacy; but they see no proof of its divine authority, and they think a poorer and humbler ministry better suited to a small republic.—The ministers are either *pastors*, answering to our parish clergy, or *postulants*, like our unbeneficed priests. Their salary does not exceed 1200 livres (£50. sterling) without any perquisites, and it is paid by the state, for the church possesses nothing. No minister is admitted without a rigid examination both of his morals and his literary attainments; nor till he is 24 years of age.——The

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clergy of Geneva are men of exemplary morals; they live in great mutual harmony, not disputing fiercely like those of other countries upon unintelligible dogmas, persecuting one another and calling in the aid of the civil magistrate; yet they are far from being unanimous respecting those articles which are elsewhere deemed most essential in religion. Many of them no longer believe in the divinity of Jesus Christ, of which Calvin, their leader, was so zealous a defender, and for denying which he brought Servetus to the stake. When this punishment, so little to the honour of their patriarch's charity and moderation, is mentioned to them, they do not undertake to justify it; they acknowledge that Calvin was in the wrong, and, if they are conversing with a Catholic, they oppose to it the abominable massacre of St. Bartholomew, which every good Frenchman would wish to efface from our annals with his blood; and the execution of John Huss, in which humanity and good faith were equally outraged, and by which the memory of the emperor Sigismund must be covered with everlasting infamy.

"*Hell*, which is one of the principal articles of our creed, has ceased to be so in that of many of the ministers of Geneva. According to them, it would be unjust to the Deity, so full of goodness and mercy, to suppose that he is capable of punishing our sins by an eternity of torment. They explain, with as little awkwardness as they may, the positive declarations of Scripture which are opposed to their doctrine, alleging that nothing should be taken literally which is at variance with humanity and reason. They believe in the existence of future punishments, but of limited duration. So that purgatory, one of the principal causes of the separation of the Protestants from the Romish Church, is now the only state of suffering after death, which many of them admit—a curious fact to be added to the history of the contradictions of mankind.

"In short, many of the Pastors of Geneva have no other religion than complete Socinianism, rejecting every thing which is called a mystery, and believing that the fundamental principle of true religion is to propose nothing for our belief which is repugnant to reason. When they are pressed on the subject of the *necessity* of revelation, an essential doctrine of Christianity, many of them substitute the milder term of *utility*, in which they shew their consistency at least, if not their orthodoxy.

"A body of clergy entertaining such sentiments as these, may be expected to be tolerant, and, in fact, those of Geneva are so to such a degree, as to be regarded with an evil eye by the ministers of other Reformed Churches. It may further be said, without intending to approve in other points the religion of Geneva, that there are few countries in which the theologians and ecclesiastics are more hostile to superstition. On the other hand, as intolerance and superstition serve only to multiply unbelievers, fewer complaints are heard at Geneva than elsewhere of the increase of infidelity. This is not surprising: religion is reduced among them to little more than the worship of one God, except among the vulgar; respect for Jesus Christ and for the Scriptures are almost the only things which distinguish the Christianity of Geneva from pure Deism."

The rest of the article relates to the worship and discipline of the Church of Geneva, and has no immediate connexion with our subject. To the passage which I have translated, the following note is added in the 8vo. edition of the Encyclopédie, Lausanne and Berne, 1782.

"The imputation which M. d'Alembert has thrown out against Geneva is not new. As early as 1690, some English ministers had complained on this subject to a synod convoked at Amsterdam. That religious toleration, which is a natural consequence of the principles of the Reformation, may have occasioned Socinianism to spring up in its bosom: but on the 10th of February 1756, the Church of Geneva, by a solemn act, protested against the doctrine which is imputed to it in this article; and by thus putting upon record its abhorrence of all Socinian doctrines, we must suppose, that it will repel for the future all suspicion of the soundness of its faith."

If any reader of the Repository can point out any account of the transac-

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tion in 1692, which is here alluded to, the writer of this article will be obliged to him to do so: the "solemn protest against the imputation of Socinianism," is the document which follows.

"Extract from the Registers of the Venerable Company of Pastors and Professors of the Church and Academy of Geneva, February 10, 1758.

"The Company being informed that the seventh volume of the Encyclopédie, lately printed at Paris, contains, under the head Geneva, some things which essentially concern our church, has caused this article to be read before it, and having nominated commissioners to examine it more particularly, upon hearing their report, and after mature deliberation, has thought it a duty to itself and to public edification to make and publish the following declaration:—

"The Company has been equally surprised and grieved to see in the article in question, that not only the system of our public worship is represented in a very defective manner, but a very false idea is given of our doctrine and our faith; on several subjects opinions are attributed to many of us which we do not hold, and others are misrepresented. In direct contradiction to the truth, it is alleged 'that several of us no longer believe in the Divinity of Jesus Christ, and have no other religion than pure Socinianism, rejecting all mysteries,' &c.; and, as if to compliment us upon being completely philosophical, the author endeavours to explain away our Christianity, by expressions which tend to nothing less than to make us suspected of having none at all; as when he says, that 'religion is very nearly reduced to the worship of one God, expect among the vulgar,' &c. Imputations such as these are the more dangerous and the more likely to diffuse a false opinion of us throughout Christendom, as they are found in a work of very general circulation, and which speaks favourably of our city, of its morals, its government, and, with this exception, of its clergy and ecclesiastical constitution. We deeply regret that the most important point of all, is that on which the author is the worst informed.

"To have done more justice to the soundness of our faith, nothing was necessary for him but to have adverted to the public and authentic proofs of it, which the church has given, and still continues to give. Nothing is more notorious than that our leading principle and invariable profession is *to receive the doctrine of the holy prophets and apostles, contained in the books of the Old and New Testament, as divinely inspired, and as the sole, infallible and perfect rule of faith and practice.* This profession is expressly recognized by every one who is admitted to the exercise of the sacred ministry, and, indeed, by every member of our flocks, when, as catechumens, they give an account of their belief in the presence of the church. We constantly make use of the Apostles' Creed, as an abridgment of the historical and doctrinal part of Christianity, adopted alike by all Christians. Our ecclesiastical institutions have all the same principles for their basis; our preaching, our religious ceremonies, our liturgy, our administration of the sacraments, have all a reference to the redemption of men by Jesus Christ. The same doctrine is taught in the lectures and theses of our academical instruction, in our manuals of devotion, and in the other works which our theologians publish, especially as preservatives from infidelity, from whose fatal poison we incessantly labour to preserve our flocks. On these points we are not afraid to appeal to the testimony of all ranks, and even of the strangers, who attend upon, and are edified by, our public and private instructions.

"On what then can that different idea of our doctrine, which has been held up, be founded? Or, if the suspicion attaches to our sincerity, as though we did not really believe what we teach and publicly profess, what is there which warrants so odious a suspicion? Was the author not conscious of his own inconsistency, when, after having praised us for our exemplary morals, he taxed us with a degree of hyprocrisy to which none are capable of descending, but those unprincipled persons to whom all religion is a jest? It is true that we esteem and cultivate philosophy, not, however, that licentious and sophistical philosophy, of whose extravagancies the present age exhibits so many examples, but that grave and solid

science, which, far from being the enemy of faith, makes the wisest men the most religious. If the topics of our preaching are moral, yet we insist equally on points of doctrine; they are urged from our pulpits in every public service, and we have even two exercises every week, exclusively appropriated to the explanation of the catechism. Besides, our morality is the morality of the gospel, always connected with its doctrines, and deriving thence its strongest sanctions, especially from the promises of eternal life and felicity which it makes to those who reform their conduct, and the threat of eternal condemnation which it denounces against the impious and impenitent. In this respect, as in every other, we think it our duty to keep close to the language of Scripture, which speaks not of purgatory, but of heaven and hell, where every one shall receive according to the deeds done in this life. It is by preaching energetically these great truths, that we endeavour to bring men to holiness. When we are praised for a spirit of tolerance and moderation, let not this be confounded with laxity and indifference. We are thankful that it arises from a very different source; it is an evangelical tolerance which harmonizes perfectly with zeal. On the one hand Christian charity keeps us at the widest possible distance from persecution, and enables us to bear without uneasiness some diversity of opinion on points which are not essential, such as has always existed even in the purest churches; on the other, we neglect no care, no method of persuasion, in order to establish, to inculcate and to defend the fundamental doctrines of Christianity.

"When we have occasion to recur to the principles of natural religion, we do it as it is done by the sacred authors themselves, and without any approximation to Deism. While we give to natural theology a more solid basis and greater extent than is usual with them, we always connect revelation with it, as a gift of heaven very necessary for our aid, and without which mankind could never have emerged from the state of blindness and corruption into which they had sunk.

"If it be one of our principles to propose nothing for belief which is contradictory to reason, this is not as the author supposes, one of the characteristics of Socinianism. The principle is common to all Protestants, and they employ it to reject absurd doctrines, such, indeed, as are not to be found in the Holy Scriptures when rightly understood. But we do not carry this principle so far as to reject every thing which is called a mystery; since we give this name to truths of a supernatural kind, which human reason is incapable of discovering, or which it cannot perfectly comprehend, but which have nothing in them impossible, and which God has revealed to us. Nothing more is necessary to engage us to receive these doctrines, than they be clearly taught in revelation, and that the authority of revelation itself be indisputable, and we adopt them the more readily, because they harmonize so well with natural religion, and form with it that admirable and perfect system which the gospel exhibits.

"Though the worship of one God is the main doctrine of our religion, this does not justify the assertion that it is reduced to this single point, among all but the vulgar. The best informed persons are those also who are most strongly convinced of the value of the covenant of grace, and that eternal life consists in knowing the only true God and Jesus Christ whom he has sent, his Son in whom all the fulness of the Godhead bodily dwelt, and whom he has given to us as a Saviour, a Mediator and a Judge, that all men may honour the Son even as they honour the Father. The term of *respect* for Jesus Christ, therefore, appears to us by far too feeble or too equivocal to express the nature and the extent of our sentiments towards him, and we say that we are bound to listen to this Divine Teacher and to the Holy Spirit speaking in the Scriptures, with faith, with profound veneration and a complete submission of mind and heart. Instead, therefore, of resting upon human reason, so limited and weak, we build upon the word of God, which is alone able to make us wise unto salvation, by faith in Jesus Christ. This gives to our religion a purer and nobler principle, a wider compass and more effectual power, and invests it with

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quite a different character from that which the author has been pleased to attribute to it.

"Such are the sentiments of the company, which, on all occasions, its members will avow and defend, as becomes the faithful servants of Jesus Christ. They are also the sentiments of the ministers of the church, who have not yet entered on the cure of souls, who, on being informed of the contents of the present declaration, have requested to be comprehended in it. We have no hesitation also in declaring that these are the general sentiments of our church, as is proved by the feeling excited among all ranks, by the appearance of the article of which we have complained. After these explanations and assurances, we think ourselves excused from entering into a fuller detail respecting the imputations made against us, and from answering any future publication of the same tendency. Such a contest, besides its inutility, is wholly unsuitable to our character. We are satisfied to have shielded the honour of the church and its ministers, by shewing that the picture which has been drawn of us is unfaithful, and that our attachment to the holy doctrine of the gospel is neither less sincere than that of our fathers, nor different from that of other reformed churches, with whom we consider it as our glory to be united in the profession of a common faith, and between whom and ourselves we have seen, with pain, attempts made to draw a line of separation.

"J. TREMBLEY, Secretary."

In republishing this declaration with his own article from the Encyclopédie, among his Miscellaneous Works, D'Alembert has added some notes which he professes not to be his own, but to proceed from some theologian, the object of which is to shew, that the language in which the Venerable Company speak on some points of doctrine is not sufficient to establish their own orthodoxy. D'Alembert himself has also prefixed a preface which concludes thus:—"A philosopher, who takes an interest in the progress of toleration (probably Voltaire), alleges that the article *Geneva*, by imprudently and prematurely disclosing the opinions of the ministers of this church, would make them change from bad to worse, in order to contradict the author's statement; and from what they now are, tolerant Socinians, would change them into fierce and virulent Calvinists, similar, in short, to the founder of their sect. But the fear is groundless and the scruple unnecessary. If the ministers of Geneva have protested against the article in question, it is evident that they have done so as a matter of form, and that they do not wish to make the Confession of Faith pass for any thing else than what it really is. They will continue to speak and think, in public and in private, just as they did before this Confession was made. This is attested by all the well-informed Frenchmen who have been at Geneva since that time. We may farther observe, that if the Church of Geneva has, for the present, some reproaches to fear from the other Protestant churches, they will be only temporary, and that at a period which is probably not very remote, it will have the satisfaction, according to the prediction of Bossuet, to see all these churches united with it in the same belief. Every thing conspires to give probability to this prediction, in the truth of which I so firmly believe, that I am not afraid to assign the date of its accomplishment."

Dr. Carpenter on the Case of the Falmouth Unitarian Church.

SIR, *Bristol, Dec.* 11, 1817.

I AM solicitous earnestly to recommend the case of the *Falmouth Unitarian Church* to the attention of the Fellowship Funds and of liberal individuals, in different parts of the kingdom. The circumstances which led to the establishment of it, cannot be unknown to many of your readers; and it is now sufficient to say, that it is the only congregation in Cornwall, assembling for the sole worship of God, even the Father,—that it is an important central station, from which we may hope that pure views of Christian truth will eventually spread through every part of that intelligent district,—and that, for several years, (without any assistance from their Unitarian brethren, and through much evil report, as well as worldly loss,) they have steadily maintained an open

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profession of their sentiments, and constantly met for worship and religious ordinances. I had once the satisfaction of visiting them, with Mr. Worsley of Plymouth; and we had an opportunity of witnessing that Christian harmony, zeal and piety, which encourages the older professors of Unitarianism, and should stimulate among them the spirit of mutual union and co-operation. To their highly esteemed minister, Mr. Philp, who has, from the first, gratuitously given his exertions for their edification, they and the friends of Unitarian Christianity in general, are under great obligations. If Unitarianism obtain a permanent and extensive establishment in Cornwall, it will be greatly owing to his judicious zeal and perseverance.

The place in which our Falmouth brethren have hitherto met for worship, (a school-room which they rent for the purpose,) is in so inconvenient a situation, that they have long found it in some measure burdensome to themselves, and still more discouraging as to their future prospects. From this consideration, and in order to obtain a more permanent settlement, they attempted, some time ago, to purchase a spot of ground for building; but that intolerant bigotry, of which, unhappily, so much still remains in the country, rejected their application; and they waited for better times. After some interval, they had expectations of being able to purchase the theatre, in order to convert it into a chapel; but they were again disappointed. Very recently, however, it was unexpectedly offered them, with only a few hours for deliberation; and they resolved, (as I should have advised them if I had been on the spot,) to make the purchase; and they now desire to throw themselves on the Christian liberality of their brethren, in different parts of the kingdom.

But they do not request the aid of others without making exertions themselves. The purchase-money, (which must be paid immediately,) exclusive of the expenses of conveyance, is £180. They expect to fit up the building (which is 57 feet by 30, within the walls,) in a neat but *economical* manner, for about £200 more, making the whole expense within £400. They are comparatively "few in number, and generally poor enough, but are disposed to do their best;" and four of their members have subscribed £20 each. This, I think, is a capital beginning. From what I know of them, I have no doubt that they will all give their personal as well as pecuniary efforts, to accomplish the object, as the friends of Unitarianism would wish, and with as little expense to others as possible; sharing, as they must, in the feelings of my friend, Mr. Philp, who says, "believe me, I shall reckon it one of the highest honours of my life, to be in any way instrumental in dedicating a temple to the exclusive worship of the *One God and Father of all.*"

It is from full confidence, and on grounds which I feel satisfactory, that I make this appeal to the Unitarian public, and I shall be rejoiced if it influence any of my more distant brethren, to take an active interest in their behalf.

I understand that Mr. Aspland has given them reason to expect the assistance of the Unitarian Fund: and our indefatigable and judicious missionary, Mr. Wright, will, I am fully persuaded, concur in all I have said on the importance of the object and the merits of the case.

In this, as in a variety of other instances, I view the Repository, not only as a vehicle of intelligence, but as an important bond of union among Unitarians; and I wish it could be said, that every individual in our body gave it a degree of encouragement proportioned to his ability, and to its value to our common cause. With best wishes for its increasing diffusion and success, I remain,

L. CARPENTER.

P. S. I hope I shall find an hour of leisure, ere long, to reply to the friendly objections of L. J. J., in your last Number [p. 665]. I suspect he does not understand me; and I shall be glad to embody my ideas on this very difficult subject.

Perhaps it may be desirable to state, that I have not given up my intention of replying to Dr. Magee, and I propose, at the same time, to consider somewhat at large the ends of the death of Christ. It has seldom been

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long out of my thoughts; but I have not hitherto had the power of executing my purpose. I hope, during the ensuing vacation, to make great progress in preparing for the press.

Will your highly-respected Correspondent V. F. excuse me, (in behalf of the various Unitarian churches forming congregational libraries,) in requesting him to supply them, through the Repository, with a list of suitable books, marking those which it would be best for them to procure first, and bearing in mind, that their finances are very limited. Those who have seen the catalogue of the Newcastle Congregational Library, will not wonder at my making this request to one who must have had a great share in the formation of it.

SIR, *Crediton, Nov.* 30, 1817.

I BEG leave to correct the statement, in your last Number, [XII. 696,] of my being "late of the Baptist Academy Bristol," my acquaintance with the conductors of that Institution not having been of such a nature as to warrant this statement; and that acquaintance having terminated upwards of ten years.

G. P. HINTON.

SIR, *Jan.* 2, 1818.

THE late impotent prosecution of Mr. Hone, for a parody on the *Athanasian Creed*, has excited great attention to that disgusting and odious formulary, and has brought out many anecdotes which, but for the *religious zeal* of my Lord Sidmouth, would have slept for ever. Among these is the following, which I extract from The Morning Chronicle of Tuesday, December 30th:

"When the late Rev. Mr. Wright had a small living in the West of England, he refused to read the Athanasian Creed, though repeatedly desired to do so by his parishioners. The parishioners complained to the bishop, who *ordered it to be read.* Now this very curious Creed is appointed to be said or *sung*, and Mr. Wright accordingly, on the following Sunday, thus addressed his congregation,—'Next follows Athanasius's Creed, either to be said or SUNG, and, with heaven's leave, I'll sing it. Now, Clerk! mind what you are about:' when they both struck up and sung it with great glee to a fox-hunting tune, which, having previously practised, was well performed. The parishioners again met and informed their pastor of what they called the indecorum [*query, informed the bishop of the indecorum of their pastor?*]—but the Bishop said that their pastor was right, for it was so ordered: upon which they declared that they would dispense with the creed in future; nor did Mr. Wright ever after either *read* or *sing* it."

This is not a bad story, though it is ill told. I have heard it related, again and again, though never with any name to verify it. Even now, I can scarcely regard it as more than a joke. Who was this *Mr. Wright*, and when and where did he live? And who was his diocesan? If these questions interrupt a laugh, let it be remembered that merriment is good, but truth is better.

Q.

Mr. Belsham on the Argument for Infant Baptism.

Essex House, January 6, 1818.

SIR,

YOUR worthy Correspondent and my good-natured opponent T. C. H. [XII. 715—717,] shews as much dexterity in puzzling a plain case as any special pleader in Christendom. I should, however, have left his declamation to its fate, had it not afforded me an opportunity of restating, in a somewhat different light, the argument for what I conceive to be an apostolical institution, in the observation of which the whole Christian world is nearly unanimous, but of the grounds of which many intelligent persons, even though they practise it, are lamentably ignorant. I shall begin with briefly remarking a few not very relevant suggestions of your worthy Correspondent.

1. Your Correspondent tells us what he does believe, and what he does not believe concerning baptism.—The true question is, what the apostles taught and what the primitive Christians believed and practised.

2. Your Correspondent kindly refers us to the twelve bulky tomes of Lardner to settle the question, in return for which I beg leave to refer him to the ecclesiastical writers of the three first centuries. And when he

has finished them, "he may if he so please," go on to those of the three next.

3. Your Correspondent greatly prefers immersion or pouring to sprinkling: and he has my free consent to use his own discretion. All I plead for is Infant Baptism.

4. Your Correspondent seems to be sadly puzzled with Tertullian's "si non tam necesse est;" but though the meaning appears sufficiently obvious to those who are acquainted with the controversies of the age, yet I would inform him for his comfort that the words are by many learned men given up as an interpolation.

5. Your Correspondent pleads that upon the same principles upon which I argue the obligation of Infant Baptism, all the early corruptions of Christianity in doctrine and practice might be justified.—My argument is, that Infant Baptism was the institution of the apostles, and the uniform practice of the primitive church. When your Correspondent can with equal justice allege the same argument in favour of any other doctrine or practice, I will readily acknowledge that doctrine or that practice to be a vital part of the Christian religion.

6. But your Correspondent does not seem to be aware that the charge which he urges against my reasoning rebounds with redoubled force upon his own; and that the will-worship which he advocates, but which the Apostle most explicitly discourages, opens the flood-gates to an endless tide of superstition and absurdity. He practises infant baptism because, forsooth, he thinks it "innocent and laudable." Another makes the sign of the cross, because he thinks it "innocent and laudable." Another repeats ten Ave Marias to one Paternoster, because he thinks it "innocent and laudable." Another bows to a crucifix, because he thinks it "innocent and laudable." Another counts beads, because he thinks it "innocent and laudable." Another makes a pilgrimage to Loretto or Jerusalem, because he thinks it "innocent and laudable." Another defends image-worship, because he thinks it "innocent and laudable." And another worships and then devours the consecrated bread, because he thinks it "innocent and laudable." In short, there is no end to these "innocent and laudable" appendages to Christianity: and the apostate church has introduced and authorized such a countless multitude into its code of discipline and worship, that the simplicity of evangelical doctrine and worship is completely overwhelmed under the enormous mass of these "innocent and laudable" excrescences. —So have not we learned Christ. If Infant Baptism is an apostolical institution, let it be observed as such; if not, let it be abandoned altogether: and let not us set ourselves up as better judges of what is fit and right than Christ and his apostles.

Having thus disposed of your Correspondent's arguments, I will beg leave to re-state my own.

Infant Baptism was the uniform, universal and undisputed practice of the Church from the apostolic age down to the fifth century, and even later.

No reasonable account can be given of this singular uniformity in a rite never before administered to the infant descendents of baptized parents, but that which the primitive Christians uniformly assign, viz. the appointment of the apostles.

Had it been left to discretion, some would have baptized their infants and others not.

Had the apostles instituted adult baptism, and limited the application of baptism to adults only, it is absolutely impossible that a change so universal should have taken place so early without notice and opposition.

They who impugn this conclusion must shew either that the practice of Infant Baptism was not universal: they must produce churches, sects or individuals who practised adult baptism, or writers who asserted its authority and obligation, or they must shew how it might be universal without being of apostolical origin. To object to the evidence as *traditional*, because it is *historical*, is puerile and weak. Upon the same principle they might object to the resurrection of Jesus Christ: and in fact with equal reason Tindal does object to Christianity itself as a *traditional* revelation.

The great objection is, that Infant Baptism is not enjoined in the New Testament. But who told us that

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nothing is to be admitted as of apostolical authority but what is to be found in the New Testament? How do we know that the Gospels of Matthew and John are of apostolic origin? Not because we are so taught in the New Testament: for not a word is written, not a hint is suggested upon the subject. We believe it upon the uniform, universal, uncontradicted testimony of Christian antiquity. And we do well. Upon the very same evidence I assume the apostolical authority of Infant Baptism.

T. BELSHAM.

Perpetuity of the Lord's Supper.

SIR, *London, Jan.* 10, 1818.

WHEN Dr. Priestley endeavoured to convince Dr. Price that the mind of man was not immaterial, using this term in the sense he defined, the result was different to what either of the correspondents probably anticipated. For Dr. Price in the end declared that, although he was not convinced the mind of man is not immaterial, yet he was inclined to concede that matter is.

So with our friend Mr. Belsham, if he fails to convince his readers of the apostolic authority for the continued use of baptism, he may shake their faith in the perpetual obligation of the Lord's Supper, as resting upon the recorded authority of the founder of the Christian religion. But, Sir, I believe a little attention will convince us that the two rites rest upon a basis as different as that I pointed out in the letter you inserted in the Repository for November last [XII. 657].

Your readers may incline to think it a hazardous attempt for a layman to oppose Mr. Belsham's comment upon the writings of the Apostle Paul, writings to which he has so long and so successfully attended. But all I shall undertake, and indeed all I apprehend I need to undertake, is, to exhibit the testimony of the Apostle as recorded in the Epistle to the Corinthians; taking it from the text of the Improved Version.

At the end of the sixth chapter of the first epistle, the Apostle commences a long series of remarks and directions upon the abuse, and for the better use of the observances of that Christian community; which he continues to the close of the fourteenth chapter. He introduces his account of the institution of the Lord's Supper with very remarkable expressions, and concludes it with some not less so.*

"For I have received from the Lord that which I delivered also unto you, that the Lord Jesus, the night on which he was delivered up, took bread, and gave thanks, and brake it, and said, 'This is my body, which is broken for you: do this in remembrance of me.' In like manner he took the cup also, when he had supped, saying, 'This cup is the new covenant through my blood: do this, as often as ye shall drink it, in remembrance of me.' For as often as ye eat this bread, and drink this cup, ye shew forth the Lord's death, till he come."

Should it be objected that the 26th verse is not to be considered a part of the direction received from Jesus Christ, I shall feel obliged to Mr. Belsham, or any other of your correspondents, for their reasons for the objection. At the conclusion of the 14th chapter, and near the end of the Apostle's remarks upon the observances of the Corinthian church, is the following remarkable declaration: "If any man seem to be a prophet, or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord."

Thus does the Apostle Paul bear his testimony direct and express to the perpetual observance of the Lord's Supper as a rite instituted by Jesus Christ, and declare that all his directions possess the authority of his Lord and Master: indeed it appears to me very difficult to record them more directly and more expressly. Yet Mr. Belsham says, p. 731 of your last volume, "For though Christ instituted the Eucharist, he gave no precept for its permanent obligation: and though St. Paul *incidentally* mentions that in the Lord's Supper 'we shew forth his death until he come,' such an *oblique* notice is by no means equivalent to an express command." I take the liberty of requesting him, if I am mistaken in my conclusions, to

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* I hardly need call to your readers' recollection that the Apostle had no intercourse with his Master before his crucifixion, therefore every other was supernatural.

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shew what is the true meaning of the apostolic language. Some persons may perhaps unwillingly alter the opinion they have hitherto cherished of the authority upon which this rite rests; but truth, however unpalatable, will in the end be preferred to error.

Before I conclude, I cannot but remark upon what appears to me an inconsistency in the members of our Unitarian churches. Unitarians claim to be observing and reflecting Christians. How is it, then, that when a rite so simple, decent and impressive, and resting upon such high authority, is about to be celebrated, the majority take their departure as though they had no interest in it? Why other bodies of Christians, who for want of a better term, are called "orthodox," habitually neglect this institution of the Christian religion, is obvious to every one who has escaped from the fold of orthodoxy; but that Unitarians should retain this part of the old leaven, is, to use the mildest phrase, incousistent with their profession. Much do I wish that the state of public opinion would allow Christian ministers to make this a continued part of the public service—offering to no individual of the congregation, by the interruption of the service, an opportunity to depart. Let the ministers of our congregations reflect upon the favourable opportunity afforded to them to lead their churches into the knowledge and practice of all that is truly Christian, by the freedom they, and they alone of all Christian ministers in this country, enjoy for conducting their public discussions towards such truths and in such manner as they deem most useful.

T. G.

SIR, *Nov.* 7, 1817.

I COULD not help being struck by the forcible remark of your Correspondent T. [XII. 593,] respecting the remarkable absence of "*facts*" to disprove the prevailing impression, "*that there is nothing in Unitarianism calculated to turn the idolater from his error.*"

For a considerable time past I have been deeply attentive to the progress of the various conversionary efforts of the advocates of this persuasion *at home;* and from minute observation of the result of those efforts, I cannot but conceive I am warranted in the conclusion, that there is some radical deficiency in the Socinian views* of the gospel to enable them to "convert sinners from the error of their ways."

The easy access with which the more popular doctrines of redemption seem invariably to gain the hearts and rivet the attachment of the lower classes of society, (to whom in fact missionary labours are devoted,) is surely a striking proof, in its contrast to the want of such success in the other case, that no inferior motives to conversion either at home or abroad, of the unreclaimed sinner in our own, or of the ignorant idolater in a Heathen land, will ever be productive of any *material* or permanent success.

And the cause, I conceive, of this contrast is obvious. The system of the gospel, as a whole, appears so inexplicable, there seems such a want of *consistent* explanation of its parts *without* the grounding main-spring of the atonement, that I can never imagine the possibility of any such powerful multitudes being brought to conversion by a system excluding this principle, which the influence of the Christian doctrine enforced *with* it, has been found so eminently and extensively successful in producing. To convert sinners without a *Saviour,*—σωτηρ—*Salutifer*—RESTORER—seems a hopeless effort.

Entertaining these views, and I do so from very sincere conviction and on most serious and deliberate investigation of the subject, I would respectfully submit to those who so sanguinely anticipate the success of missionary labours, conducted on Socinian views, whether the tone of the public mind with respect to these sentiments does not argue the strong improbability of such success; and also whether the very partial effects that have yet resulted from these efforts may not be argued as a pretty decisive confirmation of the principle assumed in this letter, viz. the practical inefficacy of (what are called) Unitarian doctrines for the purposes of CONVERSION? SIMPLEX.

P. S. In speaking, as I have done in this letter, of the religious views al-

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* Vide P. S.

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luded to under the title of *Socinian*, I beg to be understood as far from wishing (however differing individually from those views), to apply the term in any offensive designation, or in any sense of "*vulgar bigotry*," (XII. 588,) towards the persons or party entertaining them; believing them generally, and knowing them in many particular instances, to be influenced by sentiments and actuated by motives of conduct, that do honour to them as Christians and as valuable members of society. But the appellation more usually adopted by themselves would, in this case, include numerous individuals, to whose views these remarks on the converting inefficacy of doctrines excluding an *atoning* Saviour, could by no possibility of construction be applied.

Letters by Mr. Marsom in Reply to Mr. Wardlaw's Arguments for the Deity of the Holy Spirit.

LETTER I.

SIR, *Jan.* 2, 1817.

HAVING Mr. Wardlaw's Discourses, on the Socinian Doctrines, put into my hands, I was forcibly struck, in reading them, with the weakness and inadequacy of the arguments, in general, which he adduces in proof of those doctrines for which he is so strenuous an advocate; but in particular of those arguments, (in his ninth discourse,) which he makes use of in support of the doctrine of the divinity and personality of the Holy Spirit. This induced me to sit down and make some observations on his mode of reasoning, and to endeavour to establish the fact, that the Holy Spirit is never spoken of as a person, and that in the nature of things, it neither is or can be such a being.

Mr. Wardlaw introduces this subject,* taking for his text Matt. xxviii. 19, "Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit;" and immediately adds, "I should have no objection, with regard to the doctrine of the Trinity, to take my stand in this text. It would, perhaps, (he says) be going too far to say, that I should certainly be a firm believer in this doctrine, if there were not another passage in the Bible affirming it." The doctrine of the Trinity is the doctrine of three persons in the Godhead. The personality of the Holy Spirit, which it is the object of this discourse to establish, is, therefore, an essential branch of that doctrine. It will be necessary then to inquire, (especially as Mr. Wardlaw has no objection for the proof of it to take his stand in this text,) what evidence the passage affords of the truth of that doctrine. We have in it three names mentioned, the *Father*, the *Son* and the *Holy Spirit;* two of these names, the *Father* and the *Son*, unquestionably denote persons, they are personal names. This needs no other proof than the mention of the names themselves, for they convey at once the idea of personality. The proper names of persons of the male kind are universally of the masculine gender, whereas the proper names of things, which are not persons, are as universally of the neuter gender, that is, they are impersonal names. The proper name, therefore, of any thing will infallibly determine whether that which it is designed to represent be or not a person. Now the Greek word πνευμα here used and translated *spirit* is not a personal name, but is a noun of the neuter gender; it is derived from the verb to breathe, and means breath, air, wind, which is also the meaning of the Hebrew word רוח *Spirit*. The English word spirit is derived from the Latin word *spiro, to breathe*, and signifies *breath*. Had the nature and meaning of the word πνευμα, been as distinctly marked and preserved in the translation as it is in the original, there could have been no question whether or no it was intended to denote a person; for every one, on seeing or hearing it pronounced, would at once see that it could not be the name of a person. The nature of the English word *spirit*, as a neuter noun, and its meaning as derived from *spiro, to breathe*, is not understood by the generality of English readers, though it must be well known to Mr. Wardlaw. And the translators of the Scriptures, who were Trinitarians, have been careful, as much as possible, to keep it out of view by rendering πνευμα almost uniformly *spirit*, and never *breath* or *wind*, except where the circumstances

* Page 275, second edition.

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of the place compel them so to render it, as in the following instances, Gen. iii. 8, it is rendered the *cool* of the day; vi. 17, The *breath* of life; viii. 1, *wind;* so also Exod. xv. 10, Thou didst blow with thy *wind;* and 1 Kings xix. 11, it is three times rendered *wind;* Psalm xxxiii. 6, "By the word of the Lord were the heavens made and all the host of them by (not the *spirit* or *person*, but) the *breath* of his mouth;" ver. 9, "For he spake and it was done, he commanded and it stood fast;" John iii. 8, "The *wind*, πνευμα, bloweth where it listeth." In these passages the meaning of the word *spirit* is clearly seen, and so the word should be rendered, John xx. 22, "He *breathed* on them, and saith unto them, receive ye the Holy *Breath*;" thus 2nd Timothy iii. 16, "All Scripture given by inspiration of God." The words, *given by inspiration of God*, are but one word in the original, and is literally *divinely breathed*. So the words under consideration might properly be rendered, "In the name of the Father and of the Son and of the *Holy Breath;*" for as the terms *Father* and *Son*, necessarily convey the idea of personality, so the terms *Holy Spirit*, being of the neuter gender, as necessarily convey the idea of *impersonality;* and we as certainly know, by the very name by which it is described, that it is not a person, as we know, by their very names, the *Father* and *Son* to be persons.

Again, as nouns are the names of persons and things, so the pronouns which supply their place must necessarily correspond with those nouns whose place they supply, in number and gender, or they will not be just representatives of them. A violation of this rule, by substituting personal pronouns for neuter nouns, and neuter pronouns for personal nouns, is confounding all propriety, a perversion of all language and grammar. This is never done, nor can it be done, without the greatest absurdity; for instance, how preposterous would it be to apply neuter pronouns to God and to Christ, and to adopt such language as the following, God *itself*, even our Father, Christ loved our church and gave *itself* for it! God raised Christ from the dead and set *it* at his right hand, &c. This, on the face of it, is sufficiently ridiculous. If then the Holy Spirit be a proper *person*, and the name πνευμα be of the masculine gender, such pronouns could not possibly be used to supply its place; but such pronouns are used, as for instance, "The Spirit *itself* beareth witness with our spirit;" "The Spirit *itself* maketh intercession for us," &c. The last clause in the next verse ought to have been rendered, "Because *it*, not *he*, intercedeth for the saints according to the will of God." There is nothing in the original to warrant the rendering in the common version. The Holy Spirit, therefore, cannot be a person. On the other hand, if the word *spirit* be a neuter noun, (as it unquestionably is,) it would be equally preposterous and absurd to make use of the personal pronouns, *he*, *him* and *his*, as its substitutes. This, we may venture to affirm, is never the case in the New Testament. Yet, notwithstanding this, Mr. Wardlaw, in violation of so plain a rule of grammar, (which every one understands and uniformly complies with,) almost invariably uses these personal pronouns as the substitutes of the neuter noun *spirit*. "The great work of the *Holy Spirit** (he says) is to bear witness to Christ. He did so by all those supernatural powers, of which he was the author, in the beginning of the gospel; and he did so then, and continues to do so now by *his* gracious influences on the minds of men." Such is the influence of system,—and by such a perversion of language as this is, the nature of the word *spirit*, as an impersonal name, and its meaning is completely kept out of the view of the common reader. He is first taught to believe that the *Spirit* is a proper person, and then to support the erroneous idea, personal pronouns are made to supply its place.

If this reasoning be just, on what ground does Mr. Wardlaw's believing the doctrine of the *Trinity* or of the *personality* of the Holy Spirit stand, in the commission of our Lord to teach and baptize? There is not, in this passage, any one of the terms by which those doctrines are or can be expressed; there is in it no such term as *Trinity*, nor does it contain in it the terms *three persons*. There are indeed *three names* mentioned, but one

* Page 312.

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of them is an *impersonal* name; nor are the three said to be *one God*, one of the persons mentioned in it is said to be the *Son*. The word *son* is a term of relation, expressive of the relation which Jesus Christ bears to God as his Father, which relation implies in it derivation and dependence; but *God* cannot stand in the relation of *son* to any being, or be derived from or dependent on any one. Deity must necessarily be self-existent, underived and independent: the term *son*, then, in this passage, cannot be the name of a *divine* co-equal person in God; so that of the three names here mentioned, two of them only are descriptive of proper personality, and but one of them of a Divine person, truly and properly God; the other being evidently descriptive of a derived, dependent and inferior being. If then none of the terms by which those doctrines are expressed are to be found in the passage, how, in the nature of things, can it prove those doctrines?

Mr. Wardlaw himself, however, seems to feel that his "standing in this text" is not very firm, for he immediately adds, "It would, perhaps, be going too far to say, that I should be a firm believer of this doctrine, (that is the doctrine of the Trinity,) if there were not another passage in the Bible affirming it." This is a pretty clear admission that it is not affirmed in this text, for if it was, he could not have had any hesitation in believing it on such evidence; but if this passage does not affirm it, we may venture to assert, that there is not any passage in the Bible that does, because as the terms of it are not to be found here, so neither are they to be found in any other part of the sacred writings.

But in farther proof of the doctrine of the *Trinity* from these words, Mr. Wardlaw assumes, that the ordinance of baptism is an *act of solemn worship to the three persons in the Godhead*. His words are, "That the initiatory ordinance of baptism, prescribed in these words, involves in it an *act of solemn worship*, an *invocation* of the *thrice holy name*, in which it is administered, seems to be beyond dispute." That this matter is not beyond dispute is manifest, for I, myself, certainly dispute it, as, I believe, all Unitarians (or, as he styles them, Socinians) also do. Baptism is no more an act of worship than circumcision. They are both acts of obedience to a command. Jesus Christ here gives a commission to his disciples to teach and baptize, and instructs them how they were to perform the latter; but this does not necessarily involve in it any *act of worship*, much less *an invocation* of the *thrice holy name* in which it is administered. If baptism involves in it an *act of solemn worship*, an invocation of the name in which it is administered, then must Moses have been to the Israelites an *object of solemn worship*, for they were all baptized, εἰς, into Moses,* and that act must have involved in it the invocation of his name.

But it was not my design to enter upon a discussion respecting the doctrine of the Trinity: I have been led into it by the above passage in Matthew being selected as the foundation of the ninth discourse, which was professedly delivered for the purpose of establishing the doctrine of the *divinity* and *personality* of the Holy Spirit; and I have entered no farther into that subject than as it stands connected with the text, and forms the introduction to the main subject of the discourse.

My object is to shew that the Holy Spirit is not, nor can in the nature of things be, a proper person, and that the reasoning in this discourse is utterly insufficient to support such an idea. In order to this, before I enter on the arguments in support of its personality, I shall make the following observations:

1. I observe that the proper name of the Holy Spirit, is *the Spirit of God*. That the Holy Spirit is the *Spirit of God* must be admitted. The Scriptures are so express on this subject, that a doubt respecting it cannot be entertained for a moment.

2. If the Holy Spirit be the *Spirit of God*, it is the spirit of a person, and not a proper person itself. This I shall attempt to prove by the clearest and most direct evidence. That God is *a* person, the Scriptures expressly declare. "Will ye speak wickedly

* 1 Cor. x. 2.

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for *God?* Will ye talk deceitfully for *him?* Will ye accept *his person?*" * "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his Son*,—who being the brightness of *his* glory, and the express image of *his* (God's) person." † The individual *personality* of the Divine Being, that is, that God is *one* person, and not *three*, is an idea that is kept up in all the language of the Old and New Testament respecting *him*. The proper name of the God of the Old Testament, and which is expressive of *his* self-existence, is *Jehovah*. "I am *Jehovah*, that is *my* name, and *my* glory will *I* not give to another." ‡ This surely is the language of an individual *person*, and not of a nature common to a plurality of persons, or of one person in the Godhead partaking of the Divine nature and perfections in common and equally with other divine persons in the Godhead; but of a single person possessing in *himself alone*, supreme and unrivalled Deity, a glory peculiar to *himself*, which *he* will not give to, and which cannot be possessed by any other *person* or being whatever. "*I* am Jehovah and there is none else, there is no God besides ME." § "That men may know that *thou, whose name alone* is Jehovah, art the most high over all the earth." ‖ *Jehovah*, the peculiar name of God, admits of no plural, nor can it admit of any plural or neuter pronouns as its substitute; such a substitution would be highly improper, and would convey an erroneous idea. Accordingly, in every passage in the Old Testament where Jehovah is represented as speaking, or as spoken *to*, or as spoken *of*, the personal pronouns *I, me, thou, he* and *him*, are invariably used, as the representatives of that name; nor could it be otherwise, consistently with the nature of things or of language. Such is the case also with respect to the word *God* as the proper name of the Divine Being in the New Testament. A plural or neuter pronoun then cannot possibly be its substitute. Hence it will follow that Jehovah, God, is *a person*, and *one person* only, not three; and that *person* the New Testament, in the most explicit and direct terms, informs us, is the *Father*. "There is one God which is the *Father*, one God and Father of all, who is above all, and through all, and in you all." Mr. Wardlaw indeed alleges, that the Hebrew word אלהים God, has a plural termination; and he renders Deut. vi. 4, "Hear, O Israel, Jehovah our *Gods* (Aleim) is one Jehovah." * But in so doing, he has acted just as absurdly as our translators have done, in applying the word *Gods* to *a* calf and to an *old man*. † But I observe, 1. That this must be an erroneous rendering, because it is inconsistent with itself, and perverts the design of the writer; for if Jehovah be one Jehovah, he cannot be *our Gods*, and if he be *our Gods*, he cannot be one Jehovah. The design of the writer was, as is very evident, to assert the absolute unity of the God of Israel; but this rendering contradicts that position, by asserting that he is more than one. 2. This rendering proves too much, for if it prove any thing, it is not that there is a plurality of *persons* in God, but that there are a plurality of *Gods*; and, had it been uniformly adopted by our translators, the Bible would have been a system of the grossest polytheism. 3. Our Lord and his apostles, in citing passages from the Old Testament, and this in particular where the word אלהים occurs, as the name of the Divine Being, uniformly render it by the singular noun Θεος, *God*, and never by the plural Θεοι, *Gods*; but surely they would not have so done, if the word had contained in it such a profound mystery as that of the Trinity.

Having proved that God is a person, which was the point to be proved, it will necessarily follow, that the Holy Spirit, if it be the Spirit *of* God, is the spirit *of a person*, and, consequently, not itself a *person* distinct from him whose spirit it is. This leads me to observe,

* Job xiii. 7, 8.
† Hebrews i. 1—3.
‡ Isaiah xlii. 8.
§ Ibid. xlv. 5.
‖ Psalm lxxxiii. 18.

* Page 12.
† Exodus xxxii. 4, and 1 Samuel xxviii. 13, 14.

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3. That *spirit* is essential to personality. Every intelligent agent, therefore, every person, must necessarily have his own proper spirit. This is essential to his very existence; it is his life, his energy, that by means of which he is possessed of all his powers of understanding, reflection and action; it is "the breath of life," without which he would cease to be a *person*. One *person*, then, cannot possibly be the *spirit* of another *person*; nor can the spirit of a *person* be a *person* distinct from *him* whose *spirit* it is, unless every person is in fact *two* persons. If then the Holy Spirit be the *Spirit of God*, i. e. the *spirit of a person*, the Spirit of the Father, as it is also denominated, it cannot have any *personality* distinct *from that of* the Father. As spirit is essential to personality, if the Holy Spirit were a person, he must also have his own proper *spirit*, and, consequently, there must be another Divine person in the Godhead, the *Spirit* of the Holy Spirit, and if that also were a *person*, he too must have his own proper spirit, and so we might go on adding persons to the Godhead ad infinitum.

Having made these observations in order to ascertain the meaning of the term Spirit, and the sense in which the Scriptures speak of it as standing in relation to the Divine Being; we now proceed to examine the arguments by which Mr. Wardlaw endeavours to prove that the Spirit is a proper person, another person distinct from *him* whose spirit it is said to be. Before we enter on the subject it may be proper to observe, that on the Trinitarian scheme, when the Holy Spirit is denominated the Spirit of God, the term God cannot mean the whole Godhead, consisting of three Divine persons, for then the spirit must be the spirit of itself, as much so as it is the spirit of either of the other of the Divine persons. The term God, therefore, in this connexion, must be confined to the person of the Father.

JOHN MARSOM.

Islington,

December 6, 1817.

SIR,

I HAVE lately obtained a literary curiosity, with an account of which the young theological reader may be gratified. From off an old stall in Islington, not much more than a hundred yards from my own habitation, I purchased the *identical quarto manuscript copy* of Dr. Doddrige's principal work, neatly bound and lettered, entitled, "Lectures on Pneumatology, Ethics and Theology," in ten parts, with particular references to the most considerable authors on these subjects. This volume he drew up with consummate care for his pupils; and its posthumous publication by the Rev. and learned Mr. Clark, of Birmingham, established his already justly-acquired fame as a tutor of young men training up for the Christian ministry. It has been since augmented in size and value by the notes of Dr. Andrew Kippis, and still more recently by the illustrations of Messrs. Parsons and Williams, in their well-known edition of Dr. Doddridge's Works.

The manuscript is in short-hand, except proper names and technical phrases, which are written at full length. The *title-page* is spread out in small capitals, with the date at the bottom, *Northampton*, 1740. The neatness of the whole volume, distributed into its several lectures, with opposite blank pages for additional remarks, and ruled with red ink, is inimitable! A transcript of the author's intelligent and pure mind, such a literary relic cannot fail to be held in estimation. Little did the good Doctor imagine when he was passing, as he frequently did through Islington, in his way from Northampton to the metropolis, that *the original copy* of his favourite work, over the pages of which he had passed many an hour by the pale light of the midnight lamp, would lie exposed to sale on a common stall, near a century afterwards, in this same village, and fall into the hands of a Christian minister, who, though not one of his own denomination, has been through life the admirer of his learning, his genius and his piety!

Acquainted with the short-hand which Dr. Doddridge wrote, and which was always taught his pupils upon their first entrance into his academy, I have amused myself by comparing *the original copy* of his *Lectures* with the last printed edition. And I was pleased to remark the strict coincidence of the one with the other, excepting the additions made

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by Dr. Kippis and its subsequent editors, to which their own initials are annexed. "How desirable and gratifying," exclaimed I to myself, "would it be to inspect in a similar manner *the autographs*, or the identical copies proceeding from the pens of *Matthew*, *Mark*, *Luke* and *John*!" This, however, must not be expected; it is in the nature of things impossible. They have long ago mouldered into that common dust whence every terrestrial object hath arisen, and by which all human things must be ultimately absorbed and forgotten! But let us, instead of repining, be thankful that we have in our possession a number of *ancient manuscripts*, on which, diligently collated together, we can rely, and from which, for the formation of our faith as well as the regulation of our practice, we may derive every reasonable satisfaction. From this source learned men, both of the Establishment and among the Protestant Dissenters, (witness the *New Version*, founded on *Archbishop Newcome's Translation of the New Testament*,) are educing fresh testimonies to authenticate *the records* of *eternal life!* And approximating thus nearer to the primitive purity of the sacred writings, it is to be hoped that the professors of Christianity, however diversified their creed or varied their mode of worship, will be yielding more substantial proofs of their virtue and piety.

J. EVANS.

Mr. Jones in proof of Philo and Josephus being Christian Writers.
No. I.

SIR, *Jan.* 6, 1818.

THOUGH the Ecclesiastical Researches have been now some years before the public, their contents still remain little known. I avail myself therefore of your wishes, Mr. Editor, that the leading arguments calculated to prove Philo and Josephus to be Christian writers, be laid before the readers of the Repository. In doing this I will be as brief as possible. My proofs will be but inferences drawn from passages in those authors. If they are not conclusive, some of your learned readers will, it is presumed, expose their weakness or fallacy; while on the contrary, if they appear solid and irresistible, a new and powerful evidence will break forth in favour of the gospel. Indeed, no question connected with the credibility of our faith, seems to me more surprising, interesting and important, than that on which I am now entering: and I trust that this importance being felt to a certain extent by others, will induce the more intelligent part of your readers to peruse them with candour and attention. Before I commence, it is necessary to premise two remarks.

Though Christians are in the habit of distinguishing between Judaism and Christianity, they were originally the same: and they were known and maintained to be so by Christ and his followers in Judea. Moses and the prophets taught the existence and government of one true God; inculcated virtue and piety as the only effectual means of pleasing him; predicted the advent of a Messiah, his death and resurrection, and thus opened the door for faith in the resurrection of the dead and a life of immortality. The gospel is but a fulfilment of these predictions: and hence Christ is not so much the *author* or founder, as the *finisher* of Christianity, having himself taught no new truths, but explained and enforced those already known by new sanctions. Paul, though deemed a heretic, taught only the heresy of Moses and the prophets. Our Lord too assures us that he came to fulfil, not to destroy the law; and he directs his adversaries to examine the Jewish Scriptures as containing eternal life. If Philo and Josephus believed in the Divine mission of Jesus, they could not but entertain the same notion: and my object is to shew that, whenever they speak under any term of the Jewish religion, they meant by it that religion, improved and spiritualized by Jesus Christ. I have to remark,

Secondly, that, when the religion of Jesus was separated from Judaism, properly so called, the zealots, who opposed him, *ceased* to make proselytes to their system among the Gentiles: for however zealous they might be to gain converts among the Heathens, their doctrine was calculated only to insult, and to repel them: they held forth a triumphant Messiah

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who should come only to destroy the rest of mankind; they enjoined a submission to rites that were oppressive, painful and ignominious, and the adoption of a name and of a creed that were detested by the whole world. What Heathen in his right mind would embrace such a doctrine, especially as it offered him no advantage whatever to compensate the great and various sacrifices he was called upon to make? The Pharisees felt this; and their attempts to proselyte the nations ended with the promulgation of the gospel. All the efforts they made were to follow the apostles, and to pervert those who had already been brought over to the faith. On the other hand, the preachers of spiritual Judaism, as they had received a commission to convert the Heathen world, received also the necessary means to effect this task, however arduous. They laid aside every burdensome rite; they held forth an illustrious messenger, already arrived from God, not to destroy, but to save mankind; they invited every man, however poor, obscure or illiterate, upon the simple terms of repentance and reformation, to come and receive the most glorious and animating privileges,—the forgiveness of their past sins, the favour of God, and the hope of immortal glory. What rendered this invitation most effectual was the happy effect which the newly-purified religion produced on the lives of those who preached it to others. Under its influence, they exhibited examples of all that is beautiful and sublime in virtue: and thus proved the reasonableness and subserviency of their doctrine to make them happy here as well as hereafter. The deportment and character of the first teachers of Christianity assumed by this means a language more convincing, if not more eloquent than their tongue in recommending their faith to the world. And it is to them and their converts that Philo refers, when he pens the following matchless passage: "The children of wisdom resemble the sand: because the sand is uncircumscribed in number; and because, as the sand which lines the shore repels the incursions of the sea, so the divine word of instruction does the sins of men. This word, according to the promises of God, spreads to every corner of the universe, and renders him who receives it, the heir of all things, extending in every way to the east and to the west, to the north and to the south. A good man is not a blessing only to himself, but the common benefit of all other men; as he readily communicates to all others, the advantages which he himself enjoys. For as the sun is a light to all those who have eyes, so the divinely wise are the light of all rational beings. For in thee, says the scripture, shall all the tribes of men be blessed. If any one, therefore, in a house, or a city, or a country, or a nation, is become enamoured of wisdom, those who live in that house, or city or country, or nation, must learn from him to mend their lives. For as the aromatic spices, which exhaling spread on the breeze, fill with their sweet odour those who are near; in the same manner the friends and acquaintances of a good man, derive from the breath of virtue, which emanates far and wide from his character, a perfume that adorns and enriches their own." P. 592. The inference to be drawn from these remarks is, that where Philo and Josephus speak of Judaism prevailing among the Gentiles, we are to understand them to mean Judaism purified by Christ and disseminated by the apostles.

In the second book against Apion, Sec. 39, Josephus speaks to this effect: "For a long time past multitudes are become zealous for our worship; nor is there a city among the Greeks, nor a nation among the barbarians, to whom many of our customs have not been extended, and who do not endeavour to imitate the cordiality and harmony, the distribution of their property, the industry in their callings, the patience under tortures in support of our laws, which are evinced amongst us. And what is most worthy of admiration in this respect is, that this zeal for our law is not awakened by any allurement from pleasure or profit, but by the internal excellence of the law itself. And as God pervades the whole world, so his law has at length pervaded all mankind; and whoever reflects on his own country, and even his own family, will find evidence of the assertion now made by me. Let those

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invidious men then cease to accuse the Jews; or let them accuse those multitudes among all nations who have incurred the voluntary guilt of zealously embracing base and foreign, in the room of their own honourable institutions. If we ourselves were not sensible of the superior excellence of our laws, we should fall below that multitude of converts who glory in them." Here it is stated that the religion of Moses and the prophets had at this time universally prevailed among the Greeks and barbarians; that the law of God, like God himself, had pervaded the world; not a country, nor hardly a family existing where its influence was not felt and acknowledged; that those Heathens who had embraced it practised the same virtues, and evinced in support of it the same patience and constancy with the Jews who taught it and died in attestation of its truth. This assertion was made about *sixty years* after the resurrection of Jesus; and if Josephus meant by the law of God, as he calls it, the Mosaic law, improved and finished by Christ, the assertion is *strictly true;* but if he meant Judaism in the sense now understood, *i. is altogether false*, not a syllable of it being justified by the fact.

The sanctions of the Jewish religion before the promulgation of the gospel were *temporal*, its rewards and punishments being till then understood to extend not beyond the limits of the present state. The blessed Jesus drew asunder the veil that hung on the law of Moses in this respect: he brought life and immortality into light, and gave a satisfactory proof of it in his own resurrection. This was intended and represented as a pledge from God of the resurrection of all mankind, as a solid ground of hope in a future state. The notion was prevalent not only in Judea, but in other countries, that the human soul, being immortal, survived its dissolution from the body. Our Lord and his apostles might have adopted this opinion as a powerful auxiliary to the doctrine of a future existence. But they have declined this aid, thinking it either unsatisfactory or altogether erroneous. At all events they knew it to be an *opinion*, and not a *fact;* and therefore, they wisely considered it as an improper subject of historical testimony. Accordingly, whoever looks into the Acts of the Apostles, will find, that faith in a new life was the principal cause of spiritual Judaism being received by the Gentiles, that the resurrection of Christ was the proof of it; that as he rose from the dead, so all his faithful followers are to rise, thus receiving a new life after the present shall have been suspended during a revolution of ages in the grave. These decisive and characteristic truths are implied in the following important passage of Josephus, where he alludes to the resurrection of Jesus as a *mighty proof*, ἰσχυραν πιστιν, of another life: "The reward of those, who live in every respect conformably to our laws, is not silver or gold, or a garland of olive, but *the testimony*, of the truth of which each of us is convinced that, after a revolution of years, we shall receive a better life, *our lawgiver having foretold this, and God having confirmed it by a mighty proof.* For this reason we stedfastly adhere to, and, if necessary, cheerfully die for them. And I should have been reluctant to write these things, if it had not been proved by facts, and made known to all men, that multitudes in many places have bravely submitted to every species of torture rather than even in words renounce our law." Contra. Apion. L. 2. S. 30.

I shall conclude this paper with two or three inferences; first, that the book dedicated to Epaphroditus, in which Josephus apologizes for the Jews, is really an apology for the Jewish Christians and for the Heathen converts to Christianity; that had no evidence existed to prove Epaphroditus to have been himself a believer, we might hence conclude that he was one; and that in all the other places, where Josephus speaks of Heathens converted to Judaism, he always means Judaism spiritualized and enforced by Jesus Christ.

JOHN JONES.

On Dr. Stock's Conversion.

SIR, *Bristol, Dec.* 24, 1817.

YOUR Correspondent L. J. J. [XII. 665, 666,] has offered some strictures on what he justly styles "Dr. Carpenter's excellent remarks on the letter of Dr. Stock,"

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in which he points out what strikes him as an inconsistency. The passage is as follows: "In one paragraph he has, I think, very properly reprobated my friend Dr. Stock's conviction, that he had adopted his new opinions 'under the special guidance of divine illumination;' but in the succeeding paragraph he says, 'I do not pretend to set bounds to the agency or influence of God. I believe that the Father of our spirits does afford aid to his frail children in ways which philosophy cannot yet explain, *to strengthen, to console,* and to *guide:* but *I know of no proof* that he at present *communicates truth* by supernatural means.' Now I would ask, what difference does there seem to be between being under the *special* guidance of divine illumination, and being strengthened, consoled and guided 'by some inexplicable influence of the Father of our spirits?'"

Now, Sir, I can see no inconsistency whatever, nor any parallel in the two cases put by your Correspondent. "The *special* illumination" is evidently the effusion of the holy energy or spirit of God which was shed upon the apostles; and all who believe in the *Comforter* as a *personal* agent, among whom Dr. Stock has now enlisted himself, believe that his agency did not cease with the Jewish *age,* (the original word rendered in the common version *world,*) but that he acts with equal efficiency, though with less *visible* effect, at the present time. It is *this* illumination to which Dr. Stock refers: but *the aid* which Dr. Carpenter adverts to as afforded by *the Father* to his frail creatures, cannot be called a *special* or a *supernatural* aid; for it is that secret mental influence, prompting to good or warning from evil, which God is conceived to vouchsafe to us in the ordinary course of his providence; and which might have been extended to an *Aristides* or a *Socrates:* and it is even cautiously contra-distinguished by Dr. Carpenter from the *special* influence of the Spirit's illuminating energy, which operated by the communication of truth. Surely there *is* a marked difference between a *miraculous* guidance to *truth* and a providential *support* in despondency, *consolement* in affliction, and *incitement* to good resolutions. The *former* was always manifested by miraculous evidence; and as such evidence has ceased, we have a right to infer that the special or supernatural illumination has ceased with it, and that men are left to the guide of scripture and their natural understandings: but the *latter* has never been openly manifested; and it is not reasonable to require such manifestation: it is indeed incapable of *proof;* it is inferred from the moral government of God, whose character the Scriptures represent, in spite of *Calvinism,* as essentially merciful and gracious.

Your Correspondent proceeds to say, that "Dr. Stock, as he imagines, does not suppose that *truth itself* had been communicated to his mind, but that he had been in some unaccountable way *guided* by the spirit of God to the right understanding of the truth already revealed in scripture." It may be asked, what difference is there between communicating truth and guiding to the discovery of truth? As to the question, "Has then Dr. Stock professed to have received more extraordinary influence than Dr. Carpenter allows?" I have shewn that he certainly has; and that these influences are clearly distinguished: the one *supernatural,* partaking of the immediate extraordinary agency of a supposed divine being operating on the mind to enlighten it, or what is equivalent, to guide it into light; and the other *natural* or providential, as inferred by philosophy. Dr. Carpenter in the words quoted disclaims a belief of supernatural illumination being now employed to communicate truth, or guide to truth; and the aid and guidance which he *does* conceive the Father of our spirits to employ are distinct from his miraculous or extraordinary operations, and are quite of a different nature, and respect different objects from the assistance and direction extended to Peter or Paul.

Of Dr. Stock's re-conversion I cannot entertain the same hopes as your respectable Correspondent. "Let an enthusiast," says Locke, "be principled that he is actuated by an immediate communication of the divine spirit, and you in vain bring the evidence of clear reason against his doctrine." Besides, if I mistake not, the original or *implanted* principles of Dr. Stock, whatever fluctuations

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his mind may since have undergone, were Calvinistic: and he has merely recurred to the still uneffaced or revived impressions of his childhood, "The spirit of superstition has walked into the desert seeking rest and meeting none has returned to his first abode and found it swept and garnished: and he has taken to him *seven* spirits more powerful than himself, and they enter in and *dwell there*." The *Bristol* theological public has been edified by polemic pamphlets of all sizes, from *Trinitarians*, *Antinomians*, "white, black and grey, with all their trumpery." Dr. Carpenter, you will be happy to hear, is not yet "buried under the mass of papers." The *Trinitarian* or *Trinitarian* cause, (I know not which of these barbarous terms be the more orthodox,) had never, I believe, such a van-guard of miserable skirmishers. In their estimation of Dr. Carpenter's scriptural knowledge and ability, we are reminded of the Lilliputian *savans*, who, with considerable geometrical labour, contrived to measure the altitude of *Gulliver's* shoe.

JOHN BUNCLE.

Lanrumney,
January 18, 1816.

SIR,

THE speculations of Mr. Malthus, have been the subject of the most able and satisfactory animadversions of your Correspondent T. N. T., who, by the publication of his letters on this subject in your Repository, has rendered a lasting and highly important service to the cause of truth, political and religious.

The system of Mr. Malthus, as furnishing an easy means of accounting for the ill effects of mis-rule without implicating its authors and supporters, is become very fashionable with a certain class of politicians in this country; and the speciousness of his mode of treating his subject has made many converts. The misapplication of the principles of this system to account for the tremendous increase of pauperism and burdens of the poor-rates in this country, appears to be a subject deserving the farther attention of your most able and enlightened Correspondent. In a pamphlet which I have in the press, and which will be published in a few days, on the subject of the Poor-laws,* I have been compelled to allude to the principles advocated by Mr. Malthus, but a conviction of their being without foundation in truth or nature, and the perception of their mischievous tendency and application induce me to express a hope that T. N. T. will make still more public his concise but full and triumphant refutation of these heart-chilling principles.

With the sincerest respect for your important exertions for the diffusion of religious and moral truth, and in the hope that their usefulness will be additionally and greatly extended by the rapid increase of the circulation of your invaluable Miscellany, I remain,

JOHN H. MOGGRIDGE.

The Nonconformist.

[A society of gentlemen, who have associated to promote inquiry into the literature and history of the Nonconformists, have promised us a succession of papers under the above title, of which we this month insert the first.

ED.]

No. I.

A Vindication of the Two Thousand Ejected Ministers.

A WRITER who is entitled to some degree of respect, and whose prejudices are on the side of liberty, relating the history of the two thousand† ejected ministers, says, after allowing them high praise for their integrity and conscience, that "when we examine into the reasons of their secession from the church," (he should rather have said their nonconformity,) "we cannot but stand amazed at their extreme frivolousness, and our admiration is almost annihilated by contempt." It is deserving of serious inquiry, and it is the object

* "Remarks on the Report of the Select Committee of the House of Commons on the Poor-Laws; in which the proposed alteration of the laws of settlement; and pauperism, its causes, consequences and remedies are distinctly considered. By a Monmouthshire Magistrate. Sold in London, by Baldwin and Co., and R. Hunter, (successor to Mr. Johnson,) St. Paul's Church Yard."

† The number of the ejected ministers is not capable of being exactly ascertained. I use the round number of two thousand as being agreeable to usage.

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of this paper to inquire, whether this judgment be equitable.

One observation may guide us in our examination, viz. that approbation of an action does not always imply approbation of the reasons on which it is founded. I admire the step taken by Archbishop Sancroft and the nonjuring clergy at the Revolution, though I hold the principles on which it proceeded to be extremely erroneous and pernicious. In fact, it is impossible to behold a strict adherence to the dictates of conscience without reverence; at least in those cases where conscience requires acts of disinterestedness, humility and self-denial. This is a spectacle which the human heart is formed to admire; whether we resolve our admiration into sympathy, into the pleasure taken in beholding moral consistency and uniformity, or into the lower principle of approbation of that conduct in our fellow-creatures which lays the surest foundation for our own advantage, as far as we are connected with them.

The motives by which men are led to any great resolution are commonly mixed, and in so large a body as the Ejected Ministers, there were probably many individuals who were swayed by some sentiments of dubious character. There is not a virtue which may not be exercised under the influence of some passion or prejudice which robs it of its merit. But though no one is ignorant of this, we all love virtue, and place confidence in the virtuous.

If it be allowed, therefore, that many of the ever-memorable two thousand were actuated by some reasons which in the present day appear weak, and that few of them were guided by those great general principles on which their posterity justify their own nonconformity, it will not follow that, in their peculiar circumstances and with their habits of thinking and feeling, their self-denying conduct was not magnanimous and entitled to the highest praise.

Kneeling at the sacrament, the sign of the cross in baptism, bowing at the name of Jesus, and other ceremonies of the same class, may be mere trifles, but their insignificance, though a good reason for not imposing them upon Christians, is none for submission to them in opposition to the judgment. To comply with any rite which is regarded as unscriptural and superstitious in its tendency, is hypocritical in a Christian. Any contempt that attaches to the frivolousness of the rite, belongs not to him that resists, but to him that would enforce it. The imposition can be designed only, in the wantonness of power, to exact obedience at the expense of conscience. If one sacrifice of this kind be made for the sake of peace, another may be demanded, and where is compliance to end? *Principiis obsta*, is the only safe maxim, with regard to such unjust and tyrannical demands.

Whilst the Ejected Ministers scrupled, for various reasons, to submit to these ceremonies, they protested against the right of the supreme power to make them compulsory. The Conferences at the Savoy, in which, according to our present notions, we must pronounce the Presbyterians sufficiently yielding, turned chiefly upon this point. It is indeed the hinge of the controversy between conformists and nonconformists. To admit the imposition of the cross in baptism or any other frivolity upon human authority, is to give up religion wholly to the magistrate to be moulded by him at his pleasure; for he has only to represent any imposition, however grievous, as a thing indifferent, in order to stand justified upon this principle in its rigorous enforcement. But it is not the amount of the tax upon conscience, but the right to tax conscience, that is in dispute. *Hampden's* portion of ship-money was inconsiderable, but had it been less, and as small as it could be, resistance of payment would have been equally the part of enlightened patriotism, because the power that could assess him without the consent of the Commons, in the lowest possible sum, could, at its arbitrary will, strip him of all his property, and even overturn the constitution. In the present instance, a power to cause the knee to bend before bread and wine, would be equivalent to the power to constrain the prostration of the body before an idol, in short, a power to annul the plainest commandments of Almighty God.

There are other points of view in which the case of the Ejected Ministers requires no argument whatever,

to state it is to pronounce their justification.

For example, the Act of Uniformity required such of them as had not received episcopal ordination to be re-ordained by a bishop. Now, to have submitted to this demand, would not only have been at variance with their confirmed opinion of the office of bishop and presbyter, as laid down in the New Testament, but would also have been a confession that their previous ministry (in a great number of persons, the ministry of a long and active life,) had been a continued irregularity and usurpation. How could they stoop to this degradation, without forfeiting, besides their own approbation, the esteem and confidence of their respective flocks, on whose estimate of their characters depended the success of their labours!

Again, the Act of Uniformity extorted a public declaration from all the clergy of unfeigned assent and consent, to all and every thing contained in the Book of Common Prayer. So extravagant is this demand, the size of the book and its multifarious contents, the work of men of different minds, in periods when contradictory principles prevailed, being considered, that many subterfuges have been discovered by casuists, in order to evade the plain meaning of the law; and without these, it is not probable that any considerable number of men, even in these lax times, could be found to conform openly to the church. But no such expedients occurred, or would have been allowed, to the clergy in 1662. The meaning of the legislators was certain; and an artful course had been adopted, with regard to the Presbyterians, which reduced them to the alternative of nonconformity or deep dishonour: they had been drawn into public controversy just before the Act was passed, and pressed to explain and defend their objections to the ritual and rubric of the church: they were then dismissed, and the statute compelled them to abide, as honest men, by their previous declarations, or to subscribe their own indelible disgrace. Nor was this all: the Book of Common Prayer, to which entire assent and consent was to be acknowledged, was referred to the bishops for revision and correction; and it is an historical fact, that the new edition was published only on the eve of Bartholomew Day; so that very few of the clergy could possibly have read the book, which they were obliged to profess before God and man to approve in every iota.

Once more; by the Act of Uniformity, the clergy were compelled to subscribe and declare, that it is not lawful, upon any pretence whatsoever, to take arms against the King, i. e. the Presbyterians amongst them were required, as the condition of retaining their benefices, to acknowledge themselves rebels in resisting the illegal exactions of Charles I. and, in opposing his attempt to govern without a Parliament. This was an unexampled act of tyranny. The most arbitrary rulers had been hitherto content with enforcing obedience and submission, and had never entertained the wish to force their slaves into the hypocrisy of asserting that, in their consciences, they loved tyranny and hated freedom. Had not a considerable body of our ancestors opposed this execrable doctrine and profligate demand, is it too much to assert, that the constitution of England would have been broken up and buried under a despot's throne! The Revolution of 1688, which in fact and in theory declared passive obedience and non-resistance to be contrary to the spirit of the constitution, was in reality a justification of the memorable 2000, who, twenty-six years before, had, with immense sacrifices, maintained the true constitutional principles. *

On either of these grounds, but especially the last, the Two Thousand Confessors, stand justified and honoured in the eye of reason. Their splendid example has associated non-

* I use the words *constitution* and *constitutional*, to express those fundamental political principles to which all the great acts of the English people, whenever they have stood forward to check or reform their government, are referable. The constitution is the *Lex non scripta*, which all our great statesmen have acknowledged and revered, the leading feature of which is, that ours is a commonwealth, under a monarch of our choice. To make the constitution the whole body of existing statutes is a modern legal refinement; a symptom of bad times, and a plea for bad measures.

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conformity and patriotism. Let their descendants maintain them indissoluble; and as, according to the acknowledgment of Mr. Hume, the Puritans *kindled and preserved the precious spark of liberty* in the days of absolute prerogative, so that to them *the English owe the whole freedom of their constitution*, let the Protestant Dissenters of these times emulate the public virtue of their fathers, and be ready, if occasion serve, by sacrifices or by exertions, to encounter slavish doctrines and to resist constitutionally measures that are unconstitutional, and thus to lay an obligation upon their children to speak of them, in the times to come, as those that stood in the breach to defend their own and their children's liberties, and to save their country and the world from being again subjugated to the tyranny of Divine Right, under the mask of legitimacy.

A.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXXI.

Savageness of War.

The American papers, at the close of the late war, related the following anecdote with apparent triumph in the military glory of their countryman, whom they dignify with the title of a *sharp-shooter*. Of such stuff is this same *glory* composed!

"Previous to the examination of those of the dead who fell in the affair of the 8th, near New Orleans, it is said, two or three of the riflemen claimed the honour of shooting Lieutenant-colonel Rennie, the brave but unfortunate Briton. Mr. Weathers said, *If he is not shot in the left eye, I shall not claim the* MERIT—*if he is I shall.* On examination, it was found the ball had perforated the head a little below the left eye."

No. CCCXXII.

Execution of Charles the First.

This memorable event, which has been described with so much eloquence by our historians, is thus recorded in a newspaper of that period, called *The Moderate Intelligencer*, without comment, and on the same type with the common news of the day.

"On the 30th of January, was Charles, King of England, Scotland, France and Ireland, put to death, by beheading, over against the banquetting-house of Whitehall."

The newspaper from which the above extract is copied *verbatim*, is printed in a small quarto half sheet, and in some of the numbers, the proceedings of Parliament are shortly mentioned under the head of "*A perfect diurnal of some passages in Parliament.*"

No. CCCXXIII.

Dr. Waring's Testimony to pure Christianity.

The celebrated Dr. Waring, Lucasian Professor of Mathematics in the University of Cambridge, has given, in his Essay on the Principles of Human Knowledge, the following just account of the treatment which Christianity has met with from the men of this world:

"The most pure, the most enlightened religion has, by artful and designing villains, been rendered an engine for their ambitious, self-interested and cruel projects, but this does not invalidate the truth of the religion, which gives no precepts of any such tendency."

With this statement before our eyes all books of ecclesiastical history should be read, which is, in fact, nothing else but an history of these artful and designing villains, with the exception of a few traits in the characters of honest men who protested against their villanies. F.

No. CCCXXIV.

An Item in a Parish Account.

In the Appendix to the History of Lambeth, there is the following item in the Church-warden's accounts: "1708, November 19, paid Mr. Skinner a bill for *prosecuting Clark the Dissenting parson.*" Can the reader explain this precious relic of parochial history?

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BIBLICAL CRITICISM.

Passages in Paul's Epistles illustrated by one in Ecclesiasticus.

SIR, *Exeter, Oct.* 10, 1817.

THE importance of the Alexandrine Version of the Old Testament, and the Greek of the Apocrypha, as helps to the proper understanding of the New Testament, is allowed by all Biblical scholars. The study of them familiarizes us with the dialect employed by the gospel writers, and an attention to their peculiar uses of Greek words is often the greatest assistance to us in interpreting the same words, when we meet with them in the New Testament. They have also another use which is not, perhaps, so generally attended to. As the works of their own earlier writers, preserved in the Old Testament and the Apocrypha, formed the whole literature of the Jews in our Lord's time, and from their sacred character were universally read and studied; the Evangelical writings not only contain many *quotations* from them, but also very numerous *allusions* to them, where the thought or the words of the more ancient, dwelling on the mind of the later writer, has influenced his mode of expression, and, in some instances, caused an obscurity to those who are unacquainted with the passage he had in view. And as the Hebrew language, at the time of Christ, was understood only by the learned, and most of the *quotations* from the Old Testament, in the New, are evidently in words of the Alexandrine translation, it is to it that we must look, in order to detect the verbal allusions to the ancient Scriptures, in the language of the Scripture sacred writers, and apply them to the purposes of interpretation.

I think I could produce several examples of the kind of allusion I have mentioned, but my present object, in the remarks I have made, is to introduce an attempt to explain the expression in the Epistles to the Ephesians and Colossians, "Redeeming the time," by comparing it with a sentence in the book of Ecclesiasticus, which, I conceive, the apostle had in his mind when he employed it.

The way in which this passage is most commonly understood, "making a good use of the time allowed us upon earth on account of its shortness, and of the evils to which we are here liable," appears to me extremely unsatisfactory. Locke, with his usual acuteness, seems from the connexion to have discovered the true meaning, though it is evident from his note that he did not know how to derive it from the words. He says, on Eph. v. 16, "St. Paul here intimates, v. 16, that the unconverted Heathens, they lived among, would be forward to tempt them to their former lewd, dissolute lives; but to keep them from any approaches that way, that they have light now by the gospel to know that such actions are provoking to God, and will find the effects of his wrath in the judgments of the world to come. All these pollutions so familiar to the Gentiles, he exhorts them carefully to avoid; but yet to take care by their prudent carriage to the Gentiles they lived amongst, to give them no offence, that so they might escape the danger and trouble that otherwise might arise to them from the intemperance and violence of the Heathen idolaters, whose shameful lives the Christian practice could not but reprove. This seems to be the meaning of 'redeeming the time' here, which, Coloss. iv. 5, the other place where it occurs, seems so manifestly to confirm and give light to. If this be not the sense of 'redeeming the time' here, I must own myself ignorant of the precise meaning of the phrase in this place."

Reading the context both in Ephesians and Colossians must, I think, convince us that the expression relates in some way to the conduct of the Christians towards the unconverted Heathens. Eph. v. 15—17, "See then that ye *walk circumspectly*, not as fools but as wise, *redeeming the time because the days are evil*. Wherefore be ye not unwise, but understanding what the will of the Lord is." Coloss. iv. 5, "*Walk in wisdom toward them that are without*, (Gentiles) redeeming the time."

Now let us place the apostle's words aside of the 20th verse of the iv. chap.

of Ecclesiasticus, and see whether there is not some resemblance.

Eccl. iv. 20: Συντήρησον καιρον και φύλαξαι ἀπὸ πονηρῶ.

Eph. v. 16: Ἐξαγοραζόμενοι τον καιρον, ὁτι αἱ ἡμέραι πονηραί εἰσι.

Συντήρεω. "Generatim omne studium intentum et curam circa aliquid significat." Schleusn. in verb. "*Observo*," Scapula, &c.

Ἐξαγοράζω. No. 3, "Toto animo rei alicui deditus sum. *Solicite aliquid et caute observo*, prout facere solent mercatores." Schleusn. in verb.

Eccl. iv. 20: "Observe the circumstances in which you are placed, and beware of evil."

Ephes. v. 15, 16, "See then that ye walk circumspectly—paying attention to the circumstances in which you are placed, because the days are evil." Prudently regarding in your conduct towards the Gentiles, your dangerous situation, living in *evil*, i. e. violent and persecuting times. Compare Locke's note already given.

It appears to me that the apostle's mode of expression has been influenced by the words of the son of Sirach, which he had in his mind, and that his meaning is illustrated by attention to them.

According to the explanation I have given of Eph. v. 16, and Colosn. iv. 5, we may compare with them the true reading of Rom. xii. 11, "τῳ καιρῳ δουλεύοντες." * "Acting with a regard to the peculiar circumstances of the time in which you live." The apostle's meaning in all of them is the same, and it is rather curious that they should all of them have been obscured to the generality of readers, by a false reading or a false interpretation.

W. H.

On Dr. Alexander's Exposition of Phil. ii. 5—11.

Sir, *Dec.* 21, 1817.

If capricious and unnecessary refinements of explication are to be deprecated with regard to the profane authors of antiquity, such innovations must be acknowledged to be still more objectionable when the experiment is made upon the sacred writers. Unitarians, who are ignorantly or calumniously accused of practising on the texts of Scripture in order to make them conform with a pre-conceived system, a charge which may be retorted on their adversaries, should be particularly jealous of these needless interferences, as they might tend to afford a colour for the imputation of wanton and whimsical tampering with the passages of holy writ. These observations, Sir, have a reference to *Dr. Alexander's* novel, and, as I think, most needless exposition of Phil. ii. 5—11, inserted in your number for October [XII. 614—617]. The explanations of this passage by *Dr. Price*, by *Mr. Lindsey*, and other eminent biblical critics, are so entirely consistent with the *Greek* idiom, and with the tenor of Scripture, that, *a priori*, any new sense would appear wholly uncalled for, and the sense proposed seems to me not only lame but even puerile.

"Though in the form of God," is thought to allude to "the transfiguration on the mount where he (Jesus) *assumed* a *divine* or luminous, or supernaturally splendid appearance, his face shining as the sun, and his raiment becoming white as snow."

The words rendered in the common version "thought it not robbery to be equal with God," are said to be literally translateable by the expressions "thought not *of* the robbery of being equal with God;" and this is gratuitously supposed to refer to the accusation of the Jews that Jesus "made himself equal to God."

Now, Sir, I must first contest the proposition that Jesus of himself *assumed* a supernaturally splendid appearance, or that this appearance was indicative of any thing properly divine in the person of Jesus, which it would seem from the phrase *assumed* is in the idea of the writer. Possibly, although a Unitarian *in worship*, he may adhere to the *Gnostic* notion of the pre-existence of Christ, for such, though somewhat modified, is the *Arian* hypothesis. It appears from the gospel narrative, that "a *bright* cloud overshadowed them," and that a voice was heard out of the cloud bearing witness that Jesus was "the beloved son of God." This cloud was probably the *Shekinah*, or cloud of glory which

* Griesbach's reading. Ed.

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rested on the lid of the ark, and which appeared at the door of the tabernacle. At all events, the splendour was symbolical of the local presence of *Jehovah*, and was only *reflected* on *Jesus*. The same transfiguration took place in the instance of *Moses:* who, on descending from Mount Sinai, was compelled to put a veil on his face, while speaking to the people, because "the skin of his face shone." Yet no one talks of *Moses* "being in the form of God." As to the strange notion of your Correspondent, that *Jesus* might have *retained* this splendour in his person, had he chosen, though the cloud of divine glory which was the cause of it ceased to rest upon him, it is difficult to speak of it in any other terms than as insufferable trifling: what purpose could it possibly answer for the person of *Jesus* to be constantly irradiated with a supernatural splendour! The fact is assumed merely to prop the argument, that "being in the form of God," alludes to the transfigured appearance of Jesus: as if the "taking on him the form of a servant," referred to his voluntary relinquishment of this accidental splendour; declaratory of the local presence of God and of his favour to the "elect, whom he had chosen."

What Sir! when *Christ* is called "the brightness of the glory" of God and the "express image of his person," does it mean no more than the visible brightness symbolical of the local presence of God, which reflected on the form of Jesus in attestation of his son-ship? Is not *Christ* called the "*power* of God and the wisdom of God"? And is not he who has received of the power and wisdom of *God*, manifested in the words and works which he spoke and wrought, not of himself, but by the Father, whose spirit rested on him, is not this inspired messenger "in the form or likeness of God"?

That the word ηγησατο literally means *thought not of*, I am by no means convinced: nor do I see any reason for departing from the rational and scholar-like interpretation, adopted by the eminent men above alluded to: "Who being in the form of God did not *esteem* it a *prey* to be equal with God, or rather, *like* to God: but divested himself of his glory." Not surely of "the supernatural splendid form which he *assumed* on the mount:" but of the majesty which he might have displayed, had he employed his miraculous powers for his own aggrandisement: as he was tempted to do, when undergoing the discipline and probation in the desert, described by a scenical allegory indicative of the process in the mind of Jesus, preparatory to his coming forth into the world as the sent of God. To suppose with your expositor, that the "emptying himself of glory," and the "taking the form of a servant," refer to the particular circumstances of his ceasing to exhibit a luminous appearance, and his girding himself to wash the feet of his disciples, is to substitute paltry and insignificant allusions for those grand general characteristics of the ministry of the Messiah, which the apostle had in view. "He who had not where to lay his head," might be said without any violence of metaphor to be "in the form of a servant:" as he who cured madness by a word and raised the dead, might be described as in the form of God, whose representative and agent he approved himself.

His being "in the likeness of men" certainly does not refer to the phantastic heresy of the *Docetæ:* a reference which occurs in the "coming in the flesh" of *John;* it is in close connexion with the foregoing passages; and alludes to his unostentatious use of the power which he received from God, and which he employed to the glory of the "One God the Father," and for the object of his Messiahship, and never for his own personal advantage. "In the likeness of men," signifies, "under the appearance of *other* men," or, "as a common man:" allusive to his voluntary obedience in a state of humility and suffering. *Samson* in *Judges* xvi. 7, says, that "if they bind him with green withs he shall be weak and be *as a man:*" which is rendered in the common version "as another man."

C. A. E.

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SIR, *Dec.* 10, 1817.

I DARE say you have noticed how great and sudden a change of style takes place at the beginning of the 46th chapter of Jeremiah. Can the author of the former be the author also of the latter part of this book? This seems to me scarcely possible. There are peculiarities also in the latter part, which seem to me different from any other part of the Old Testament. The style seems quite peculiar. Can any of your Correspondents on Biblical Criticism furnish a solution of this difficulty? If they can, they will much oblige,

H.

New Translations of Psalm v. 11, *and* cx. 3.

Alnwick,

SIR, *November* 30, 1817.

IN reading the 11th verse of Psalm v. I was much struck with the *prayer* which the writer offers to the Deity against those wicked characters whom he had described in the preceding verses. Not believing that a human being, who possessed the feelings of a man, omitting the idea of inspiration by the gracious spirit of God, could indite such a prayer, I was induced to examine the original. That examination has satisfied me, that the Psalmist never prayed for their destruction, but merely *stated* what would be the consequence of their vicious and impious conduct. Two of the verbs are in the *simple* active voice, and the rest in the *causal* active, but not one of them (I submit it to Hebraists) is in the imperative mood. These things being premised, I shall divide and translate as follows:

האשימם אלהים
יפלו ממעצותיהם
ברב פשעיהם הדיחמו
כי מרו בך׃

God will cause them to be punished;
They shall fall by their own counsels;
By the greatness of their vices they shall be cast forth,
Because they rebelled against thee.

Let any person contrast this enunciation with the common version, and say, if he can, that the standard translation is correct.

It is thought by many, that Psalm cx. has a reference to Jesus Christ, the authority he possesses, and the ultimate success of his mission. The 3rd verse of this Psalm is rendered thus, in the common version, *thy people shall be willing in the day of thy power, in the beauty of holiness from the womb of the morning: thou hast the dew of thy youth.* This makes very bad sense, or rather no sense at all; at least to me it is unintelligible. There is certainly considerable obscurity in the original, and the learned are divided respecting it; yet with due deference to the readers of the Monthly Repository, I would divide and translate the passage thus:

עמך נדבות—
ביום חילך בהדרי קדש
מרחם משחר כטל
ילדתך׃

Thy people shall be willing—
In the day thou approachest with holy pomp;
As the dew at the dawn of morn,
So shall be thy converts.

CAMBER.

SIR, *Chichester, Dec.* 19, 1817.

IN your valuable Repository, [XII. 681,] a question occurs concerning the author of the 90th Psalm. If no better answer be sent, perhaps the following may be inserted. The titles of the Psalms are known to be of very little authority, and in the present instance every internal mark of time contradicts the title. Verses 7—10 clearly point out that the Jews were suffering some national calamity in consequence of their sins, and that the calamity would last 70 years, the usual time of the life of man. These circumstances seem to me clearly to point to the time of the Babylonish captivity, as the period during which the Psalm was written, and I think the allusions in the 10th and 13th verses, render it probable that it was written near the conclusion of the captivity, by some aged Jew, who had but faint hopes of seeing Jerusalem re-built, as he had probably been one of the persons who was born in Judea, and carried captive to Babylon.

T. C. H.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Anecdotes of the Life of Richard Watson, Bishop of Landaff; written by himself at different intervals, and revised in* 1814. Published by his Son, Richard Watson, LL.B. Prebendary of Landaff and Wells. 4to. pp. 551. Cadell and Davies. (Portrait.) 1817.

THE late Bishop of Landaff* was, on many accounts, an eminent man, and public attention has been, for some time, attracted to this publication, which was known to be prepared for the press before his decease. The interest which it has excited, and the controversy which is now carrying on with regard to it in the newspapers, are a tacit homage to the author's importance in society.

In our last volume (XII. 321—327), we inserted a memoir of the Bishop, which the present work proves to have been generally correct. We shall refer to that article in the present review, as also to the other notices of him which are scattered through the Monthly Repository.

RICHARD WATSON was born in August, 1737, at Heversham,† in Westmoreland, in the neighbourhood of which his ancestors had been for centuries "tillers of their *own* ground; in the idiom of the country, *statesmen*." In 1698, his father was "appointed head-master of Heversham School, which he taught with great reputation for nearly forty years;" his greatest honour is pronounced by the bishop to have been his educating *Ephraim Chambers*, author of the Dictionary of Arts and Sciences, out of which has grown Dr. Rees's Cyclopædia. "There are two exhibitions (now of £50 a-year each) belonging to this school, one to Trinity College, in Cambridge, and the other to Queen's College, Oxford." Richard Watson succeeded his school-fellow Mr. Preston, in the enjoyment of that to Trinity College, and when they were both of them bishops, in 1788, (Watson, of Landaff, Preston, of Ferns, in Ireland,) they repaired the school-house, which was much dilapidated, at their joint expense. A Latin inscription by the former, records this instance of their pious regard for the place of their education.

After the senior Watson's resignation of the school, which took place before Richard Watson was born, its reputation declined. Yet here the Bishop was educated, and he says; that he had cause through life to regret his not having had a better classical foundation.

"It has fallen to my lot, not only to be obliged to write, but to speak Latin, and having never been taught to make Latin or Greek verses, it cost me more pains to remember whether a syllable was long or short, than it would have done to comprehend a whole section of *Newton's Principia*. My mind, indeed, recoiled from such inquiries; what imports it, I used to say to myself, whether *Cicero* would have said *fortuito* or *fortuito—Areopăgus* or *Areopāgus?* And yet I was forced to attend to such things; for a Westminster or Eton schoolmaster would properly have thought meanly of a man who did not know them. My hands have shaken with impatience and indignation, when I have been consulting Ainsworth or Labbe, about a point, which I was certain of forgetting in a month's time. But as I never could remember the face or name of a man or woman whose character did not strike me, so I found it difficult to impress on my memory, rules of prosody which I had acquired a contempt for; nor did this contempt arise so much from my ignorance of the subject (for I had, after leaving school, taken great pains not to be ignorant of it), as, from the undue importance which was given to it. I was confirmed in this sentiment by observing, that the greatest adepts in syllables were not exempt from mistakes. I remember two of the best scholars in the university, Rutherforth and Sumner, in the course of a few weeks, pronouncing in the Senate-house, the *penultimam* of μακαριτης long and short. On another occasion, my friend, Mr. Wilson, of Peterhouse, (afterwards one of the best black-letter judges in England,) having kept under me a very good act in the divinity schools, was censured by two great classics, Bishop of Peterborough and Dr. Symonds, for having read *abolita* instead of, as they thought, *abolita*. Even the very learned Mr. Bryant, with whom I was conversing in 1802, on the subject of

* The Bishop uniformly spells the word as above, with only one *L*.

† In our Memoir written *Eversham*.

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man's redemption, spoke of *Jesus* as the μεσίτης of the new covenant; on my expressing a doubt as to the quantity of the middle syllable, he said no more; but on his going to Eton (that noble mart of metre) he sent me word that it ought to be pronounced μεσῖτης, from its analogy to θῆτης, for which he had found authority." Pp. 5, 6.

Dr. Watson acknowledges (p. 7), the care of his mother in imbuing his mind with principles of religion, which never forsook him.

The portion which his father left him was only £300, which was barely sufficient to carry him through his education. He commenced his academic studies, he says, (*ib.*) with the more eagerness, from knowing that his future fortune was to be wholly of his own fabricating.

The biographer attaches some importance to the following incident:—

"I had not been six months in college, before a circumstance happened to me, trivial in itself, and not fit to be noticed, except that it had some influence on my future life, inasmuch as it gave me a turn to metaphysical disquisition. It was then the custom in Trinity College (I am sorry it is not the custom still) for all the undergraduates to attend immediately after morning-prayers, the college-lecturers, at different tables in the hall, during term time. The lecturers explained to their respective classes, certain books, such as *Puffendorf de Officio Hominis et Civis*; Clarke on the Attributes; Locke's Essay; Duncan's Logic, &c.: and once a week, the head-lecturer examined all the students. The question put to me by the head-lecturer was, Whether *Clarke* had demonstrated the absurdity of an infinite succession of changeable and finite beings? I answered, with blushing hesitation, *Non*. The head-lecturer, *Brocket*, with great good-nature, mingled with no small surprise, encouraged me to give my reasons for thinking so. I stammered out in barbarous Latin (for the examination was in that language), That Clarke had inquired into the *origin* of a series which, being from the supposition *eternal*, could have no origin; and into the *first* term of a series which, being from the supposition *infinite*, could have no first. From this circumstance, I was soon cried up, very undeservedly, as a great metaphysician. When, four years afterwards, I took my bachelor's degree, Dr. Law, the master of Peterhouse, and one of the best metaphysicians of his time, sent for me, and desired that we might become acquainted. From my friendship with that excellent man, I derived much knowledge and liberality of sentiment in theology; and I shall ever continue to think my early intimacy with him a fortunate event in my life." Pp 7, 8.

Metaphysics must have been at a low ebb at Cambridge, when the lucky answer of an acute boy caused him to be "cried up as a metaphysician."

In May, 1757, Mr. Watson offered himself for a scholarship, before the usual time, and succeeded; a step which he reckons to have been advantageous, as it introduced him to the notice of *Dr. Smith*, the Master of the College, who gave a spur to his industry and wings to his ambition.

He gives the following lively picture of his studies at this period:—

"I had, at the time of being elected a scholar, been resident in college for two years and seven months, without having gone out of it a single day. During that period I had acquired some knowledge of Hebrew; greatly improved myself in Greek and Latin; made considerable proficiency in Locke's Works, King's Book on the Origin of Evil, Puffendorf's Treatise *De Officio Hominis et Civis*, and some other books on similar subjects; I thought myself, therefore, entitled to a little relaxation; under this persuasion I set forward, May 30th, 1757, to pay my elder and only brother a visit at Kendal.

"He was the first curate of the new chapel there, to the structure of which he had subscribed liberally. He was a man of lively parts, but being thrown into a situation where there was no great room for the display of his talents, and much temptation to convivial festivity, he spent his fortune, injured his constitution, and died when I was about the age of thirty-three; leaving a considerable debt, all of which I paid immediately, though it took almost my all to do it.

"My mind did not much relish the country, at least it did not relish the life I led in that country town; the constant reflection that I was idling away my time, mixed itself with every amusement, and poisoned all the pleasures I had promised myself from this visit; I therefore took an hasty resolution of shortening it, and returned to college in the beginning of September, with a determined purpose to make my *Alma Mater*, the mother of my fortunes. *That*, I well remember, was the expression I used to myself, as soon as I saw the turrets of King's College Chapel, as I was jogging on a jaded nag between Huntingdon and Cambridge.

"I was then only a *junior soph*; yet two of my acquaintance, of the year below me, thought that I knew so much more of

mathematics than they did, that they importuned me to become their private tutor. To one of them (Mr. Luther) it will be seen hereafter how much I am indebted; and with the other (Dr. Strachey) I have maintained through life an uninterrupted friendship. May I meet them both in heaven! I undoubtedly wished to have had my time to myself, especially till I had taken my degree; but the narrowness of my circumstances, accompanied with a disposition to expense, or, more properly speaking, with a desire to appear respectably, induced me to comply with their request. From that period, for above thirty years of my life, and as long as my health lasted, a considerable portion of my time was spent in instructing others without much instructing myself, or in presiding at disputations in philosophy or theology, from which, after a certain time, I derived little intellectual improvement.

"Whilst I was an under-graduate, I kept a great deal of *what is called* the best company—that is, of idle fellow-commoners, and other persons of fortune—but their manners never subdued my prudence; I had strong ambition to be distinguished, and was sensible that, though wealth might plead some excuse for idleness, extravagance and folly in others, the want of wealth could plead none for me.

"When I used to be returning to my room at one or two in the morning, after spending a jolly evening, I often observed a light in the chamber of one of the same standing with myself; this never failed to excite my jealousy, and the next day was always a day of hard study. I have gone without my dinner a hundred times on such occasions. I thought I never entirely understood a proposition in any part of mathematics or natural philosophy, till I was able in a solitary walk, *obstipo capite atque exporrecto labello*, to draw the scheme in my head, and go through every step of the demonstration without book or pen and paper. I found this was a very difficult task, especially in some of the perplexed schemes, and long demonstrations of the Twelfth Book of *Euclid*, and in *L'Hopital's* Conic Sections, and in *Newton's Principia*. My walks for this purpose were so frequent, that my tutor, not knowing what I was about, once reproached me for being a lounger. I never gave up a difficult point in a demonstration till I had made it out *proprio Marte*; I have been stopped at a single step for three days. This perseverance in accomplishing whatever I undertook, was, during the whole of my active life, a striking feature in my character, so much so, that Dr. Powell, the Master of St. John's College, said to a young man, a pupil of mine, for whom I was prosecuting an appeal which I had lodged with the visiter against the College, —'Take my advice, Sir, and go back to your Curacy, for your tutor is a man of perseverance, not to say obstinacy.'" * * * * Pp. 9—12.

The Doctor expresses great satisfaction in finding amongst his papers two declamations, which he composed as a voluntary exercise at college. They shew, he says, that a long commerce in the public world only tended to "confirm that political bent of his mind in favour of civil liberty, which was formed in it before he knew of what selfish and low-minded materials the public world was made." They were suggested to his mind from the perusal of *Vertot's Roman Revolutions*. "Were such kind of books," he remarks, "*put into the hands of Kings during their boyhood, and Tory trash at no age recommended to them, Kings in their manhood would scorn to aim at arbitrary power through corrupted parliaments.*" P. 13.

Dr. Watson seems to have been of his friend Dr. Law's opinion concerning the human soul. He was led to consider the subject, by being obliged, as an opponent in the philosophical schools at Cambridge, in 1758, to find arguments against the question, *Anima est sua naturâ immortalis*. Speaking of his "school-boy's faith," "that the soul was a substance distinct from the body," he says, "this notion of the soul was, without doubt, the offspring of prejudice and ignorance, and I must own that my knowledge of the nature of the soul is much the same now that it was then. I have read volumes on the subject, but I have no scruple in saying, that I *know* nothing about it." P. 15.

Notwithstanding this avowed scepticism, we apprehend that he could not have described his Christian belief in the words that follow, and the sentiment is frequently repeated in the course of the narrative, unless he had strongly inclined at least to the material hypothesis:—

"Believing as I do in the truth of the Christian religion, which teaches, that men are accountable for their actions, I trouble not myself with dark disquisitions concerning necessity and liberty, matter and spirit; hoping as I do for eternal life through Jesus Christ, I am not disturbed at my inability clearly to convince myself that the soul is, or is not, a substance distinct from the body. *The truth of the*

Christian religion depends upon testimony: now man is competent to judge of the weight of testimony, though he is not able, I think, fully to investigate the nature of the soul: and I consider the testimony concerning *the resurrection of Jesus*, (and that fact is *the corner-stone of the Christian church*,) to be worthy of entire credit." P. 15.

In January, 1759, Mr. Watson took his Bachelor of Arts' degree. He was the second Wrangler of his year, but it was the general opinion that he ought to have been made senior Wrangler. He was elected a Fellow of Trinity College, in 1760, when he became assistant tutor to Mr. Backhouse. At the commencement in 1762, he took his Master of Arts' degree, and was soon after made Moderator for Trinity College. During his year of office the following occurrence took place, interesting from the person and the subject involved in it:

"*Paley*, I remember, had brought me for one of the questions he meant for his act, *Æternitas pœnarum contradicit Divinis attributis*. I had accepted it; and indeed I never refused a question either as moderator or as professor of divinity. A few days afterwards, he came to me in a great fright, saying that the master of his college (Dr. Thomas, Dean of Ely), had sent to him, and insisted on his not keeping on such a question. I readily permitted him to change it, and told him, that if it would lessen his master's apprehensions, he might put in *non*, before *contradicit, and he did so*. Dr. Thomas, I had little doubt, was afraid of being looked upon as a heretic at Lambeth, for suffering a member of his college to dispute on such a question, notwithstanding what *Fillotson* had published on the subject many years before." Pp. 19, 20.

By some remarks that are here made, it appears that Dr. Watson was sceptical on the duration of future punishment. He asks, with *unexpected simplicity*, "But how is it proved that the everlasting punishment of the wicked *may not answer a benevolent end, may not be the mean of keeping the righteous in everlasting holiness and obedience?*" P. 20.

On the death of Dr. Hadley, in 1764, he was elected Professor of Chemistry, under circumstances, as he himself explains, not a little extraordinary.

"At the time this honour was conferred upon me, *I knew nothing at all of Chemistry, had never read a syllable on the subject, nor seen a single experiment in it;* but I was tired with mathematics and natural philosophy, and the *vehementissima gloriæ cupido* stimulated me to try my strength in a new pursuit, and the kindness of the University (it was always kind to me) animated me to very extraordinary exertions. I sent immediately after my election for an operator to Paris; I buried myself as it were in my laboratory, at least as much as my other avocations would permit; *and in fourteen months from my election, I read a course of chemical lectures to a very full audience, consisting of persons of all ages and degrees in the University.*" Pp. 28, 29.

Naming Mr. (afterwards *Dr.*) *Jebb*, as bringing on the subject of annual examinations in 1774, the biographer coldly describes him as a "a very honest and intelligent, but unpopular man." P. 30.

In 1766, the professorship of Chemistry, at Cambridge, was endowed, through Mr. Watson's exertions, with a stipend from the Crown of £100. per annum. He became, in 1767, one of the Head Tutors in Trinity College. He printed, in 1768, his *Institutiones Metallurgicæ*, and about the same time was elected a Fellow of the Royal Society. In 1769, he preached an Assize Sermon at Cambridge, which he afterwards published, dedicated "to the only person to whom" he "owed any obligation, Mr. Luther. I made it a rule, (he adds,) never to dedicate to those from whom I expected favours, but to those only from whom I had received them. The dedications of my Collection of Theological Tracts to the *Queen* did not come under either of these descriptions; *it proceeded from the opinion I then entertained of her merit, as a wife and a mother.*" P. 34.

In 1771, Dr. Watson succeeded Dr. Rutherforth as Regius Professor of Divinity, being created a doctor by royal mandate the day before his election. He found the professorship not worth quite £330. a-year, and he takes credit to himself for having made it worth £1000. at the least. In this situation Dr. Watson was at the head of a theological school, which, we trust, still subsists; the character of which is well described in his account of himself as Divinity Professor.

"I reduced the study of divinity into as narrow a compass as I could, for I determined to study nothing but my Bible, being much unconcerned about the opi-

nions of councils, fathers, churches, bishops and other men, as little inspired as myself. This mode of proceeding being opposite to the general one, and especially to that of the master of Peterhouse, who was a great reader, he used to call me αυτοδίδακτος, the self-taught divine. The Professor of Divinity had been nick-named *Malleus Hæreticorum;* it was thought to be his duty to demolish every opinion which militated against what is called the orthodoxy of the Church of England. Now my mind was wholly unbiassed; I *had no prejudice against, no predilection for the Church of England;* but a sincere regard for the *Church of Christ*, and an insuperable objection to every degree of dogmatical intolerance. I never troubled myself with answering any arguments which the opponents in the divinity schools brought against the articles of the church, *nor ever admitted their authority as decisive of a difficulty;* but I used on such occasions to say to them, holding the New Testament in my hand, *En sacrum codicem!* Here is the fountain of truth, why do you follow the streams derived from it by the sophistry, or polluted by the passions of man? If you can bring proofs against any thing delivered in this book, I shall think it my duty to reply to you; *articles of churches are not of divine authority; have done with them; for they may be true, they may be false; and appeal to the book itself.* This mode of disputing gained me no credit with the hierarchy, but I thought it an honest one, and it produced a liberal spirit in the University." P. 39.

Such language as this is worthy of a Protestant Divine: why has Cambridge ever abandoned this, her proper tongue?

In 1772, Dr. Watson published two short Letters to the members of the House of Commons, under the feigned name of A Christian Whig, dedicated to Sir George Saville, on the subject of the Clerical Petition; and in 1773, a small tract entitled, "A brief State of the Principles of Church Authority:" this latter he read verbatim as a Charge to his Clergy, in 1803, and republished it, at their request, with a Preface and Appendix. He maintains in it the right of every church, conceding the same to every *voluntary* assembly of Christians, "of explaining to its ministers what doctrines it holds, and of permitting none to minister in it who do not profess the same belief with itself." He avows that he was once of opinion, that "the majority of the members of any civil community have a right to compel all the members of it to *pay* towards the maintenance of a set of teachers appointed by the majority;" but he confesses that he is staggered when he considers "that a case may happen in which the established religion may be the religion of a minority of the people, that minority, at the same time, possessing a majority of the property, out of which the ministers of the establishment are to be paid." He professes his satisfaction in finding that his thoughts on many points, both religious and civil, were in perfect coincidence with those of *Bishop Hoadley* (Hoadly); and he says "I glory in this, notwithstanding the abuse that eminent prelate experienced in his own time, and notwithstanding he has been in our time sarcastically called, and what is worse, injuriously called by Bishop Horseley *(Horsley)* a *republican Bishop*." P. 43.

Dr. Watson married, in 1773, the eldest daughter of Edward Wilson, Esq. of Dallum Tower, in Westmoreland: in speaking of his wife he uses terms of high, but we presume not extravagant, eulogy.

At this time he received the presentation of a sinecure rectory in North Wales, procured for him from the Bishop of St. Asaph by the late Duke of Grafton: this sinecure he immediately exchanged, through the Duke's unsolicited influence, for a prebend in the church of Ely. He speaks of the Duke's patronage with warm gratitude, since he thought differently from that nobleman, on politics, having always condemned the American war and predicted its disastrous issue. When the Duke abandoned the administration, in 1775, and adopted principles more congenial to Dr. Watson's, our author addressed a letter to him anonymously, in the public papers, to defend him against "the mighty malice" of Junius. Of the Duke, he says,

"At the time I published this letter, I knew very little of the Duke of Grafton as an acquaintance; I had afterwards more intimacy with him, and I was for many years, indeed as long as he lived, happy in his friendship. It appears from some hundreds of his letters which he had ordered at his death to be returned to me, that we had not always agreed either in our political or religious opinions; but we had both of us too much sense to suffer a

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diversity of sentiment to deaden the activity of personal attachment. I never attempted either to encourage or to discourage his profession of *Unitarian* principles, for I was happy to see a person of his rank, professing with intelligence and with sincerity Christian principles. *If any one thinks that an Unitarian is not a Christian, I plainly say, without being myself an Unitarian, that I think otherwise*" Pp. 46, 47.

The Doctor published another anonymous letter to the Duke, in the newspapers, protesting against his recommending, as Chancellor, an obscure country gentlemen to represent the University in Parliament.

As tutor at Trinity College, Dr. Watson had the important office of instructing several young noblemen, amongst whom was Lord Granby, in whose education he says (p. 49), he took singular pains. A correspondence with his lordship is here preserved, which is highly creditable to both tutor and pupil. Lord Granby vows eternal attachment to Whig principles, and Dr. Watson charges him to "be a Whig in *domestic* as well as political life," adding, that "the best part of whiggism is, that it will *neither suffer nor exact domination*." P. 54.

In November 1775, the University of Cambridge "played the second fiddle to the Tory University of Oxford," in voting an address to the King, approving of the American war. On this occasion Dr. Watson, who manfully exerted himself on the side of peace and liberty, received a letter from the Marquis of Rockingham, which he leaves behind him in this narrative, "as one proof amongst a thousand of the Marquis's patriotism and good sense." The letter is, however, the production of a mere politician; while the Doctor's answer is replete with philosophic patriotism. "Let the pensioners and placemen say what they will," writes Dr. Watson, "*Whig* and *Tory* are as opposite to each other as *Mr. Locke* and *Sir Robert Filmer*, as the soundest sense and the profoundest nonsense; and *I must always conclude that a man has lost his honesty or his intellect, when he attempts to confound the ideas.*" P. 57. He concludes his letter with a passage which he himself puts in *italics*, and on which he makes a short comment: "*It is an infatuation in the minister, next to a crime, to suppose that the House of Bourbon, however quiescent and indifferent it may appear at present, will not avail itself of our dissensions in every possible way and to every possible extent; and the moment America is compelled to open her ports and to refuge her distress under foreign protection, there will be an end of our history as a great people.*" On this he remarks, "How fully this prediction respecting the conduct of the House of Bourbon, was verified by the event, every one knows; and our children will know, whether the other part of it was a groundless prediction." P. 58.

Dr. Watson now assumed a decided political character; of what cast and with what effect the following lively narrative will shew:

"In 1776, it came to my turn to preach the Restoration and Accession sermons before the University: I published them both, calling the first '*The Principles of the Revolution vindicated.*'

"This sermon was written with great caution, and at the same time with great boldness and respect for truth. In London it was reported, at its first coming out, to be *treasonable*; and a friend of mine, Mr. Wilson, (the late judge,) who was anxious for my safety, asked Mr. Dunning *(afterwards Lord Ashburton)*, what he thought of it; who told him, 'that *it contained such treason as ought to be preached once a month at St. James's.*' It gave great offence to the Court; and was at the time, and *has continued to be*, an obstacle to my promotion.

"I knew nothing of either Lord George Germaine or the Archbishop of Armagh; but Mr. Cumberland, Lord George's secretary, told Mr. Higgs, one of the Fellows of Trinity College, with a view of what he said being repeated to me, that these two personages had intended to propose me to the King, for the Provostship of Dublin University. I asked what had made them abandon their intention? It was answered, 'your Sermon on the Principles of the Revolution.' I hastily replied, 'Bid Mr. Cumberland inform his principal, that I will neither ask or *(nor)* accept preferment from Lord George Germaine, or from any other person to whom these principles have rendered me obnoxious.' The loss of so great a piece of preferment would have broken the spirit of many an academic; and the desire of regaining lost favour would have made him a suppliant to the court for life. It had no such effect on me. The firmness of this reply was too much for Mr. Cumberland's political virtue; for he afterwards, in two sorry pamphlets, shewed himself mine enemy. I call them sorry pamphlets; be-

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cause, though there was some humour, there was no argument in them.

"On the first publication of this sermon, I was much abused by ministerial writers, as *a man of republican principles*. I did not deign to give any answer to the calumny, excepting by printing on a blank page, in subsequent editions of it, the following interpretation of the terms, from Bishop Hoadly's works:—'Men of Republican principles—a sort of dangerous men who have of late taken heart and defended the Revolution that saved us.'

"Mr. Fox, in debating the Sedition Bill, in December 1795, said, 'that the measures of the united branches of the legislature might be so bad as to justify the people in resisting the government. This doctrine he had been taught, not only by *Sydney* and *Locke*, but by *Sir G. Saville* and the late *Earl of Chatham*; and if these authorities would not suffice, he would refer the House to a sermon preached by Dr. Watson, the present Bishop of Landaff, which in his opinion was replete with manly sense and accurate reasoning, upon that delicate but important subject.'

"I had always looked upon Mr. Fox to be one of the most constitutional reasoners, and one of the most argumentative orators in either House of Parliament. I was, at the time this compliment was paid me, and am still, much gratified by it. The approbation of such men ever has been, and ever will be, dearer to me than the most dignified and lucrative stations in the church." Pp. 58—60.

The speech of Mr. Fox's, which the Bishop quotes, was one of the richest effusions of patriotism and eloquence which ever flowed from a noble heart. (See Mr. Fox's Speeches, in 6 Vols. 8vo. 1815. Vol. VI. pp. 60—74.) At this period, when the Whig principle is either forgotten or decried, we think it not useless to refer the reader to this explanation and assertion of it; especially as, with one honourable exception in the See of Norwich, Dr. Watson was the last of our Whig Bishops.

[*To be continued.*]

ART. II.—*Unitarianism, Old and New, Exemplified and Illustrated, in Three Letters, addressed to the Editor of the Monthly Repository, &c. with a Preface.* By an Old Unitarian. Mason, Chichester. 8vo. pp. 100. 1817.

THIS publication consists of the Letter which, under the signature of *An Old Unitarian*, appeared in our last volume [XII. 284—289], of the letter in reply to it by *Mr. Fox*, inserted in the same volume [XII. 333—339], and of a rejoinder to Mr. Fox, which was not admitted into the Monthly Repository; besides a *Preface*, containing an historical sketch of the progress of religious opinions in this country.

The Old Unitarian complains of our refusing to insert his second letter in this miscellany, "except on terms with which he could not possibly comply. The motives," he adds, "of this rejection are best known to others; a private communication which has been received, having by no means thrown any light upon the subject." (*Pref.*)

Now, as we set some value upon our character for impartiality, we think it right to enable the public to judge of our conduct. We have only to give an history of the affair, without any comment. We admit, then, that the Old Unitarian did send us a second letter for insertion; but having received from some of our friends and correspondents, most respectable for years, talents, character and station, a serious remonstrance against the continuance of the controversy, and perceiving from the complexion of the letter that, if the controversy were continued it must become directly personal, we returned the communication to the writer, with a request that it might be withdrawn. The grounds of our wish were fully explained. Our correspondent seemed to admit the force of our objection, and to be inclined at first to accede to our request. At length, he signified to us that he had new-modelled the letter, leaving out the particulars to which we had objected; and inquired whether we would insert it in its amended form? His concession appeared to call for concession on our part, and we replied in the affirmative, but added that, as the magazine was about to be made up for the month, it must be sent to us on or before a given day. The writer then informed us that he had doubts concerning the publication of the letter; that he had put it into the hands of a friend, on whose judgment he relied, with permission either to hold it back or to forward it; and that, if it did not reach us by a particular day, we might conclude that it

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was suppressed. Two days after that which had been named, the letter had not been received; and at that time the Editor left home on an absence of several weeks, committing the editorship of the work to a highly-valued and confidential friend, who was to act, as he had most satisfactorily, on former occasions, according to his own discretion. Under these circumstances the delayed letter arrived; and the temporary editor, knowing nothing of any previous correspondence or engagement, and exercising his own judgment upon the communication, determined that its insertion should depend upon the writer's subscribing it with his proper name: this condition was exacted on the ground of its containing personal allusions to a correspondent whose name was given. The Old Unitarian refused compliance, and appealed to the usual Editor, who did not feel himself at liberty, under all the circumstances of the case, to reverse his friend's judgment; and hence, the non-appearance of the letter and the Old Unitarian's complaint.

The Editors of the Monthly Repository may have erred, but some allowance should be made for them by the Old Unitarian, who is now an Editor himself, and in his first appearance in that character has, if we mistake not, fallen into an irregularity, by republishing, from this work, Mr. Fox's Letter, without the consent (not to speak more strongly) of that gentleman.

After what has passed, it may be thought that we are not sufficiently neutral to sit as censors upon the present publication; but we are too much concerned in the Old Unitarian's charges to be able to refrain from making a few remarks upon his Letters. We can write upon the subject with temper, though we shall be obliged to use the language of serious remonstrance.

If we were to denominate the Old Unitarian a *respectable* writer, we should use a term very inadequate to our sense of his talents. He displays a general elegance and an occasional felicity of style, which prove his thorough acquaintance with the best classical models. And, were we at liberty to refer to him under other signatures in the Monthly Repository and elsewhere, we could point out instances of his great acuteness and power in argument.

We say so much to shew that prejudice does not wholly blind us to the merits of this controversy; and we are even disposed to go farther, and admit that the Old Unitarian is really solicitous for the best interests of mankind, and, whatever be his misconceptions and prejudices, has attacked those whom he terms "New Unitarians," with no other view than that of protecting and promoting Christianity, pure and unadulterate. But, with this concession, truth requires us to say, that we think that he has hazarded vague and unwarrantable charges, and that his proofs, in all that is of moment, are merely uncharitable surmises.

The radical fault of the Old Unitarian's letters is his employment of undefined terms, which at once allow the enemies of Unitarians to quote him as an evidence against his brethren, and at the same time prevent them from meeting and refuting his accusations. Who, as Mr. Fox asks, are the "New Unitarians?" If they be persons in whom *all* the Old Unitarian's marks are found, we boldly assert, that they are the creatures of his own imagination; if they be persons in whom *any one* mark is found, then nearly the whole body of the avowed Unitarians of the present day will be brought under the designation, and must answer for all the sin which it denotes, and not only the Unitarians of the present day, but the majority of those likewise that have existed within the last fifty years, including Estlin, Toulmin, Lindsey and Priestley.

The correctness of this statement will appear by a detail of the Old Unitarian's charges, compared with Mr. Fox's replies and the Old Unitarian's rejoinders. The charges are *five* in number.

The *first* is, that the New Unitarians court persecution, and the proof is that the repeal of the penal statutes against Anti-Trinitarians was "very little acceptable" to them. Mr. Fox denies the fact on which the accusation rests, and alleges that Mr. Smith's Bill originated in the Committee of the Unitarian Fund, and that motions of thanks to the government for this

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signal act of justice were passed at most of the provincial Unitarian associations. The reply seems to be satisfactory even to the Old Unitarian, who, in his 2nd letter (p. 64), acknowledges himself incorrect in this first charge. The acknowledgment is, however, incautious; as it appears to admit, what is elsewhere denied, that by the New Unitarians are meant the supporters of the Unitarian Fund and the members of the various Unitarian associations throughout the kingdom. But the Old Unitarian will not wholly abandon the charge of a fondness for persecution, and he finds, "if not a proof, at least an illustration of it" (p. 58), in Mr. Fox himself, who whilst he denounces the Old Unitarian's observations as calumnious, takes them to himself! This *jeu d'esprit* cannot prevent any reader from returning to the indictment a verdict of *not proven*.

The *second* charge is, that the New Unitarians are disposed to inflict persecution, and the proof is that they make use of bigoted and intolerant language; "not content with thinking Unitarianism a good thing, they will have it that, *there is nothing good besides*." The charge is denied by Mr. Fox, who challenges the Old Unitarian to produce a single writer or preacher who has advanced the above position. The Old Unitarian retorts upon Mr. Fox some phrases of his own, culled from his sermon before the Unitarian Fund. These, taken from their connexion, may have a harsh sound, but they cannot be fairly quoted out of that connexion. By this mode of citation, the Old Unitarian represents Mr. Fox as denominating Calvinism "a curse," when the preacher only says that it is "sometimes a curse," and points out a few "examples" of his meaning. The charge of "self-complacency," "self-admiration" and "self-adoration," which the Old Unitarian founds upon Mr. Fox's sermon, for no other reason that we can perceive, than that the preacher exhibits the character of the apostle Paul as a model for imitation, is not a happy instance of the superiority, of the Old to the New Unitarians in the treatment of an opponent. In truth, all Christians, whether Trinitarians or Unitarians, and all Unitarians, whether Old or New, are liable to the charge of using harder language than the occasion justifies, and had the Old Unitarian only warned his brethren against a common error, instead of framing an accusation against "these Galileans," as "sinners above all the Galileans," we should have regarded him as a peacemaker and not as an accuser. He might, by his process, convict of persecution the charitable Priestley and even the mild Lindsey. Nay, we suspect that he might by a rigid scrutiny of his own publication, reduce *himself* to the necessity of pleading guilty to the charge of verbal intolerance.*

The third *charge* is that the New Unitarians undervalue "purity and

* The Old Unitarian will not, we are sure, plead for discarding all decency of language with regard to New Unitarians; but he will be at a loss to reconcile with his own sense of propriety the passage (Letters, p. 13), where, describing the "very great injury and disgrace" done "to the cause" by the Provincial Unitarian Associations, he speaks of "the tongues of not a few *controversial scavengers*" being "let loose." If, however, the demerits of the New Unitarians justify hard epithets, Calvinists and Churchmen are by his own shewing entitled to toleration; but what would the former say to his representation of their system as almost excluding *infinite benevolence* from the divine perfections (Pref. p. xii.), to his pronouncing the general disposedness to what is termed "Evangelical religion," to be a "listening back to the regions of implicit faith, of *intolerance* and of other *beggarly elements*" (Pref. p. xviii.), and, above all, to his declaring that "*Insanity* has been either a *pre-disposing cause* of partiality for" "Calvinistic or (as they are called) Orthodox doctrines," "or the *effect* of too warm an attachment to them" (Pref. p. xxviii.): and what would the latter say to his scheme for "sweeping out the *rubbish* and *defilements* which disgrace the national church" (Letters, p. 18), or to his portraying the following "prominent and characteristic features" in the clerical body; "fixed abhorrence of Unitarianism," "abusive language," "designed and deliberate misrepresentations," "disingenuity" and "meanness" (Pref. p. xxii.)? They might say, as the Old Unitarian says, in the next page,—but their *intra* would be his *extra*, and their *extra* would shut him out equally with his youngest brethren,—

Hæreo intra muros peccatur et extra.

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correctness of life and manners," palliates "licentiousness" and represent "crimes" "as objects of pity rather than of abhorrence." These are the Old Unitarian's words. Proof he adduces none. Mr. Fox replies indignantly that the charge is unfounded. In his rejoinder the Old Unitarian softens or rather alters the charge: he alleges here (Letters, p. 56), "that the New Unitarians are disposed to contend that the only morality and piety deserving regard, is inseparably connected with their own views of religious truth:" and in proof of his position he quotes a passage from Mr. Fox's sermon, "which claims for the virtue of Unitarians a superiority over that of orthodox Christians"! The charge might have been preferred against Dr. Priestley as a Necessarian, and proved from his dedication of his book on Necessity to Dr. Jebb. But what has this to do with the original charge, which, if true, convicts the New Unitarians, whoever they be, of doctrines and habits which all good men must execrate, and which, if *false*, (and true or false it must be,) ought surely to have been openly retracted, with a confession of its gross and cruel injustice. How would the Old Unitarian feel, if, in order to inflame the passions of the public and to counteract some liberal measure or to justify some instance of intolerance, this very passage should be hereafter quoted, as the character of the New Unitarians drawn by one of their elder brethren? Why has he not put his abandonment of the charge upon record, that we may appeal to it in our own vindication? Or does he still maintain it? If so, let him point out the Antinomians of our sect, for we have never even heard of them. The Necessarians have been reproached with this character, but the Old Unitarian need not be told that they, equally with the New Unitarians, smile at the reproach. We are convinced that, at least, he will not repeat this charge against the New Unitarians.*

The *fourth* charge against the New Unitarians is that of excessive zeal,

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* Though the charge of conniving at immorality no longer stands as one of the substantive articles of the indictment against the New Unitarians, it is again preferred with some mitigation in the Third Letter, pp. 49, 50. Having quoted a just observation of Dr. James Foster's, that a rising sect is likely to contain a larger proportion of men intent upon speculative principles, than of those who are devoted to the practical application of their principles, he proceeds to say, "Now I apprehend it to be *an incontestable fact* that some of the best men among modern Unitarians have suffered their theological zeal so to impair their moral perceptions and feelings, and have been so captivated with talents, energy and intrepidity, when found united with a similar zeal, that *they have not declined a cordial union with persons thus animated and thus endowed, although licentiousness both in principles and practice may have thrown a deep shade over their characters.*" The sect deserves all the Old Unitarian's invectives, if such have been the conduct of some of its "best men." The "incontestable fact" rests however upon no other evidence than the anonymous writer's *apprehension*. Our acquaintance with "Modern Unitarians" is probably as intimate as his own, and we say, without fear of contradiction, that the accusation is utterly groundless, and that no instance can be found of open immorality amongst their members, not being visited by the prompt and decided disavowal of all religious communion and connexion. One of the laws of the Unitarian Fund was expressly framed for the sake of meeting this case. And it may surprise the Old Unitarian to hear that one of the amicable controversies amongst modern Unitarians relates to Church Discipline, those who contend for its introduction resting their plea upon the necessity of some more decisive means of disowning an unworthy member than are possessed under the lax government of the *Old Unitarian* churches; by an unworthy member, meaning always not a heretic but a transgressor of the rules of Christian virtue. On the other side, the argument is, that the instances of unworthiness are too rare, and the force of opinion too strong in favour of virtue, to require a Church to assume the power of excommunication, which has been so often and fatally abused.

The qualifying epithets of *some*, &c., which abound in the Third Letter, lead us to suspect that the Old Unitarian's charges, in so far as they are serious, refer to some single case; it would be curious if further explanation should shew that the individual instance no more appertains to New Unitarians than to Old. We throw out this suspicion, not so much to defend the Unitarians, as to enable the Old Unitarian to relieve his mind of those apprehensions concerning his brethren, which must be exceedingly painful; although certainly

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leading them into associations, &c. and disposing them to slight the principles common to all Christians, and to set an inordinate value upon those which are peculiar to Unitarianism. An exception is made in favour of "missionary preaching, conducted on a proper plan, such as that of the able and eminent Mr. Wright and others." Mr. Fox, in reply, maintains the necessity of explaining what is meant by Christianity, when the term is used; and vindicates the Unitarian associations, which are not novel, by setting forth their objects. The rejoinder of the Old Unitarian is *more* complete than under any of the foregoing heads; and if he and Mr. Fox would amicably discuss the question of what there is in Christianity common to all Christians, the result would, we doubt not, be favourable to truth and charity. If the controversy be a mere *logomachy*, it would be still useful to have this ascertained. But which way soever the discussion ends, the New Unitarians are no more affected by it than the Old. No one can set up for another a measure of the value of truth. It is quite new for the Unitarians to be charged with being zealous above measure; but the Old Unitarian could scarcely be expected to *forgive them this wrong*, since he characterizes, disrespectfully we think, "hypothetically" he will say, Dr. Toulmin by a "fondness for running about," and Dr. Priestley by "exuberant zeal" (Letters, pp. 48, 49). The instances adduced of the censurable zeal of the New Unitarians are peculiarly unhappy: respect for the Old Unitarians, the Presbyterians, for a century past, to whom we suppose the title will be given, should have checked the fling at the *sociétés ambulantes*, the moveable association meetings, which are as old as nonconformity; and reverence of piety should, we humbly suggest, have shielded from reproach the act of "assembling together for the purpose of *praying*."

The *last* charge against the New Unitarians is *disloyalty*: the evidence is that there are marks of kindness in this Magazine towards Buonaparte and William Cobbett: it has even been suspected, says the Old Unitarian, that "certain Unitarian ministers, of the modern school and of its latest discipline, have been desirous of propagating their religious faith with a view more widely to disseminate their political principles among the inferior classes of society." Mr. Fox in his reply again calls for proofs; and expatiates upon the injustice and cruelty of such an accusation at such a time, "when the suspicions of government are awake and its power uncontrolled." To this the replication of the Old Unitarian is to us most unsatisfying: the substance of it is, that his suspicions were conveyed in a hypothetical form, and that those who suspect and those who are suspected are alike unnamed and unknown. Is not this the very point of which the New Unitarians complain? A general, sweeping charge is brought against a class of men, tending to prejudice them, already under sufficient odium, in the eyes of their neighbours, and whilst it attaches to every one, no one can disprove it, because his own case may be alleged to be an exception.

We know not to what passages in the Monthly Repository the Old Unitarian alludes. His own Letter is evidence enough that we do not approve of all the communications that we insert. In the papers that have been properly our own, we have never either asserted or insinuated any principles that we fear to avow, or that we do not regard as becoming scholars, gentlemen and Christians. We are not ambitious of authorities, where we are conscious of having reason and truth with us, but we will venture to say, that not a single sentiment in relation to public policy has ever appeared on these pages which has not been again and again avowed, defended and gloried in by the most able, the most patriotic, and the purest of our senators and statesmen. Knowing this, we are as indifferent to political as to theological accusations; though we are sorry when our brethren are our accusers, and our foes (even in appearance) are those of our own household.

Loyalty is one of those generalities

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he will not at once find comfort in the conviction, that he has wronged a large party of his fellow-christians, whom his religious profession would naturally lead him to protect and serve.

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in which an accuser may entangle any one who has fixed political principles. It may mean an entire approbation of the King's ministers for the time being; it does generally mean a devoted attachment to the constitution in *church* and state; it ought to mean, an accordance with the British frame of government in King, Lords and Commons. In the first sense, every Whig is now disloyal; in the second sense, every Protestant Dissenter is disloyal; but in the third sense, we know not an Unitarian, New or Old, who is not loyal in head and heart. Surely the Old Unitarian would not wish to bring back the reign of terror, the worst feature of revolutionary times, when any difference of opinion from the majority, with regard to a political character or a measure of foreign policy, shall suffice to justify one Englishman in branding another with the foul name of *traitor!*

We have now disposed of the Old Unitarian's charges; and may sum up our review of them, by saying, that the *first* is retracted; that the *second* is no more applicable to the New Unitarians than to all other imperfect Christians, not excepting the Old Unitarian himself; that the *third*, the most serious of the whole, is virtually, but *ought to be expressly*, abandoned; that the *fourth* is mere matter of opinion, in which the Old Unitarian would probably stand in a minority, even amongst those willing to bear the same denomination with himself; and that the *fifth*, like the third, is a mere ebullition of anger, and until it be proved, (which we know it never will,) must be accounted one of those unlawful weapons which even good men sometimes throw at those whom they allow themselves to consider as opponents.

ART. II.—*Joy turned into Mourning. A Sermon occasioned by the death of her Royal Highness the Princess Charlotte Augusta, &c.* By W. B. Collyer, D. D. F. A. S. &c. 8vo. pp. 37. Black and Co. 1817.

THE universal regret evinced by our countrymen on the loss of our beloved Princess, was alike honourable to her and to themselves. It was a tribute nobly merited; spontaneously and generously paid. There is a fund of good feeling in the community, drawn out by particular occurrences, which ought to shame the pleaders for the natural and total depravity of man. That event amongst others shewed that the irreligious, as well as the devout, were ready to do honour to the good and to sympathize with the distressed. In the sentiments of many publications, designed to express the public grief, and render it subservient to moral purposes, we unfeignedly coincide. Whatever their imperfections, the language of honest sorrow and pure benevolence, is sacred from the shafts of criticism. But they have no claim to such forbearance who abused that mournful occasion by inculcating slavish, sycophantic and unnational principles. This sermon in particular ought not to pass into oblivion unnoticed or uncensured. It has glaring sins both of omission and of commission. Like the whole tribe of courtly mourners, Dr. C. forgets that the lamented Princess had a Mother, to whom her heroic filial attachment, under no ordinary trials, was one of the brightest features of her character. On all topics of panegyric, save this, our preacher is voluble enough; but dumb as the grave on that virtue—so universally estimable and imitable, of which, when future generations are taught goodness by historic examples, she will be selected as an illustrious instance. And for her desolate Mother, has humanity no sympathy, religion no consolation? Banished from our shores, is she also to be cast out from our hearts, our memories and our prayers? On all else is poured the full tide of condolence, and this Royal Mourner is left alone, the only unsolaced wretch in the universe. Bereavement always gives a claim to kindness. To the beggar's widow we talk of Christian hope: and we bestow a word of condolence even on the faithful dog that whines upon his master's grave. From what honourable motive, by what religious principle, is *one* excepted from the universal sympathy, by whom it was most needed, and to whom it would have been most soothing? The omission is unfeeling to the living, and insulting to the dead. Could that generous spirit revisit the

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earth, how indignantly would she trample on such tributes to her memory?

Dr. C. would alleviate our regret for a Princess, who was commended to the nation's love by the declaration of her Father, that she had been educated in the principles of Mr. Fox, by gratitude to heaven for the blessings which remain, amongst which he includes the present Ministry! "We have a government *mild in its administration, and conformed to the constitution.*" And he exhorts every individual to "*strengthen the hands of the government*, under which he lives." The logic which connects these topics with the late melancholy event is as preposterous, as the feelings are disgraceful which could prompt their introduction upon such an occasion. On the morning of the delivery of this sermon, the news arrived of the disgusting and bloody spectacle which ministeral mildness exhibited at Derby. At the very moment, numbers of unaccused persons were pining in solitary confinement, by virtue of the suspension of the constitution. We thought the apologists of these measures had been content with calling them "wholesome severities," and "temporary abridgments of liberty unfortunately necessary;" but to talk of their mildness and conformity to the constitution; to demand gratitude for them as blessings; to have them ministered as consolations for the loss of her who promised to be a "*Patriot Queen*," is a flight of loyal bravery that towers above even the Courier and Morning Post, and makes them "hide their diminished heads." The "hands of government" were strong enough without arming them for destruction with the monumental stones with which a sorrowing country was piling the cairn of its beloved Princess.

W.

POETRY.

HYMN TO THE DEITY.

[These beautiful stanzas have been communicated to us, without any information concerning the author. We insert them, therefore, in the same form in which they have been sent to us. And here we beg leave to say, once for all, that whenever we *borrow* Poetry we give our authorities, and that whatever is thus unauthenticated is considered by us as *original*. Ed.]

"Thy way is in the sea, and thy path is in the deep waters, and thy footsteps are not known."

Oh Thou, whom eye hath seen not, ne'er shall see!
Whose way is in the deep—whose steps unknown,
Enshrin'd thyself in clouds of mystery,
Yet darting beams of heavenly brightness down,
Thou art *my* God; and prostrate at thy throne,
And warm in Faith, and strengthen'd by thy power,
I yield my all—Oh God, accept thine own,
From the frail heart that seeks to know no more
Thou, that, Thou liv'st and reign'st, to trouble and adore.

Oh, let my soul, content to worship Thee,
Each daring thought, each prouder wish resign;
Till thine own voice shall set the spirit free,
And mortal knowledge ripen to divine!
Perhaps, (forgive that daring hope of mine,)
Thine eye of grace the humble thought may view,
And bid thy heavenly light more brightly shine
On those who, panting for its beams, yet knew
To wait in patient hope, till death the veil undrew.

Oh, not on doubt's interminable main
Let my frail bark by varying winds be tost,
Where human aid, alas! but shews in vain
To the wreck'd wretch the part for ever lost:
Who shall assuage thy woes "when tempest tost"?
Or speak of comfort, "comfortless" to thee?
Who, but the Power that knows thy weakness most,
And in his own good time shall set thee free,
Spreading the oil of peace o'er thy tumultuous sea?

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And let not him who never felt a fear,
Safe in his pride of heart, thy woes deride;
Perhaps that scornful eye or brow severe
Hath thought less hallow'd than thine own to hide.
E'en the dark days of doubt have purified
My christen'd soul from many an earthly stain;
And chas'd, for ever chas'd, the demon *pride*
That once had mark'd thee in his mental train;
But now hath lost his power, and spreads his lures in vain.

Father of Life, whose "loveliest name is *Love*,"
Whose throne the humble seek—the guilty fly,
Thou art my God—around, beneath, above,
I trace no frowns, no terrors in thine eye.
All breathes of that pervading harmony
Which draws from present ill the future good:
All leads our spirits to that peaceful sky
Where banish'd far, nor sorrow's gloomy mood,
Nor fancy's wayward dreams, nor real ills intrude.

Latin Epigram, with a Translation, on Two Brothers, one a Roman Catholic and the other a Protestant, who converted each other.

Sir, *Clapton, Dec. 22,* 1817.

Your readers have lately been powerfully attracted [XII. 481, 588, 665], to the consideration of the extraordinary fluctuations which may occur in a Christian's religious profession. The most surprising, probably, which was ever recorded, were those of "Dr. John Reynolds and William, his brother," who lived in the early part of the 17th century. They have been thus related:—

"William was, at first, a Protestant of the Church of England, and John trained up beyond sea in Popery. The first, out of an honest zeal to reduce his brother, made a journey to him, and they had a conference; when it so fell out that each was overcome by his brother's arguments; so that *William*, of a zealous Protestant became a virulent Papist, and *John*, of a strong Papist, a most rigid Protestant."

On this uncommon circumstance *Dr. Alabaster*, who is said to have "tried both religions," made the Epigram, which I here copy, subjoining a translation, for which I am indebted to a friend, who, as you will perceive, has well preserved the sense and spirit of the original.

J. T. R.

EPIGRAM.

Bella inter geminos plus quam civilia fratres,
Traxerat ambiguus religionis apex.
Ille reformatæ fidei pro partibus instat,
Iste reformandam denegat esse fidem.
Propositis causis rationibus, alter, utrinque,
Concurrere pares, et cecidere pares.
Quod fuit in votis, fratrem cepit uterque;
Quod fuit in fatis, perdit uterque fidem.
Captivi gemini sine captivante fuerunt,
Et victor victi transfuga castra petit.
Quod genus hoc pugnæ est, ubi victus gaudet uterq;
Et tamen alteruter se superasse dolet.

TRANSLATION.

Between two brothers, more than civil foes,
On dubious points a strange contention rose;
This stood prepar'd for Luther's faith to fall,
That stoutly argued it no faith at all.
The strife begun—they clos'd—and strange to tell,
Fought till both gain'd the triumph and both fell.
Each thus obtain'd the champion's wish'd for meed,
And each resign'd to each his fav'rite creed;
Without a chief both foes were captive led,
And victors both before the vanquish'd fled.
But not alone in this was wonder found,
That both were conquer'd, and that both were crown'd,
For each retir'd his own defeat to blest,
And each, through life, bemoan'd his own success.

T. N. T.

THE PRINCESS CHARLOTTE OF WALES.

The bud of promise nipt, alas! full soon
Reclined the lovely stem in withered state,
Nor could, "though watered by a nation's tears,"
The mould its precious charge re-animate.

But, there's a soil more genial, where this plant
Shall gain a livelier root, a prospered rise,
And, cherished there, shall bloom eternally,
The ornament and pride of Paradise.

J. D. B. C.

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HYMN.

Jesus wept. John x. ver. 35.

At death's fell power, the balmy tears,
From our illustrious Teacher fell,
Yet did they chase away the fears
Of those that Jesus lov'd so well!

All hail Benevolence! by thee
Our "Pilgrim Prophet's" life was led,
Active, while yet he deign'd to be,
And blessing, when he join'd the dead!

For this thy followers breathe the vow,
And look to thee in radiance bright,
And sigh for that "Eternal NOW,"
That knows nor death, nor sin, nor night!

Yet tho' beset by death and sin,
Whilst thro' this world we weary move,
Sweet sympathy may dwell within,
A ray from God—for "God is love!"

Homerton, Dec. 16, 1817. C.

HYMN.

Nature the Servant, the virtuous Mind the Temple, of the Deity!

Dost thou the Lord of nature seek,
(Prompted by unremitting care)
With heart sincere and spirit meek,
Thro' pathless regions of *the air?*

Can *earth*, thro' all her climates shew
The place of his resplendent throne?
Her Opal's blaze, her Sapphire's glow
Are vain, as vainest visions flown!

Go, ask the threat'ning vaults beneath,
The dwellings of primeval *fires*,
If where their flaming billows breathe
The Lord of nature e'er retires?

Or dost thou think the rolling *sea*
Will shew his throne without disguise?
Search—but alas 'twill fruitless be,
From tropic unto polar skies!

"No," each will tell you, "we obey
His will, and change as he ordains;
Before his frown we fly away;
His smile our destin'd course regains!

"His temple is the virtuous mind,
Illum'd with love of human kind:
Where'er we stop, where'er we stray,
We are his servants and obey:

"Through him, we change this earthly ball;
Himself th' unchanging Lord of All!
And air, and earth, and fire, and sea,
May change, but He's Eternity!"

Homerton. C.

SLEEP.

Though death's strong likeness in thy form we trace,
Come Sleep and fold me in thy soft embrace;
Come, gentle sleep, that sweetest blessing give,
To die thus living, and thus dead to live.

T. C. H.

HYMN.

Jesus Teaching the People.

How sweetly flowed the gospel's sound
From lips of gentleness and grace,
When listening thousands gathered round,
And joy and reverence filled the place!

From heaven he came—of heaven he spoke,
To heaven he led his followers' way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day.

"Come, wanderers, to my Father's home,
"Come, all ye weary ones and rest!"
Yes! sacred Teacher,—we will come—
Obey thee,—love thee and be blest!

Decay then, tenements of dust!
Pillars of earthly pride, decay!
A nobler mansion waits the just,
And Jesus has prepared the way.

A.

VERSES

Written in a Daughter's Biographical Dictionary.

Biography, that lends to fame
Far more than brass or marble can,
Through ages bears the favour'd name
And paints the motley actor, *man*.

His transient scenes of bliss or care,
Now sunk in more than tragic woe,
Now midst ambition's strife to dare,
Or, happier, seek what sages know.

Mark, then, whom science, rank or pow'r,
Rais'd from the crowd, in other days,
Nor e'er forget th' advancing hour
When virtue, only, shall have praise.

PATERNUS.

EPITAPH

On Mr. Joseph Pattison, of Maldon, who died June 11th, 1817, in the 89th year of his age.

The Patriarch, gather'd to his mortal rest,
His children—they rise up, and call him blest;
The live-long day, with faith and virtue pass'd,
How calm the ev'ning hour, how bright the last!
He saw his children's children round him stand,
And left the world, content, at Heav'n's command,
While grateful love would each fond art engage
To soothe the langnors of his drooping age,
And caught, as off'ring still some tender care,
The last faint breath of nature's falt'ring pray'r:
He *sleeps in Jesus*, to await the hour,
When Death shall own the deathless Saviour's pow'r.

J. T. R.

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OBITUARY.

Brief Memoir of Mrs. Jones, of Manchester, by Mrs. Cuppe.

Important as I may deem it to the living, that a character so admirable as that of the late Mrs. Jones should be long remembered by them for their benefit, I should hardly have adventured upon writing her memoir, conscious of being incompetent to do justice to the subject, had I not been desired to make the attempt by her excellent husband, whose sorrow for her loss will end only with his life; who well knew her worth, and whose great consolation it now is, that for a long series of years he was most happy, to the utmost of his power, in constantly promoting and in enabling her to execute those extensive plans of benevolence and charity to which her life was devoted.

Mrs. Jones was the eldest daughter of the Rev. Joseph Bourne, minister of a congregation of Protestant Dissenters at Hindley, in Lancashire, whose life was published, together with that of his highly-respected father, by the late Dr Toulmin, in the year 1808, and who died in the year 1765, leaving a widow and six children. Mrs. Jones spent the following three years under the care of her grandmother, Mrs. Bourne, at Birmingham, of whom she always spoke with affection and gratitude for the benefits she received from her excellent religious and moral instruction, and which probably first formed in her mind those just principles of rational and fervent piety for which she was afterwards distinguished, and which were still further cultivated and confirmed by her great intimacy with the Rev. Philip Holland, of Bolton, who, together with Mrs. Holland, took great pains to render permanent those just and important affections. She was married in June 1785, to Samuel Jones, Esq. of Green Hill, near Manchester, a gentleman whose views and principles harmonised perfectly with her own. But though placed by this connexion in circumstances of great affluence, she was not ambitious of being distinguished by any species of vain display, or of engaging in a round of fashionable dissipation, where she might perhaps have figured with some eclat. It was not her desire to attract admiration, but, on the contrary, to make it her daily study how most effectually to shew her gratitude, for the advantages she possessed, to the great Giver of all good, by supplying the wants and alleviating the distresses to the utmost of her power, of every member of his large family with whom she was connected, or to whom her kindness could possibly extend, and this in the wisest and most judicious manner. Not one of her early friends or former associates did she ever forget or neglect, always considering how best to promote their interests without taking them out of that station in which Providence had placed them. I had not the privilege of her acquaintance till the year 1805, when, being instrumental in bringing forward the effusions of an unlettered muse in this city,* Mrs. Jones was so deeply interested in her story, that she wrote to make her the offer of becoming mistress of a school for forty girls, near her own house, conducted at her sole expense, and which she herself daily visited; and ever since that time I have had the happiness of cultivating and enjoying an intimate and confidential friendship.

She suffered for the last two years under a very painful and distressing disease, which, on the 27th of last month, put a period to her valuable life. I had an excellent letter from her, written on the 17th, in quite her own characteristic manner—scarcely adverting to her own sufferings, although she was fully aware of what must speedily be the termination, but full of the tenderest anxiety for a most amiable young relative, whose every hope of happiness in this world appeared to have been completely destroyed but a very few days preceding, by the sudden and unexpected death of one most deservedly dear to her, and to whom she was very soon to have been united.—It was the leading feature of my friend's mind, to withdraw herself as it were from every selfish solicitude in the unwearied endeavour to alleviate, and, if possible, to remove, the anxieties and the distresses of others; thereby fully evincing, that in practice as well as in theory, she was the genuine disciple of Him, who, when about to endure all the indignities and agonies of the cross, exhorted the sorrowing daughters of Jerusalem not to weep for him, but for themselves, and for their children.

Nor was this admirable state of mind shewn only on great occasions; it was equally apparent in the more ordinary transactions, and in the minuter circumstances of life, in what may be denominated the amiable, rather than the exalted instances of virtue.

Of her extensive charities to the poor and afflicted, in clothes, in victuals, in medicines, in books, and in every other mode of assisting or instructing them, it is impossible to obtain, much less to write a particular account; the tears and lamentations of a whole district for her loss, bear testimony!

My friend Mrs. Jones was a firm, conscientious and decided Unitarian. May

* Poems by Charlotte Richardson, by subscription, of which a second edition was published in 1809.

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your numerous readers, Mr. Editor, whose creed may harmonize with hers, be equally eminent for the genuine piety, the unassuming temper, the devotedness of their lives to the faithful fulfilment of every personal, relative, and social duty which so singularly adorned her character.

CATHARINE CAPPE.

York, Dec. 17, 1817.

Nov. 8, 1817, at *Stourport*, after an illness of twelve days, Mr. WILLIAM ROBERTS, aged 75. He was a native of High Ercal, near Shrewsbury, but spent the chief part of his life in Kidderminster. He has left a daughter to lament his death. He was a very worthy man, a sincere friend, and ever ready to serve his fellow-men to the utmost of his ability. In all his transactions and engagements he was very exact, so that the utmost dependence might be placed on his word. No man was more free from malevolence, envy, covetousness and the selfish passions by which many are actuated. His mind was particularly formed for encountering the vicissitudes of human life. With the lot which Providence assigned him he was always content. He was a member of the New Meeting,* Kidderminster, from its commencement to his death; but in consequence of sometimes living at a distance, and his great liberality of sentiment, he often attended at other places of worship, of a very different persuasion from that to which he was more particularly attached. He thought much practical good was to be learnt from all denominations, and he used to say, when he went to hear the more orthodox, that what he found agreeable to truth he would take and omit the rest. As he claimed the liberty of forming his own opinions, so he allowed the same to others in its fullest latitude. His spirit was truly Christian, and worthy of an enlightened Dissenter. In his religious duties, from which he derived the greatest pleasure, he was most punctual and exact. He never neglected public worship when his health and circumstances would permit, and he often attended other occasional services. He was a sincere lover of the Scriptures, a portion of which he read daily, usually with Orton's or Doddridge's commentary. In the course of his life he had perused the Old and New Testament many times. Having lived free from vice, in all good conscience before God and man, and in habitual preparation for death and eternity, his latter end, as might be expected, was tranquil and happy and full of immortality.

V. V.

December 21st, in the 72nd year of his age, the Rev. ROBERT SIMPSON, D.D. theological tutor of Hoxton Academy. He was a native of Kinrosshire, in Scotland, and came to England to perfect his knowledge of a trade to which he had served an apprenticeship. Soon after his coming southwards, he became a student in the Dissenting Academy at Heckmondwike, in Yorkshire; on leaving which he settled as a minister, first at Barnsley in the same county, from whence he removed to Hastingden, Lancashire, and then to Bolton, where he resided till he came to Hoxton, to fill the office of theological tutor, which he occupied from the year 1791 to nearly the period of his dissolution. He was less distinguished for his knowledge and attainments than for his consistent and systematic theology, which was in every particular Calvinistic. Amongst his connexions, his students and his family, he was respected and esteemed for his vigorous understanding, his plainness and faithfulness, his disregard of self and the integrity and purity of his life and manners, and his habitual piety, which appeared in his private, no less than his public language and conduct. Funeral sermons were preached for him in various places, and particularly by Messrs. G. Clayton, Leifchild and Cloutt; from which last we have taken these few particulars.

December 28th, CHARLES BURNEY, D. D. He was seized on Christmas-day with an apoplectic fit, just as he was preparing for the service of the day, in his parish church of St. Paul's, Deptford, Kent. He had just completed his sixtieth year, being born on the 23rd of December, 1757. His remains were deposited in his family vault in his own church, on the Saturday following his death. The principal inhabitants of the parish attended his funeral, and having met afterwards in the Vestry-room, agreed to erect in the church, at their own expense, a monument to his memory. He was one of the best Greek scholars of the age, and his classical school was for many years, as it still continues to be, under the superintendance of his son and successor, one of the most distinguished in the kingdom.

The loss of so eminent and useful a man cannot fail to be sincerely deplored, for, having created a noble income by his industry and learning, he disbursed it with the most princely liberality, in giving largely to most of the public subscriptions, but chiefly in contributing to whatever tended to promote literature and science. Amongst a multitude of instances may be mentioned, that his veneration for Dr. Bentley induced him to print a splendid edition of his letters, under the title of *Bentleii Epistolæ*, which he enriched by his own erudite annotations, and distributed every copy of the work gratuitously. He purchased the famous *Townley Homer*,

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* At first Arian, now Unitarian.

for which MS. he paid 650 guineas, and refused a thousand, that, it is said, were offered by the University of Oxford for the precious relic, so anxious was he to complete his Greek MSS. by an addition which renders them almost invaluable: indeed his library is altogether one of the most magnificent private collections in Europe. This now passes into the possession of his son, the Rev. Charles Parr Burney, of Greenwich, and we cannot help expressing a hope that he will not allow it to be dispersed; or, rather, that he will not suffer the rare things in it to be purchased for the purpose of enriching foreign libraries. They are so truly valuable, that it would be a precious acquisition for the Bodleian Library, or the Museum.

Dr. Burney is the second luminary, in that bright constellation of learning formed by Porson, Parr and himself, that has now disappeared from our view. His family have all been conspicuous; his father, the Historian of Music, and friend of Johnson, was one of the most elegant writers of that age; his brother, Capt. Burney of the Navy, who accompanied Cook in his two last, long, enterprising, and perilous voyages, is one of the first geographers that this country possesses, a fact well supported by his voluminous and elaborate History of Voyages of Discovery; and Mad. D'Arblay, his sister, has equally distinguished herself by her well known writings.

Dr. Burney was a Fellow of the Royal and Antiquarian Societies, Chaplain to his Majesty, Doctor of Deptford, and of Hooe, in Kent, and also Prebendary of Lincoln Cathedral.

December 28th, at Framlingham, Mrs. Toms, wife of the Rev. S. S. Toms, of that place. Her age was great, she having been born in the year 1730-40, a year memorable for the hard winter. Infirmities had for some time been growing upon her, more however to her own sensible conviction than to that of her dearest friend: but her firmness of mind and long settled habit of order and diligence in business carried her on usefully, to her own comfort and that of her household, until Thursday, Dec. 26th, when she enjoyed her dinner and seemed as well as usual, but was soon after seized with her mortal illness. She languished till the Lord's day morning, and then sweetly fell asleep in Jesus; and God will bring her with him in the great day, for truly she was a righteous and good woman; she feared the Lord from her youth, and had ever rested satisfied with the simplest and most rational views of religion and Christianity. The funeral took place Jan. 4, the Rev. Mr. Perry, of Ipswich, officiating.

1818, Jan. 17, aged 20, after an illness of nearly three weeks, CHARLES KIRKPATRICK, youngest son of the late John Kirkpatrick, Esq. of Mount Pleasant, in the Isle of Wight. This interesting young man died in London, where he was preparing himself most actively and reputably for commercial life. His remains were interred in Bunhill Fields, in the family vault of Mr. Joseph Travers.

Suicide of Dr. Black.

ALL our readers, says *The Dublin Evening Post*, are acquainted with the name of Dr. Black; all know that as a light of our Presbyterian church, he was one of the most eminent in the north of Ireland, and that as a political character he has filled no inconsiderable space in the history of Ireland. The following particulars we have derived from a letter, dated Londonderry, December 4:—"The Reverend Dr. Black, who, you know, was a leading member of the General Synod of Ulster, Guardian and Treasurer of the Widows' Fund, Treasurer and Distributor of the *Regium Donum*, &c. walked out of his house about midday, as usual with him, and transacted business, without any visible change in his deportment, except that he appeared somewhat more thoughtful and downcast. About a quarter before four o'clock he walked to the wooden bridge, and after he passed through the toll-gate, and had proceeded about half way across the bridge, he took off his outside coat and hat, which he gave to a boy who was near him, and immediately threw himself over the side railing into the river Foyle. The boy gave an alarm, and raised an alarm, but there being no person near at hand, it was some time before any one could even attempt to render assistance. The body was seen twice at the top of the water, and those who had the best opportunity of viewing it say, he struggled against swimming, and endeavoured to plunge downwards. The entire population assembled in less than twenty minutes, but the body had then totally disappeared. The dead-grapplers, &c. were immediately set to work, but to no purpose; indeed, the dusk of the evening, and now the darkness of the night, prevents all hope of the body being discovered, at least till to-morrow. The cries of his family would grieve any one. The whole city is at this moment as if panic-struck. The Doctor preached a most excellent sermon in the Meeting-House here last Sunday. No one can tell, and few venture to give an opinion, as to the cause of this melancholy business. He mellowed in worldly riches, and appeared perfectly happy in his domestic affairs."

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DEATHS ABROAD.

Lately, at Paris, COUNTESS DILLON, cousin-germaa to Josephine, the first wife of Bonaparte, and mother to the Lady of General Bertrand, now in the island of Saint Helena. Countess Dillon was the relict of the late Honourable Arthur Dillon, Lieutenant-General and Colonel Proprietor of the Irish Brigade Regiment bearing his name in the service of France, and brother to the late Charles Viscount Dillon, and the Hon. Dowager Lady Jerningham. Few persons have suffered greater domestic afflictions than this lady: her husband, General Dillon, to whom she was tenderly attached, perished in 1793 upon the scaffold, among the crowd of victims immolated to the Demon of Revolutionary France: her favourite daughter, the late Dutchess of Fitzjames, fell an early victim to consumption: and she lived to witness the perpetual exile of her sole remaining daughter, under circumstances which precluded even the consolation of complaint.

The sciences have lately sustained a great loss by the death of the Abbé SCOPPA, at Naples. He was a nobleman of Messina, and Director of the Schools of the English System, lately established in the kingdom: he was in the very prime of life. His work "On the Poetical Beauties of all Languages, considered in respect to the Accent and *Rhythmus*," obtained, in 1815, the prize given by the French Institution.

The MARQUIS D'ANTONELLE, better known in the Revolutionary History of France by the name of Pierre Antoine, died lately at Arles, his native place, aged 70. He was a Member of the Convention, in which he acted a very distinguished part; was persecuted by Robespierre; pursued by the Directory; and neglected by Bonaparte. His political writings were numerous and memorable for their ability. He was one of the principal editors of the famous *Journal des Hommes Libres*. At the restoration of the Bourbons, in 1814, he published a pamphlet, in which he openly embraced their cause.

1817. In October, at Vienna, aged 92, the BARON DE JACQUIN, one of the first naturalists in Europe, the rival and friend of Linnæus.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Protest against the Church Missionary Society, holden at the Town-Hall, in the City of Bath, under the presidence of the Hon. and Right Rev. Lord Bishop of Gloucester, on Monday, the 1st day of December, 1817.

By the Rev. J. Thomas, A. M. Archdeacon of Bath.

My Lord Vice-Patron, and President of this Meeting,

A CHURCH Society holding a meeting within this city, and presided over by a Bishop of the Church of England, will, I presume, allow the right of the Archdeacon of Bath, to declare his sentiments on the subject of their meeting. As I am not in the habit of attending such meetings, and do not choose "to talk without book," I beg leave to deliver my opinions from this paper; to which I can hereafter resort, if I see occasion.

I desire, however, before I proceed, that it be understood, that my attendance on this meeting is altogether *official*: and, therefore, as I conclude that I am addressing a Church Assembly, I shall speak as a Churchman to Churchmen; and if I should bring some strange things to the ears of many, they will be such as the Hon. and Right Rev. Vice-Patron, who presides over this meeting, cannot, as a bishop, disallow; however obsolete they may have become through disuse.

However I may and do revere the piety and well-intended zeal of some individuals, whom I know to be members of this Missionary Society, I scruple not to express my convictions:

I. That this Church Missionary Society was originally unnecessary; because the Incorporated Society for the Propagation of the Gospel in Foreign Parts, was, and is in existence, and in action.

II. That several of the rules and regulations of this Church Missionary Society, and especially the means which it employs to increase its funds, are utterly unworthy of the name which it *would assume*—that of a Church of England Society.

III. That this Church Missionary Society tends to the subversion of ecclesiastical order, and to promote and augment divisions among the members, and especially the Clergy of the Church of England; being plainly supported in conformity to the views of a NEW SECT in the Church: a Sect, of which the adherents distinguish themselves by the names of SERIOUS CHRISTIANS and EVANGELICAL MINISTERS.

IV. That the formation of a branch of this Missionary Society, in this city, will be pernicious; because it will promote religious feuds *here*, as similar speculations

have done in other places.—Of each of these in their order.

1. I said that this institution was originally unnecessary:—The Incorporated Society for the Propagation of the Gospel in Foreign Parts has been in existence and in usefulness, but, though a Church of England Society, little encouraged, more than a hundred years. It is probable that many of this auditory, in all respects qualified to be members of that Society, never heard of its name. To them I take leave to recommend it, not as a new project, but as an established and orderly system. And certainly the zeal and the liberality of members of the Church of England, would be more consistently employed in the support of that, than in the formation of any new Society.

2. I said that I considered some of the Rules and Regulations of this Church Missionary Society, and especially the means which it employs to increase its funds, to be utterly unworthy the name which it would assume; viz. that of a Church of England Society. For example—Is it worthy of the Church of England, is it worthy of the members of the Church of England, to authorize persons to go about, collecting pence and farthings from servants, school-boys and apprentices, in order that the collectors of one shilling per week, or five shillings per month, may be elevated into members—of a Church of England Society? And, moreover, be tempted to the additional honour of voting at meetings, of receiving copies of the Annual Report and Sermon, and one number of the Missionary Register? This is the statement in Rule VI. of your Report: but I proceed to other matter.

3. I said that this Society tends to the subversion of ecclesiastical order, and to promote and augment divisions among the members, and especially the Clergy of the Church of England. Can a stronger proof of this assertion be offered than is, at this moment, exhibited before your eyes? Here you have the Right Reverend the Lord Bishop of Gloucester presiding in the chief city of the diocese of Bath and Wells, over the formation of a Society, which the Lord Bishop of Bath and Wells DISCLAIMS. Does the honourable and Right Reverend Vice-Patron of this Church of England Missionary Society know this fact? If not, by what rule, not of apostolical authority, but of common propriety, does he invade the province of his venerable brother? By what right does he come hither, thrusting his sickle into another man's harvest? Perhaps he thought the husbandmen asleep! I trust that he will find us waking and watchful.—But if his Lordship *did* know the sentiments of *his* venerable Diocesan as well as mine (for the Dean of Wells is as much under canonical rule as any other clergyman), I ask, if his Lordship *did* know the sentiments of his venerable Diocesan as well as mine, could he give a more decisive proof of his indifference to the dignity of the high office to which he has been but a few years consecrated, as well as of his contempt of ecclesiastical order?

BUT THIS IS A CHURCH OF ENGLAND SOCIETY!! Where are the majority of the Established Clergy of this city and of the neighbourhood, that they attend not to support a meeting, convened under that assumption? Did they not hear of it? Was it possible for them not to hear of it? Did not the newspapers announce, not only the public meeting of this society, but that, *to promote the views of this Institution a Sermon would be preached by the Honourable and Right Reverend the Lord Bishop of Gloucester, at the* OCTAGON CHAPEL? (I quote the very words of the Advertisement.) I ask again, where are the majority of the Established Clergy of this city and neighbourhood, that they attend not to support this Church of England Society? Perhaps it may be said that the archdeacon influenced their minds. The archdeacon solemnly declares, that he has not communicated, nor authorized any person to communicate, to any one of them his intention to be here.

But I have said, that this Church Missionary Society is plainly supported in conformity to the views of a NEW SECT in the Church; a Sect, of which the adherents distinguish themselves by the names of SERIOUS CHRISTIANS, and EVANGELICAL MINISTERS. I go further. That this society is in any respect calculated to promote the sober, orderly, manly, intelligent and intelligible piety of the Church of England, I do utterly deny. I look at the names of the prime and principal promoters of this project; names, I allow, of the highest respectability on many accounts, but certainly of very little weight in the balance of the Church of England; since some of the parties, to whom those names belong, have not scrupled to communicate with those, who renounce her doctrines and discipline.

Do not imagine that I mean to speak with disrespect of CONSCIENTIOUS DISSENTERS. I quarrel with no man for his religious creed. I love honesty, though I may think it perverse. I venerate piety, though I may think it erroneous. But those respectable Dissenters do not halt between two opinions; they are not of the church to-day, and of the meeting-house to-morrow; and we know their meaning. But do the ministers of any Dissenting community go about proclaiming the insufficiency, the worldly-mindedness, and the want of gospel-zeal in their own brethren? Does any party of Ministers, in any communion, among them, assume to itself all the piety and all the virtues of the common function; or look down with supercilious horror on their less assuming bre-

thaen? Does any minister among the Dissenters, intrude upon the charge of a brother-minister, not only without leave, but in defiance of all denial?—No. These are perfections of religious zeal, peculiar to certain elect persons, who have set up this, and some other institutions, calling themselves serious Christians, and Evangelical Ministers.

SERIOUS CHRISTIANS! What? Is no man in earnest respecting the mercies of God in the redemption of mankind? Is no man serious in his faith, and earnest in his religious and moral duties? Has no man a regard for the salvation of souls, except this party?

EVANGELICAL MINISTERS too! Why more evangelical than their brethren—who have received the same apostolical ordination; profess the same faith; have taken the same oaths; use the same form of sound words in the services of the same church, and exercise the same priesthood at the same altar? I speak to members of the Church of England (for such, by the title of the meeting, I may fairly conclude all present to be): and I ask, in what sense, but as the Shibboleth of a party, this exclusive title of *Evangelical* can be assumed by ministers of the Church of England over their brethren; over men, in every respect, whether of piety, of morals, or of learning, *at least*, their equals? I ask, why I cease to be a true minister of the gospel, because I disdain to join a Sect, whose disorderly proceedings I disapprove?

Respecting this Church of England Missionary Society, I beg leave to call the attention of the meeting, to two extraordinary circumstances:—*First*, that on looking over the list of Vice-Patrons, I see the names of *only two bishops:* one, the Hon. and Right Rev. Prelate here present; the other, the Right Rev. the Lord Bishop of Norwich! Now, if this Society were founded on principles so firm and so evangelical, by what fatality did it happen that the other bishops did not join it at first? Nay, how comes it to pass, that they have not *come in* on conviction? I can readily account for the reluctance of a man to tread back the hollow and rotten ground over which he has travelled: *but this reluctance to set foot on firm ground;* on the ground of the Church of England! This is a mystery too deep for me to fathom.

Secondly, the next extraordinary circumstance is, that among the list of high persons on the REPORT of this Church of England Missionary Society for THE EAST, I see not the name of the only person who can give either order or consistency to their proceedings in that quarter of the globe. I mean THE TRULY REVEREND AND RIGHT RIGHT BISHOP OF CALCUTTA.—What! was that great man solicited to take under his care and control—which, as the Hon. and Right Rev. Vice-Patron knows, the Church of England would demand—was that great man solicited to take under his care and controul the pious missionaries, who should be sent into his diocese from this society; and did he refuse to receive them? Or, did the steady adherents to the Church of England, who projected this society, never apply to his Lordship for that purpose? I profess myself utterly ignorant on both these questions. But of this I am certain, viz. that "the concerns of the Society in the North of India" are stated in THE REPORT, under the article MISSION, to be under no other authority or control, than "the management of a corresponding committee." A Church of England Missionary Society, under the MANAGEMENT (that is the word) of A CORRESPONDING COMMITTEE!!! I have indeed heard, but I will not assert it as a fact, a circumstance, that would solve these difficulties, to wit, that the leading persons of the London Missionary Society, which consists of persons of *all kinds of religious persuasions*, are on the best of terms with the leading persons of THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST. This circumstance, if true, would also account for other circumstances in the history of restless and disorderly pietists, compassing sea and land to gain proselytes, and disturbing their own country with religious contention.

4. I now proceed to the last consideration, viz. that the formation of a Branch Society in this place would be pernicious.

The peace of the city is hardly yet restored from the confusion occasioned by a religious feud, in which, (whose the blame lay is no question at present), but in which the Rector was not only insulted, grossly insulted, in the performance of his duty, in his own parish-church; but was compelled to resort to the police officers to protect him from personal outrage. For my part, I declare my opinion, that if you proceed to gratify the same PARTY, who generated that feud, with the triumph of a Church Missionary Society, in the furtherance of which that PARTY is chiefly interested, *and they too are members of the Church*, you will renew the feuds, which may otherwise sink into oblivion; and will render Bath, like a neighbouring city, a hot-bed of heresy and schism. And sure I am, that the mischiefs which you will occasion at home, will never be compensated by any good that a society, so formed and managed, can do abroad.

Permit me here to observe, that if any person supposes me to be hostile to the *professed* object of this Church Missionary Society, viz. the universal diffusion of the knowledge of the mercies of God in Christ Jesus, he totally mistakes both my principles and my character. The professed

object of this society is, I trust, as dear to my heart, as it is to the most zealous of your members, as it is to the Honourable and Right Reverend Vice-Patron himself. But that grand purpose will never be furthered, much less accomplished, by such means as are offered or afforded, by an irregular association like this; an association of a character so equivocal, that had not the Lords Bishops of Gloucester and of Norwich honoured it with their exemplary names, it might as well be supposed a Church of Rome Society, or a Scottish Kirk Society, or a Swedenborgian Church Society, as to pertain to the Church of England. No—the conversion of the Heathen to the faith of the Son of God, must be founded, as at the beginning, on a system of ORDER and of UNION; ministered by men duly qualified and orderly consecrated to their holy office. On such system, and on such men *alone*, can the grace of the Eternal Spirit, the God of order and of unity, and not of confusion, be reasonably expected to descend. The ground-work, and little more than the ground-work of such a system is now laid in the EAST, founded on a regular apostolical commission, under the superintendance of a sound apostolical bishop. But with neither of these, it seems, does this Church Missionary Society hold communion. But, whether that be the fact or not, I call on you, as members of the Church of England, to look to that Church.

You are summoned hither to discuss the propriety of establishing a Branch of this Church Missionary Society in this city, under the patronage, not of the Lord Bishop of this Diocese, but of the Lord Bishop of Gloucester; who, himself, as Dean of Wells, owes canonical obedience to the Bishop of Bath and Wells; and who, moreover, has no manner of jurisdiction in this city, nor in this diocese, beyond his deanery.

AS THE ARCHDEACON OF BATH,—

In the name of the Lord Bishop of this Diocese, in my own name, in the name of the Rectors of Bath, and in the name of nineteen-twentieths of the clergy in my jurisdiction,—

I PROTEST against the formation of such society in this city.

Whether, or in what manner, the Hon. and Right Rev. Vice-Patron and his friends will condescend to notice THIS PROTEST, I shall not stay to see.

Address of the Dissenters at Derby to the Prince Regent: agreed upon December 1, 1817.

To His Royal Highness George Prince of Wales, Regent of the United Kingdom of Great Britain and Ireland.

May it please your Royal Highness,

We, the undersigned, the Ministers of the Presbyterian, Independent and Baptist Denominations of Protestant Dissenters in Derby, on behalf of ourselves and the members of our respective congregations, approach your Royal Highness with feelings of dutiful and loyal attachment and of unfeigned sympathy.

It would be vain to attempt the expression of that sorrow which fills our hearts at the recollection of the irreparable loss which your Royal Highness has been called to sustain. That heavenly Providence which rules over all, and whose wisdom we can neither fathom nor arraign, has removed from the world your illustrious daughter; and at a time, and under circumstances, which to human apprehension rendered her continuance here the most to be desired.

To dwell on the virtuous and amiable character of Her Royal Highness, would be only to repeat the praises which fall from every tongue; and we fear to dwell on a subject which, in the poignancy of your Royal Highness's affliction, might tend rather to renew your sorrows than to alleviate them. If effectual consolation were in our power, it would be our greatest happiness to open every source of it to your Royal Highness; but He alone can bind up the heart who has broken it, and to the Source of all good, whose ways, though mysterious, are always merciful, our prayers are addressed, that he will grant such portions of his all-powerful aid as may support your Royal Highness under this awful dispensation of his power.

We trust, also, that your Royal Highness will derive some alleviation of your grief, from the assurance of the affectionate and loyal attachment which pervades all ranks of people in these United Kingdoms.

We offer it to the consideration of your Royal Highness as a source of no mean satisfaction, that a spirit of union and loyalty exists among the people of these realms which cannot be exceeded, and that every attempt to disturb the tranquillity of the empire has proved abortive.

Addressing your Royal Highness from a county which has been represented (unjustly as we believe) to be disaffected to the government of your Royal Highness, we have the highest pleasure in congratulating your Royal Highness on the very decisive testimony which was repeatedly borne by the Judges on the bench during the late trials for high treason, to the steady loyalty of the people at large, a loyalty which no intimidation could for a moment shake.

It was with infinite regret that we observed occasional statements of the transactions which have disturbed our country, in which it was attempted to implicate the Dissenters in the recent outrages. That undeviating fidelity which the Protestant Dissenters have ever exhibited to the illus-

trious family of your Royal Highness, ought to have been sufficient to secure them as a body from such unfounded insinuations. And on mature inquiry, we have a confident satisfaction in assuring your Royal Highness, that not an individual connected with any religious society of the Three Denominations of Dissenters was in any degree implicated in the disgraceful occurrences so promptly and so happily suppressed.

In veneration of those principles of civil and religious liberty, which we have ever been foremost to avow, principles which seated and maintain the family of your Royal Highness on the throne of these United Kingdoms, and in zealous attachment to the venerated institutions of our country as secured by our invaluable constitution, we trust we shall steadily persevere.

To defend the land of our birth against foreign aggression, its tranquillity against the efforts of faction, its institutions against the encroachments of power, are our duties as patriots; to yield a ready submission to the laws and constituted authorities of the State, is the first lesson which we learn as subjects; to embrace every fit opportunity of expressing our dutiful attachment to our Sovereign and his family, is our privilege as Britons. In these characters we now address your Royal Highness, beseeching your Royal Highness to receive our professions of loyalty and affection, and our assurances that your Royal Highness will ever find us among the most faithful of his Majesty's subjects.

Williams's Library, Red Cross Street. December 9, 1817.

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations,

Resolved unanimously, That having so recently been admitted into the presence of his Royal Highness the Prince Regent, to offer our congratulations on the auspicious nuptials of his Royal Daughter and his Serene Highness Prince Leopold of Saxe Cobourg, and having had the honour of personally addressing the Illustrious and Happy Pair on the same event, we cannot but feel, most powerfully, the sad reverse of circumstances occasioned by the lamented death of the Princess Charlotte and her Son.

That though we deem it most expedient and respectable to abstain from such communications of our condolence on the mournful occasion, as might revive the painful sensations which must have agitated the minds of her Royal Parents and his Serene Highness Prince Leopold; we do, nevertheless, consider it our duty, as a body, to testify our deep sense of the great loss which the nation has sustained by that afflictive event.

That, from the talents and acquirements of her Royal Highness, from her attachment to those principles of true freedom, civil and religious, which have been the basis of our country's felicity and glory, from the countenance which her public conduct and domestic virtues afforded to the interests of good morals, and the exercises of devotion and piety, and from her courteous and condescending manners, we were led to anticipate, in common with the country at large, extensive blessings to the community under her rule, if she had lived to fill the throne of this United Kingdom.

That the Almighty having been pleased, in the course of his Providence, to disappoint our sanguine hopes, by removing her, we trust, to a better world, we bow in humble submission beneath his chastening rod, and hope and pray, that the Universal Sovereign will cause good to arise out of this national affliction, and that he may still continue to be "a wall of fire round about, and the glory in the midst" of our land.

(Signed) JOHN RIPPON, Chairman.

Ukase, addressed to the Legislative Synod at Moscow, by Alexander, Emperor of Russia.

Dated from Moscow, Oct. 27, 1817.

During my late travels through the provinces, I was obliged, to my no small regret, to listen to speeches pronounced by certain of the Clergy in different parts, which contained unbecoming praises of me, praises which can only be ascribed unto God. And as I am convinced, in the depth of my heart, of the Christian truth, that every blessing floweth unto us through our Lord and Saviour, Jesus Christ alone, and that every man, be he who he may, without Christ, is full only of evil, therefore to ascribe unto me the glory of deeds, in which the hand of God had been so evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone.

I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the Holy Synod, to give instructions to all the Diocesan Bishops, that they themselves, and the Clergy under them, may, on similar occasions, in future, refrain from all such expressions of praise so disagreeable to my ears; and that they may render unto the Lord of Hosts alone, thanksgivings for the blessings bestowed upon us, and pray for the outpouring of his Grace upon all of us; conforming themselves in this matter to the words of Sacred Writ, which requires us to render to the King Eternal, Immortal, Invisible, the only wise God, honour and glory for ever and ever.

ALEXANDER.

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INTELLIGENCE.

Unitarian Fellowship Fund at St. Thomas's, London.

Jan. 26, 1818.

SIR,

SINCE the appearance in your valuable Miscellany of Dr. Thomson's excellent plan and regulations of Congregational Fellowship Funds, its pages have been occasionally occupied by accounts of the establishment of such Funds in various parts of the country. I have now the gratification of reporting the formation of another of them in the metropolis, in the religious society with which I have the honour of being connected. At a general meeting of the congregation of St. Thomas's, in the Borough, held yesterday, in the chapel, after the morning service, it was unanimously resolved, that there should be established, at that place, a Fellowship Fund, to be called "The St. Thomas's Unitarian Fellowship Fund," and the names of about a hundred subscribers were instantly announced. The regulations differ in no material respect from those of other similar institutions. The monies to be raised are to be applied "to aid, as occasion may require, in defraying the expenses of conducting public worship at St. Thomas's chapel, to furnish contributions towards the erection or the repairs of other places of worship, to assist small and indigent congregations in promoting religious instruction, to aid in the education of young men for the ministry, to support the Unitarian Fund, and any other society instituted for the promotion of Christian truth and piety, and to grant occasional relief in cases of personal distress."

A subscription of one penny a week, or five shillings annually, to constitute a member; a payment of three guineas at one time to constitute a member for life; and donations of any amount to be received.

For the management of the business, a committee of twelve gentlemen has been appointed, of whom eight have been selected from among the young persons in the congregation; it being thought highly expedient to give this important class in our religious society an interest in such proceedings, and thus to train them up for more extensive services hereafter in the advancement of the same great cause.

The office of president has been conferred on the minister for the time being. S. S. Spyring, Esq. of the Borough, has accepted the office of treasurer; and Thos. Wood, Esq. of the Kent Road, that of secretary for the present year.

I am induced to trouble you with this statement, in order that the subject of these institutions may be kept continually before the public mind, and that other congregations may be stimulated by such examples to adopt them. There is no calculating on their importance were they to become general among us.

THOMAS REES.

Kidderminster Fellowship Fund.

SIR, *Nov.* 11, 1817.

Esteeming the Fellowship Fund as being well calculated for the important purpose of bringing Unitarian congregations into greater co-operation for serving the cause of truth and benevolence, I have been gratified by seeing the several instances of its being adopted, as recorded in your useful Repository. And considering it proper, and conducive to its further success, that Unitarians in general should have the means of knowing how extensively this valuable institution is approved, it appears desirable that every instance of its being established should be similarly announced. I therefore send for insertion in your next, if room can be spared, a copy of the resolutions of the Fellowship Fund Society lately formed at Kidderminster

RICHARD FRY.

New Meeting Fellowship Fund Society.

At a meeting of the congregation, assembling at the New Meeting-House, Kidderminster, held in the Vestry, October 26, 1817, the following resolutions were unanimously adopted:

Resolved, 1. That in the opinion of this society, it is desirable that a Fund should be forthwith established, to be called the New-Meeting Fellowship Fund.

2. That the objects of this Fund be, to afford some assistance to such congregations as may stand in need of help for providing places of worship, and for the support of the Christian religion—to contribute aid to academical institutions for the education of young men for the ministry—to exhibit relief to infirm or incapacitated ministers—and to co-operate with similar societies in such other beneficial purposes as may appear expedient; all the cases entertained being viewed as consistent with a strict regard to the Divine Unity.

3. That the above Fund be formed and maintained by voluntary donations, and a quarterly contribution of at least one shilling, to be paid in the vestry to the Treasurer or his Deputy, on the Lord's day immediately preceding every quarter day,

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of which public notice shall be given a week before, together with some statement of the cases to be then proposed to the attention of the society.

4. That on the days when the quarterly subscriptions are paid, such occasions as may occur for exhibiting benefactions, agreeably to the previous notice, are to be submitted to the consideration of all the subscribers who may choose to attend, and that no part of this Fund shall be appropriated to any purpose but with the approbation and concurrence of those who are present; to be decided by a majority of votes, the chairman having the casting vote.

5. That should any case arise appearing to some of the members of this society such an emergency as is worthy of its immediate attention, a special meeting of the subscribers may be called by the Secretary on any other Lord's day, for taking the same into their consideration.

6. That a Treasurer and Secretary be annually appointed by the subscribers; and that Mr. Watson be now requested to be the Treasurer, and Mr. Fry the Secretary for the year ensuing.

7. That the foregoing resolutions, as containing the standing rules of the New-Meeting Fellowship Society, be inserted in a book to be provided for its use, in which the names of the subscribers, and the accounts of their Fund shall be regularly entered, and which shall be open for their inspection at every meeting.

P. S. Under a persuasion of the importance of observing the scriptural rules, "To do good and to communicate forget not, for with such sacrifices God is well pleased;" and, "Bear ye one another's burdens and so fulfil the law of Christ," all, to whom it may appear eligible, without distinction of sex or age, are invited to become subscribers to the above institution, which promises, in conjunction with others of the like nature, to be extensively useful; and the contributions are brought so low as one shilling per quarter that it may include a considerable proportion of the congregation. Donations towards the first establishment of the Fund, and for speedily administering assistance to cases already known, will be received by the Treasurer at any time, and the smallest will be very acceptable.

State of the Fellowship Fund, Swansea.

Sir, *Swansea, Jan.* 13, 1818.

In the name of the Unitarian church in this place, I congratulate you and the friends of the interest in general, on the formation of new Fellowship Funds, which almost every new number of the Repository is announcing. We rejoice that a scheme, which we were among the first to adopt, appears likely to be generally adopted; because we are persuaded that by the small contribution of a penny a week, which scarcely any individual will feel to be an effort, it is calculated to become a very powerful instrument for the promotion of our common cause. We have no desire to make an ostentatious display of our own zeal. But now that our scheme has been in operation a year, we think we may be doing good by informing the Unitarian public of its progress. It may serve to keep up attention to the subject, and perhaps encourage and stimulate the exertions of others.

The Penny Subscription (strictly so called, because it has been limited to a penny a week from each subscriber) has produced, in the year, fourteen pounds, in addition to the money raised in our small congregation for general purposes, such as the minister's salary, the repairs, the warming and the lighting of the chapel, the servants, the poor, &c. This contribution has been perfectly voluntary and cheerful, and is likely to be continued without diminution. The fund has been preserved untouched for the first year. It will continue to be kept distinct from our other funds, and will be applied to no private uses of the congregation. At our last quarterly meeting, Dec. 31, some resolutions were passed for commencing its application to use. Our first resolution was to present two pounds to the New Unitarian Church at Stainforth; which would be much more than the share of such a small society as ours towards the liquidation of their debt, if the scheme were generally adopted,* and will be sufficient, we hope, for that purpose, if followed by a proportionate contribution from the other Fellowship Funds already formed.

We next resolved to subscribe a guinea annually to the Western Unitarian Society; conceiving that we should thus be serving two useful purposes, procuring Tracts for circulation at the lowest expense, and at the same time contributing to the support of that important institution.

We determined also to take in some numbers of the Christian Reformer.

The distribution of books, and the assisting of newly formed Unitarian Societies, will be our two principal objects. And we flatter ourselves, that we shall be able to make our little fund considerably useful, and contribute to put an end to the inconvenient and unpleasant method by which money has usually been raised for building Dissenting chapels.

The intimation which you have given

* See Mon. Repos. XII. p. 261.

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respecting the sale of the Monthly Repository, has not passed unnoticed among us. It is greatly to be regretted, that almost the only periodical work which is open to the free and impartial discussion of religious subjects, and which is the only public channel of mutual communication and almost the only bond of union among Unitarians, should want support, while other Magazines, which are notoriously devoted to the support of a system and a party, are in an unprecedented degree flourishing. Some pains will be taken here to procure additional purchasers for the Repository; and we trust that the general body of Unitarians will attend to the case, and not suffer so useful a work to languish for want of encouragement.

It is at the request of the members of the Swansea Fellowship Fund I make this communication. The only design of it is to excite attention to the Fellowship Scheme. We trust you will approve of it, and by giving it a place in the Repository, and inviting other similar communications, by degrees effect the union of the whole body of Unitarians in a method so easy, and at the same time so effectual, of raising the necessary funds for supporting their growing interest.

R. AWBREY.

Subscriptions for the Chapel at Tiverton.

By Mr. Aspland.

Robert Wainewright, Esq., Gray's Inn	2	2	0
Unitarian Fund	5	5	0
Unitarian Fund, Plymouth, by the Rev. I. Worsley	2	0	0
Michael Castle, Esq., Bristol	2	0	0
Amount already inserted in Mon. Repos.	87	2	3
	98	9	3

Subscription for the Unitarian Baptist Meeting-House at York.

By Mr. Eaton.

Robert Wainewright, Esq., Gray's Inn	3	3	0

Manchester College, York.

The following sums have been received on account of the College.

Benefactions.

Rev. Matthew Anstis, Bridport, eleventh benefaction	25	0	0
Richard Hall Clarke, Esq. Bridwell-House, near Collumpton, Devon	5	5	0
John Davis, Esq. Uckfield, Sussex	21	0	0
Arthur Palmer, Esq. Park-Row, Bristol	21	0	0

New Annual Subscriptions.

Mr. Thomas Read	1	1	0
Mr. Robert Darbishire, Folds, near Bolton	1	1	0
William Walker, Esq. Potternewton, near Leeds	2	2	0
Mr. John Harrison, Manchester	1	1	0
Mr. Samuel Alcock, ditto	2	2	0
Mr. John Alcock, Gatley, near ditto	2	2	0
John Wood, Esq. Liverpool	2	2	0
Thomas Jevons, Esq. ditto	2	2	0
Rev. Joseph Brooks, Hyde, near Manchester	1	1	0
Rev. J. W. Morris, Dean-Row, near Wilmslow	1	1	0
William Mann, Esq. Rochdale	2	0	0
Rev. S. Fawcett, Yeovil, (by Mr. Aspland)	1	0	0
	273	0	0

GEO. WM. WOOD, *Treasurer.*

Manchester, November 1, 1817.

The Unitarians at Stainforth have very great pleasure in being able to state, that several donations to their chapel have lately been received; but that it has been deemed proper not to publish them at present. When the subscriptions shall be considered as closed, a complete list will be printed and attached to the Monthly Repository.

J. G.

Stainforth, Dec. 15, 1817.

By Mr. Aspland.

A Friend, Barrington, Somerset	5	0	0
Rev. S. Fawcett, Yeovil	1	0	0
Robert Wainewright, Esq., Gray's Inn	2	2	0

P. S. Further subscriptions to the Stainforth Chapel will be thankfully received by Rev. R. Aspland; Mr. C. J. Y. Benson, Gray's Inn Square, London; Dr. Thomson, Leeds; Rev. P. Wright, Sheffield; and Rev. John Gaskill, Thorne.

Subscriptions to the Unitarian Chapel, Glasgow.

Additional assistance towards defraying the debt upon Union Chapel, Glasgow. [See pp. 564, 636, Vol. XII.]

Sums relinquished.

Mr. Charles Bowring, Exeter,	10	0	0
Mr. Isaac Cox, Honiton,	10	0	0

FARTHER SUBSCRIPTIONS,

By Rev. W. Hincks.

Mr. T. M. Kingdon, Exeter,	1	0	0
Mr. James Terrel, ditto,	1	0	0

By the Rev. J. Evans.

Michael Kingsford, Esq. Canterbury,	5	0	0
Rev. Sampson Kingsford, ditto,	2	0	0
Anonymous,	0	1	6
Birmingham New-Meeting Fellowship Fund,	5	0	0

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SIR, *Glasgow, 16th Dec.* 1817.

It is with pleasure, that I am enabled to announce the foregoing contributions towards defraying the burthensome debt upon Union Chapel, Glasgow, in addition to the hundred pounds which the liberality of a few consistent friends to Christianity enabled me to bring back with me from my visit to England last summer. I need not caution your readers, lest they suppose that the contributions recorded page 635, Vol XII. for which the society are duly grateful, deduct any thing from the *existing debt* as announced in the Repository for last June; since these were received in the year 1812, but owing to some informality were not then publicly announced. I rely upon my knowledge of the liberality which characterizes the English Unitarians, and upon the need which the Glasgow Unitarians have of their support, when I express my expectation that they will receive still farther assistance: because there still remains a considérable amount, consisting of a part of the sum which, ever since the building of the Chapel, has by the indulgence, and contrary to the interest of an individual, remained a book debt;—and also of several sums originally lent by a few in the society, who have generously relinquished, even beyond their ability, a considerable portion of their *loans*. It is a fact, Sir, which should be announced to many of your readers, that there are Unitarians in this neighbourhood who can associate *with* Unitarians when in town, who will not join our party, nor give us any countenance, because, forsooth, we belong not to the "same class of society!" with yourselves. The very same reason in the primitive age would have prevented such persons from giving their countenance to the "sect every where spoken against;" among whom there were "not many wise men after the flesh, not many mighty, not many noble."

I refer to this well-authenticated fact with the *sole view* of exciting the emulation of English Unitarians of worldly ability to lend a helping hand to their brethren in North Britain, struggling with difficulties from which they have power to relieve them. Never were the words of Scripture which we heard last summer so forcibly employed by Mr. Fox, more truly applicable than to the case under consideration, "Come over to Macedonia and help us;" come hither, ye *friends of religious truth*, when it may be convenient to you, in person; we shall be glad to receive your *countenance* and *support*, while we are worshiping our Maker, "after the way which they call heresy." But in the meantime come hither by your pecuniary aid, which will make your presence afterwards more satisfactory to yourselves. Say not, as some have said, "that Glasgow is a great way off;" for that liberality can scarcely be Christian liberality, which, over so insignificant a river as the Tweed, "is hardly able to force a passage"

Nor say, that "we first incur expenses and then solicit the generosity of our brethren to enable us to discharge them." For this objection would I fear apply but equally well to most of the cases on which your liberality has been exercised; and all impartial judges will be of opinion that few of these are superior if equal in importance to one which has for its object the progress of Unitarianism in Glasgow. Nor intimate that in the year 1812, the society were "too sanguine," and built "too large a chapel!" for it appears to me that one containing about six hundred sittings, could scarcely be too large to accommodate the probable number of Unitarians that would issue from a population of more than 12000 souls, in the midst of whom, science, and the arts, and literature flourish; and the want of *places of worship* among whom, has been computed by Dr. Chalmers to be so great, that he recommends the erection of *twenty new churches*.

I may have written, Sir, with more boldness on this subject, than would be becoming in one of the *Glasgow Society*; but as I still consider myself as an English Unitarian, though separated by so great a distance from my relations and my early friends, perhaps some may be found who will pardon me this wrong.

I am, Sir, with best respects to yourself, and to all your able coadjutors in the cause of pure religion, and with best wishes for the increasing reputation of your useful Miscellany, as a means of advancing the same great end,

BENJAMIN MARDON.

[It is submitted to the consideration of those gentlemen who have the management of the liberal contributions towards the proposed *Greenock* chapel, whether, as that design seems to be for the present abandoned, the monies might not be properly transferred to the use of the brethren at *Glasgow* and *Edinburgh?* ED.]

LITERARY.

SIR, *Clapton, Jan.* 28, 1818.

I BEG leave, among your Intelligence, to inform the Subscribers to Dr. Priestley's Works, that the Third Volume, containing the *Examination, Introductory Essays, Disquisitions*, &c., is now ready for delivery at Mr. Eaton's; and that a fourth volume, including the *Free Discussion*, the remainder of the *Metaphysical Works*, and the *Letters to a Philosophical Unbeliever*, will be ready for delivery, at the same place, on Friday, the 27th February next.

I am, Sir, your obedient servant,

J. T. RUTT.

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MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

SEVERAL occurrences have taken place since our last report of a very important nature, such as indicate in a strong manner the feelings of the country on the situation in which it has been placed by the suspension of the Habeas Corpus Act, and the apprehended danger from attempts to destroy the liberty of the Press. A very extraordinary proceeding in the courts of justice was attended with as extraordinary a result: A poor man had been taken up on an *ex officio* information from the Attorney-General early in the last year, confined for some time in the King's Bench prison, and liberated with the prospect, though doubtful, of being brought to trial. In consequence of his confinement in prison he had made applications to the court for release, to which no other attention was paid than to order his return to it; and it is probable that the appearance of the poor man in court, who was at that time suffering much under illness, had given the Attorney-General no idea of the powers, which he afterwards displayed, but on the contrary, led him to expect an easy victory over so weak an antagonist. After the lapse of a considerable time, the poor man was summoned to appear to answer the charges of libel, for three publications, being parodies on part of the Liturgy or Common Prayer Book, sanctioned by act of parliament. The parts thus parodied were the Catechism, the Litany, and the Creed, vulgarly called the Creed of St Athanasius, a creed which is represented by a Correspondent in a former volume of this work, to have been composed in the fifth or sixth century, as a *jeu d'esprit*, by an unbeliever in those days, to turn into ridicule the doctrines, about which the pretended Christians were quarrelling so much with each other.

Before the trial, a person who had published these parodies, had been brought up for judgment in the Court of King's Bench, and been condemned to a fine and imprisonment; and thus the opinion of the court was manifest, before the poor man, the original publisher of the parodies, was brought to trial. In this state of things the trials commenced. The Attorney-General laid down the instruments of the offence in parodying sacred things, and had no doubt that the jury would see the subject in the same light he did. He was not a little astonished, however, at the quantity of books which piled the table of the court was covered by the defendant, nor had he the least idea of the defence to be made. The defendant pleaded his own cause, and in such a manner as no counsellor could have done it for him. He entered boldly, fully and firmly into an examination of the charge, stated plainly what his parodies were, namely, political squibs, of the same nature as those used by the Right Hon. George Canning, and for a similar purpose, and without the least intention of bringing any part of the Common Prayer Book into contempt. In the course of his defence he introduced parodies of all kinds, from the time of Luther to the present day, shewing that there was not the least idea of ridiculing the thing parodied, as it was used only as a vehicle to strike more forcibly the imagination. To give a detail of the defence would exceed the limits allotted to this Survey, but it is understood, that the defendant will publish his trials with all the parodies and engravings from the prints and caricatures, which were exhibited on this occasion. A lively interest was excited by his remarks on the parodies written by Mr. Canning, whose conduct towards his adversaries is so well known to the public, and the bitterness of whose sarcasms has been scarcely exceeded by any political writer in any age of the world. Each trial occupied a whole day; the court was crowded, and at the close of it some thousands of people were collected in Guildhall to hear the result. The judge on each day solemnly declared it to be his opinion, that the publication on trial was a libel, and the jury upon oath more solemnly controverted that opinion, by declaring the defendant to be *not guilty*. This verdict was received with unbounded applause by the audience; the shouts were re-echoed by the multitudes in Guildhall; the news rapidly spread through the whole town, and the kingdom at large, kept in anxious suspence during the three days, joined with very few exceptions in a cordial approbation of the verdict.

Soon after the trial, a number of gentlemen met together to consider the sufferings of the defendant, and the manly defence he had made. It was agreed that a subscription should be immediately entered into, which was favourably received by the public. In a short time, several noblemen of the first consequence sent their drafts for a hundred pounds, and a distinguished nobleman, them in bed from a dangerous illness, sent his draft for a hundred guineas,

accompanied with a letter, in which he manifested in strong terms his indignation at the prosecution, and his high approbation of the conduct of the defendant. This letter, with other similar ones, will, it is presumed, form a part of the volume to be published by the defendant, and increase the interest in the publication.

Some circumstances on the trial deserve to be here particularly noticed. In that for the parody on the Athanasian Creed, the defendant produced the doubts of several divines on the propriety of the use of this creed; among them Archbishop Tillotson, who wished the church "well rid of it," Bishop Tomline, the present Bishop of Lincoln, who objects most strongly to the damnatory clauses, and Bishop Law, the late Bishop of Carlisle, the father of the judge on the bench. On the subject of the latter, the defendant made an energetic appeal to the judge, which was manifestly felt by him on the bench. He appealed to him, that his lordship's father did not believe in this creed; and the judge did not contradict the assertion, though he did not venture to deny it. To the readers of this Survey, who have read the excellent work of Bishop Law on the Theory of Religion, and compared together the alterations made in it during the several successive editions of it in his life-time, there cannot be a doubt on the subject.

The Attorney-General corrected the general misapprehensions that had gone forward on what is called the Unitarian act, stating distinctly, that though the Unitarians were relieved from the acts of parliament, which, with respect to them, were by the last act repealed, yet they remained as before amenable to the common law for transgressions against the established doctrines. How far this extends no one can tell, till it has become subject of public investigation: yet it may be useful to put Unitarians on their guard, that they may not be brought into difficulties. One obvious method occurs, which is, never to mention the name, by which the attributes of the Supreme Being are designated by various Sectarians; and which is not to be found in Scripture. In maintaining the Unity of God, as it is clearly and explicitly laid down in Scripture, they contravene the censures even of the Attorney-General. We worship the God and Father of our Lord Jesus Christ; and if any person or persons are worshiped, to whom the name of God and Father of our Lord Jesus Christ cannot be applied, we can have nothing to do with such persons. We are to impress it strongly on the minds of all, that there is no other God but the God and Father of our Lord Jesus Christ; and as to those who worship another god, by whatever name he is called, they are to be remembered that it is a matter of comparatively speaking little importance, whether they worship two, or three, or four, or four hundred gods.

If the political world has been greatly agitated by these trials, the religious world has been affected no less sensibly by an occurrence, that has taken place in the sect established by law. A meeting was holden at Bath, at which the Lord Bishop of Gloucester was president, with a view to establish in that district what is called a Church Missionary Society, or society consisting of members of the established sect, to convey religious instruction to idolatrous nations by means of missionaries. At this meeting the Archdeacon of Bath in his own name, and the names of his bishop and the clergy of his archidiaconary, entered a violent protest against the meeting and the propriety of its proceedings. The meeting, however, went on, and carried their purpose with customary resolutions. The protest of the archdeacon was answered in a very able manner by a clergyman in London in a pamphlet, and also an advertisement in the Times in the same terms, consisting of five columns. The protest was also circulated in a very extensive manner, and the public is thus in possession of all that can be said on the points in dispute. It is not worth our while to enter into this discussion. It involves a question of discipline, on which both sides display considerable ability. But it is a point of great importance in its consequences, which may produce considerable ravages in the sect established by law.

It is well known, that for a long time has existed a sect of schism in this sect, and one party is generally known by the name of the Evangelicals. The clergy of this description are generally most followed in all the towns in which they reside, and this naturally excites a jealousy in those, whose tenets are of a more quiet nature. The Evangelicals affect to hold the articles in the highest respect, and to believe them according to what they deem their true interpretation, which is Calvinistical. A considerable latitude has been for a long time allowed on this subject, by the other clergy, and the stricter discipline of the Evangelicals by no means suits them. At present the Evangelicals are in the minority, but what they want in numbers, they amply make up in zeal. The two parties are now openly at variance. The Archdeacon's protest may be considered as a declaration of war, and he has received the thanks of his clergy: the answer of the evangelical clergyman is the counter manifesto. The controversy between them will not be easily settled. There will be many skirmishes before they come to a pitched battle. In the mean time, as it will be necessary to designate the parties by appropriate terms, the one

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may carefully retain the name which they have acquired, and of which they need not be ashamed, that of Evangelicals: the other party may be denominated the Latitudinarians. A tenth part of the time which will be consumed on their respective differences, would be more than sufficient to point out how far both are from the plain declarations of Scripture.

Another subject occasions some little embarrassment to the sect established by law, but, happily for the times we live in, it is more likely to excite a smile than to occasion any of those serious quarrels in which the Sectarians of the third and the beginning of the fourth centuries were involved. The disputes between the eastern and the western factions in those times on the subject of Easter, are well known. They were in great measure arranged by the politicians, who met together from all quarters at the council of Nice. They devised a very ingenious plan, by which they attempted to do two things, first to perpetuate the celebration of Easter on a Sunday, and secondly to make that Sunday follow the first full moon after the vernal equinox. Their scheme was a very ingenious one, but unfortunately as it depended on numbers, and the numbers on which they founded their calculations were not correct, after a certain length of time the arrears of their calculation necessarily became manifest. This is the case in the present year, in which the first full moon after the vernal equinox falls on a Sunday in the afternoon on the twenty-second of March. By their own rule, therefore, they ought to keep the Easter-day on the twenty-ninth; but the calculators not heeding this circumstance, and going upon a false rule, have determined the Easter-day to be on the twenty-second. Consequently the services of the sect established by law will be wrongly performed on Easter-day, and on all the following Sundays throughout the year. The twenty-second of March now stands in all the Almanacks for the Easter-day. This error inevitably arose from the inaccuracy of the tables by which they calculated, and if it is persisted in, more curious errors will arise in a course of time. To us this is a matter of no consequence. We have no services for those days, nor do we require calculations: but to the members of the established sect it will not be pleasing to think, that they are commemorating the resurrection of our Saviour at a time, when the positions of the sun and moon are so different from what they were at the resurrection: for of all things well ascertained in history, this is certain, that our Saviour's resurrection did not take place till after the full moon.

Every one must rejoice that there has been a general release of all persons confined in various prisons under the suspension of the Habeas Corpus act. Yet this event has not taken place without some remarkable circumstances. Two persons confined in this manner, refused to accept their proffered liberty as others had done, on a recognizance to appear, when called upon, in the courts of law. They firmly maintained their innocence of the charges imputed to them, demanded the names of their accusers, and threatened a prosecution against them for the injuries they had sustained. They were in consequence remanded to their prison, but in a short time discharged without any recognizance. Many of the persons discharged by recognizance made their appearance in the courts of law, complained much of the hardships they had sustained, and requested that having made their appearance, they might no farther be called upon. This request was not acceded to, but it was generally understood that they would not again be called upon. Their case will probably give rise to a discussion in the approaching sessions of parliament.

The parliament of France goes on slowly with its deliberations, which occasion but little interest. They have been chiefly occupied with the liberty of the press, the Concordat, and the establishment of their army. The first has not suffered so much as was expected, though they have continued the censorship on public papers during this year; in other words, they have given to the administration the power of telling what lies they please, and of preventing all others persons from telling the truth. The Concordat produces a great deal of trouble; and they are embarrassed on every side on account of the army. One good motion was made, that the supplies for it should be voted every year; but it met with no encouragement. A new mode has been struck out of gratifying the vanity of Frenchmen. They read their speeches at select coteries, in which fashionable ladies sit in judgment, and then they are printed and circulated. At any rate, one good effect is produced; that this frivolous nation has more solid topics for their meditation, than they were accustomed to in former times; and, if the women become politicians, their men will in time be taught to think.

Spain has entered, it is said, into a treaty with Great Britain, in which one thing is certain, namely, the payment of four hundred thousand pounds by us for the discontinuance of the slave trade; the second is uncertain, whether the trade will in consequence be suppressed. The money will be useful to Spain to enable it to enslave its colonies, but the slavery of the whites is ill compensated by the de-

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liverance of the blacks. However, we have every reason to believe, that all the efforts of Spain in most of its colonies will be unavailing: but apprehensions are entertained for the safety of Mina, so that the deliverance of Mexico from the Spanish yoke may still be a work of time.

The speech of the President of the United States is filled with the good news of their prosperity, in which every lover of freedom will rejoice. In that part of the world is an asylum for the oppressed of Europe, and it is to be hoped, that these states will continue to cherish the sentiments of freedom and independence. They have enough to do in their own immense territory, which is improving every day; and if they can but abstain from the sin that has so grievously afflicted the old world, the love of war, this country will be far more distinguished for all the arts that improve and embellish life, than any of the boasted nations of the civilized world.

The readers of this Survey may have, perhaps, looked for an answer from the writer of it to the letter of our friend Belsham in the last Magazine. But enough has been said, and many perhaps will say, and with reason, more than enough on the subject in discussion. It may well drop. The writer of this Survey does not feel his personal regard for our friend Belsham diminish, though he entertains the same opinion that he has already advanced, namely, that the custom of babe-sprinkling has no foundation whatsoever in Scripture, is not a Christian rite, and is used chiefly by persons who wish to assimilate the kingdom of God to the kingdoms of this world. It is in vain that our friend Belsham attempts to prop up his rotten fabric.

"Non tali auxilio, nun defensoribus istis,
Tempus eget."

It must be added, that the signature of Ignotus was taken without recollection that it had been previously assumed. Should the writer think it necessary to write again under this title, he will add to it Secundus, by which he will be sufficiently designated from his predecessors.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Theological and Miscellaneous Works of Joseph Priestley, LL. D. F. R. S. &c., with Notes by the Editor. Vols. II. and III. [Vol. I. containing the Life and Correspondence of the Author, to be published hereafter.]

Illustrations of the Divine Government. By T. S. Smith, M. D. second edition, enlarged. 8vo. 9s. boards.

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An Examination of the Various Texts of Scripture, adduced by the Rev. Thomas White, to prove the Doctrines of the Trinity and Atonement. By a Member of the Church, Jewin-Street Crescent.

Sermons on the Death of the Princess Charlotte. (From Vol. XII. pp. 696 and 746.)

The Transitory Glory of the World: at Mill Hill Chapel, Leeds, Nov. 19. By the Rev. Thomas Jervis. 2s.

In the Tron Church, Glasgow, Nov. 19. By Thomas Chalmers, D. D. 1s. 6d.

At the Unitarian Chapel, Sheffield, Nov. 19. By Nathaniel Philipps, D. D. 8vo. 1s.

At the Old Chapel, Mansfield, Nov. 19. By John Williams. 8vo. 9d.

At the Baptist Meeting-House, Shrewsbury, Nov. 20. By John Palmer. 1s.

At the Baptist Meeting-House, Leicester. By Robert Hall, M. A. 2s.

The British Empire in Tears; at the Baptist Meeting-House in Bow, Middlesex. By William Newman, D. D.

The Nation's Condolence; at St. Andrew Undershaft, London, Nov. 19. By H. J. Knapp, M. A., Curate. 1s. 6d.

Athanasia: a Discourse, inscribed to the Memory, &c. By an Under Graduate of the University of Oxford. 8vo. 2s. 6d.

ERRATUM.

In the title of the Biographical Article, p. 1, the date of Mr. Belsham's Funeral Sermon is wrong; for Nov. 9th, read Nov. 22*nd*.

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THE
Monthly Repository.

No. CXLVI.] FEBRUARY, 1818. [Vol. XIII.

BIOGRAPHY.

Memoir of the late Rev. Thomas Astley.

THE Rev. THOMAS ASTLEY, whose decease was noticed in a former Number of the Monthly Repository, [XII. 688,] was born at Whitehaven, in Cumberland, September 5th, 1738, O. S. His father, the Rev. Ralph Astley, was a native of Chowbent, in Lancashire; in which county his family had resided during several generations, respectable by their stations in society, and especially by their pious and estimable characters. Mr. Ralph Astley was born in the year 1697, and, after pursuing his studies, with a view to the christian ministry, he settled with a congregation of Protestant Dissenters at Whitehaven, in which situation he remained till his death, which took place March 30th, 1756. He married, June 16th, 1731, Elizabeth, the daughter of Thomas Whalley, whose wife, Mary Chorley, was a descendant of Richard Chorley, of Walton, near Preston, in Lancashire, the great grand-father of the Josiah Chorley whose name occurs in the Monthly Repository, Vol. VI. pp. 592 and 596.

The subject of the present memoir was the sixth in a family of eleven children. The early part of his education he received in the grammar-school of his native place, then under the direction of the Rev. Mr. Hugglestone, a respectable clergyman in the Established Church. Here he continued six years, and at the age of 15, September 1753, he was placed under the care of the Rev. James Daye, a "learned and amiable" dissenting minister at Lancaster; with whom he remained three years. Of his amiable dispositions and excellent capacities at this period, a high testimony is borne in the following extracts out of a letter to his father from Mr. Daye, dated "Lancaster, March 16th, 1756:—

"REV. and DEAR SIR,

"I can write to you with greater pleasure at this time than I could after the winter of the former year; and you will rejoice with me in the goodness of God to us, that your dear son, whom I must respect as if he were my own, (for he deserves it by his good qualities,) has been free from all complaints. His improvements much please me. In Greek he is a great proficient, &c. I am glad you encourage us to expect you here with Mrs. Astley this spring. I hope the journey will confirm your health, the continuance of which we all sincerely wish, and that your useful life may be spared for all the pleasure that may be expected from such a son."

During the last year of his residence with Mr. Daye, he sustained a heavy affliction in the loss of his father. This event caused his mother to remove with her family from Whitehaven to Preston, where she passed the remainder of her life. After the death of his father, the direction of his future studies appears to have devolved principally upon the excellent Dr. Benson of London. By his advice he was entered, in 1756, as a divinity student in the academy at Daventry, then under the direction of Mr. afterwards Dr. C. Ashworth, and Mr. Samuel Clark. Soon after his removal to Daventry, he commenced a correspondence with his revered friend and relative, Dr. John Leland of Dublin, between whom and his father a friendship and intimacy had subsisted during many years. The following letter, independently of its connexion with the subject of this communication, can hardly fail to be interesting to many of the readers of the Monthly Repository, as being an original letter of one whose character and works have rendered his name so highly and justly esteemed by the advocates of Christianity, especially amongst the Protestant Dissenters. It is addressed to Mr. Astley, at the academy, Daventry, and is dated "Dublin, October 27th, 1756:—

"DEAR COUSIN,

"I had no account that could be

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depended upon of your dear father's death, till I received your letter, though it was what I expected. He was a person whom I really valued, and for whom I had a true affection and friendship; and it is a great pleasure to me to find he has left a son who, I hope, will be useful in the world. I am pleased with the account you gave me of the progress of your studies under Mr. Daye, and of your further intentions. I find, by a letter from Mr. Pilkington, that you are now at the academy at Daventry, under the care of Messrs. Clark and Ashworth. I have heard so good an account of those gentlemen, and of that academy, that I doubt not the time you spend there will be much to your advantage. You tell me you intend, if God spares your life, to finish your studies with Dr. Leechman or Dr. Benson. I should prefer the former, not only because Dr. Leechman is a person of great merit, as Dr. Benson also is, but because it may be an advantage to spend one season at least at an University. You are under so good a direction, that I need not give you my advice as to the order of your studies; only there is one thing which I would particularly recommend to you, and which is too much neglected by students in divinity; and that is, that you would read and consider some of the best books that have been written in the practical way: for want of this, many that have been well versed in speculative and controversial divinity, as well as in the languages, mathematics and other branches of literature, have been little qualified to discourse to the people in a plain, useful and edifying manner, which will always be most acceptable to the generality of hearers. I need not tell you that Archbishop Tillotson's Sermons are excellent in that way, as are many others that might be mentioned, belonging to the Established Church. And there are several authors among the Dissenters, that might be of great use, but are too generally neglected. The works of Dr. Bates and Mr. Howe are truly valuable, and so are many of those of Mr. Baxter, which have a pathos in them, and a spirit of piety running through them, which it were to be wished were more common among the preachers of this age. I shall be glad to have an account now and then of the progress you are making and the method you are pursuing. May God bless you in your studies, and fit you for being, in due time, an useful instrument in his church.

"I am, your affectionate cousin,
"and humble servant,
"JOHN LELAND."

How successful Mr. Astley was in conducting himself at Daventry, so as to secure the respect and affection of his tutors, and especially in acquiring or improving those qualifications of the mind and heart which rendered him the enlightened, useful and faithful minister of the gospel, and gained him the love and esteem of all with whom he afterwards intimately associated; together with the sincere respect and veneration of all who knew him, though less familiarly acquainted with his character; will appear from the following letter addressed to him on his quitting Daventry, by his tutor, Mr. Ashworth.

"*Daventry, Aug.* 18, 1758.

"DEAR SIR,

"I cannot dissemble the great concern I feel on the thoughts of losing you so much sooner than I expected. Your letter grieved me. I have observed your diligence and improvement with delight; besides that, your steady, obliging and serious conduct has excited my highest esteem and warmest love. It was an useful example in the family, and contributed much to the good order of it, and I have often looked forward to future life with joyful expectation of your doing a credit to this academy and great service in the world. On these accounts, if it had been proposed to me as an alternative, I confess I would rather have given you your education for two more years, than parted with you now. But since your trustees are determined, and you think it your duty to acquiesce in their resolution, I submit the matter. Wherever you go, my prayers shall follow you, that your improvement may be great and your future usefulness extensive and long. I thank you, dear Sir, for the pleasure your company has given us, and for your candid and kind deportment towards us, and I hope that I and my family shall still enjoy your affectionate and devout remembrance.

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May the blessing of Almighty God attend you! Be assured, you have a large share in the heart and prayers of,

"Dear Sir,
"Your affectionate friend and
"servant,
"C. ASHWORTH."

When the writer of this biographical sketch calls to his recollection the great modesty and retiring diffidence, which were so remarkably evinced in the deportment of its subject, and which occasioned his being much less known in the world, and even in the narrow circle of society in which it is the usual lot of dissenting ministers to move, than many whose attainments and capacities of usefulness have, perhaps, been much inferior, he feels some degree of hesitation in giving to the public letters which bear such distinguished testimony to great excellence as a man, a Christian and a scholar. He almost feels a consciousness, that could the deceased have contemplated this application of them, he would have wished for their destruction. But such eminent worth of character may not pass unrecorded. So amiable an example ought to be held forth for the imitation of others. May God grant that it may be thus useful!

Of Mr. Astley's situation at Daventry, the only particulars that have hitherto been discovered, by the writer of this article, are contained in the following extracts, from a copy of a letter written by him to Dr. Benson, dated "Daventry, Oct. 20th, 1757.

"I spend my time at Daventry with great pleasure: every thing is conducted in a very friendly and agreeable manner. I am now studying the Evidences of Christianity, which, on account of a change made lately in the course of our lectures by Mr. Ashworth, we are to go through before we proceed to Ethics. Along with the Evidences I am engaged with the Jewish Antiquities. These form properly part of the business of the last year. The reason of the alteration is this. We had begun Natural and Experimental Philosophy with Mr. Clark, the last year, and had gone through Mechanics, Pneumatics and Hydrostatics with him; but as Mr. Taylor, who succeeded Mr. Clark, did not wish to engage with Natural Philosophy this year, and Mr. Ashworth could not conveniently, we exchanged it for the Jewish Antiquities, and shall conclude the course of Natural Philosophy the next year. Mr. Taylor is universally respected in the academy. He is a gentleman of great modesty and affability. We are under no restraints here as to our sentiments, have liberty to read any books, make any objections, and talk freely upon any subject. How Mr. Ashworth may be affected to the gentlemen who agree or differ with him, I do not know; but his outward behaviour is friendly to all, and with the rest I have great reason to honour and esteem him. Mr. Taylor is very good in taking notice of the students, and conversing with them. He is very communicative, and his behaviour amongst us speaks his desire of making up the loss of Mr. Clark to this academy. Both our tutors are very candid hearers of any of our performances, which are, praying in the family in the evening, and two orations every session; in the last year but one, praying in public in the meeting at the evening lecture; and, in the last year, preaching."

Of his fellow-students at Daventry, the one with whom he formed the strictest friendship and intimacy, and with whom he kept up a constant intercourse and correspondence, was the Rev. Thomas Threlkeld, of whom a biographical memoir was given in Vol. II. of the Monthly Repository, communicated by the late Rev. Dr. Barnes. With him, both at Daventry, and afterwards at Warrington, Mr. Astley was in the habit of spending two hours, three evenings in every week, in mutual studies of the Hebrew and Greek Scriptures. In July, 1758, Mr. Astley was removed, with his friend Threlkeld, to the academy recently established at Warrington, by the advice of Dr. Benson. What particular reasons might lead to this change, the writer is unacquainted with; but he has frequently heard the subject of this memoir express the great satisfaction he felt on becoming a student in the Warrington Academy, and the uniform pleasure he experienced during a three years' residence in it. The full and very interesting history of this academy, with the list of its students, communicated

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to the Monthly Repository, for the years 1813 and 1814, by V. F., would render any account of it, as connected with the biographical memoir of Mr. Astley, (if any particulars could be given,) altogether superfluous. It is, however, worthy of record, as evincing the ardour and industry with which he pursued his studies, both at Daventry and Warrington, that amongst his MS. volumes, there are several containing either the entire lectures, or very full abstracts of the several courses of lectures which he attended. Among others is a course of lectures delivered by Dr. Taylor, upon all the parts of speech in the Hebrew and Greek Scriptures, illustrated by many quotations from the Old and New Testaments, and by many from the Greek and Latin classics. These criticisms were partly collected from different critics, and partly the Doctor's own. A very complete index of the texts explained in these lectures, made by Mr. Astley, is appended to his MS. copy.

In a letter from Mr. Daye, dated Lancaster, November 28th, 1760, it appears that Mr. Astley had received an invitation from the congregation at Stockport to become their minister. Whether the invitation was that he should become their resident minister upon his quitting the academy, and in the mean time should supply their vacant pulpit by going from Warrington to Stockport for the Sunday, does not appear. But this latter plan was adopted for some months at least. In the beginning of April, 1761, he received an invitation from the congregation at Congleton to become their pastor, in the room of his highly esteemed friend and relative, the late Rev. W. Turner, who had accepted an invitation to settle as minister at Wakefield. This invitation he accepted, but, during the first three months he supplied there, he continued to pursue his studies at Warrington. In July, 1761, he settled at Congleton, with no other view than of continuing there for a much longer time than he did; but receiving many invitations and earnest solicitations to succeed his mother's uncle, the Rev. Mr. Pilkington, who had resigned the pastoral office at Preston, through the growing infirmities of age, he was induced to remove to a situation peculiarly pleasing to him, as being the residence of many of his friends and nearest relations. During his short stay at Congleton, (Aug. 26th, 1761,) he received from the congregation at Yarmouth, in Norfolk, through the medium of the Rev. T. Whiteside, one of the pastors of that society, an invitation (given upon the recommendation of Dr. Benson), to spend some weeks amongst them, with a view to his permanent settlement as co-pastor with Mr. Whiteside, there and at Filby, a village about six miles distant.

This invitation, occasioned by the death of the Rev. Mr. Milner, and communicated in the most gratifying terms, was declined, not without considerable reluctance. Probably the solicitations of his friends that he would settle at Preston, might determine him to this step, as he settled at Preston on the 4th of October following.

On the 18th May, 1762, a meeting of ministers was held at Warrington, when Mr. Astley, together with Mr. John Holland, Mr. (afterwards Dr.) Priestley, and Mr. Wilding, were ordained to the christian ministry. On this occasion Mr. Daye asked the questions, Mr. Mottershead prayed over the candidates, and Mr. Braddock gave the exhortation, and concluded with prayer. At this meeting it appears, that the proposal was first made to establish among the Protestant Dissenting Ministers of the counties of Lancaster and Chester, a fund for the relief of their widows and children. Of this excellent institution Mr. Astley was one of the earliest members and most zealous advocates. While at Preston, Mr. Astley continued to pursue his theological studies with great industry, applying himself particularly to biblical criticism, but without suffering himself to lose sight of the important practical duties belonging to the character of a minister of religion. How faithfully those duties were discharged by him while he continued at Preston, there are few, perhaps, if any now living who could bear their testimony; but the writer can never forget the sincere and very affectionate respect with which Mr. Astley's character and services were remembered and spoken of by some aged members of that congregation,

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thirty-seven years after his connexion with them had ceased.

About the time of his leaving Congleton, he appears to have commenced an intimate friendship and correspondence with Mr. Turner of Wakefield, which continued with mutual pleasure and satisfaction till the decease of that excellent and venerable minister. In April, 1764, Mr. Astley received an unanimous invitation from the congregation assembling at Mill-Hill Chapel, in Leeds, to become their pastor, in the room of the Rev ——— ———, deceased. But a distrust of his own qualifications for the faithful discharge of so considerable a trust, together with other considerations, induced him to decline "a most sincere and hearty invitation." His refusal gave great concern to several of the leading members of the congregation, who had been particularly solicitous in the affair, from a conviction of his ability to fill the pastoral office among them, with honour to himself and with great and acceptable usefulness to society in general. On the 3rd October, 1772, he received an unanimous invitation from the congregation at Whitehaven to settle there, in consequence of the removal of the Rev. Radcliffe Scholefield, who had been sometime co-pastor with Mr. Astley's father at Whitehaven, and after whose death had continued sole minister till the period now alluded to, when he accepted an invitation to Birmingham. Many considerations strongly inclined Mr. Astley to accede to the wishes of the congregation at Whitehaven. His attachment to Preston had been considerably weakened by several circumstances; particularly may be noticed the death of his mother, in the preceding year, for whom he had the greatest affection and filial reverence, and that of Lady Hoghton, (great aunt of the present Sir Henry Philip Hoghton, of Walton Hall, near Preston,) by whose death he lost a truly valuable friend. In addition to these inducements to quit Preston, he felt a strong predilection for his native place, and would have felt no small satisfaction could a removal to Whitehaven have been rendered eligible in every respect. But prudential motives induced him to decline this invitation. In December following he was invited to preach at Chesterfield, in Derbyshire. This invitation he accepted, and it being succeeded by an unanimous request on the part of the congregation to become their pastor, in consequence of the resignation of the Rev. James Haywood, he finally settled in that town in April, 1773.

R. A.—H.

(To be continued.)

THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 14.)

No. 3.

John Locke to Philip a Limborch.

Cleve, 6 *Oct.* 1685.

MY MOST ESTEEMED FRIEND,

IF I scarcely replied to your two very friendly letters, I beseech you to blame the hasty departure of the packet. Do not esteem me so absorbed in my own concerns, or so indifferent to your friendship, and the charms of your instructive correspondence, as to have said every thing about my affairs, and nothing respecting your agreeable letters, unless I had been anxious to have the earliest notice of the Earl of Pembroke's arrival.

But I can now, my excellent friend, gratify my inclination, and return to you and to your letters; in the first place, blaming your friendship for speaking in such extravagant terms of my deserts, and at the same time, so lightly of the great benefits by which you have obliged me. I confess these are sometimes the errors of sincere and distinguished friendship; I rather complain of them now, that, on the other hand, you may indulge me in a similar feeling, and believe that I only follow the dictates of friend-

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ship and gratitude, when I persist in the sentiment that such benefits as I have received from you, words neither can, nor ought to describe sufficiently. And unless I find that you all oppose my wish with more power than I can resist, I must prevail upon you to remove my indisposition at once, by your authority, (for I know your influence with the excellent Veen,) and to put an end to my just complaints by coming to visit me.

Then, as you seem to promise, but alas! how distant is the performance, I might enjoy your and our friends' society among these hills and shady woods. I should seem to catch a glimpse of the golden age. For virtue, benevolence, peace and sincerity, dwell only in the country; crowded cities have scarcely a place for them. Thus the poets sang. Whether the historians give a different account, I will not now inquire.

I rejoice that your brother's health is restored, and without more serious symptoms. I could not read that part of your letter where you refer to your writings, without regret, conscious of my loss of amusement and information from not having yet seen some of them; from which I promise myself as much useful information as I have derived from those I have already perused. If you will allow me to speak with sincerity and freedom, I have never found opinions stated more clearly, better sustained by the force of argument, farther removed from the prejudices of a party, or, in every respect more agreeable to truth. In this you cannot doubt my sincerity when you perceive that, though assuming the censor, I could fasten the malignant tooth of criticism on so few passages. But, woe is me, I have lost nearly all the advantage I hoped from my critical severity; for, many of the things which I vainly noticed, on reading them, were not so much for your correction, as for my information, when we could have a farther conference. You must not, therefore, thank such a busy body as myself. It is enough if you acquit me of a disposition too inquisitorial, and of an eager search after an occasion of censure; however, it is a proof that a piece is well executed when one is forced to look for small blemishes. I wish the work * I am preparing were in such a language, that you could correct the faults. You might amply avenge yourself by discovering a multitude.

I can easily credit what you say respecting the critic of the critic. † I no sooner reached that part of the eleventh letter, than I seemed to hear a violent clamour as if religion herself were destroyed; well knowing the manner of such sort of persons, that so much the less they can detect of heresy, and especially of any offence against the divine honour, so much the more do they burst forth into loud reproaches and calumnious accusations.

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* His "Essay on the Human Understanding." Le Clerc, who read English, speaks of having seen a part of it in MS. in 1688. Vide J. Clerici Vita. Amst. 1711. P. 47. He also translated into French, An Abridgment of the Essay, by the author, and published it in his *Bibliothèque Universelle*, in 1688. The whole work first appeared in 1689, on Mr. Locke's return to England.

† One critic was *Le Clerc*, and the other Father *Simon*. In the character of Prior of *Bolleville*, he had published an answer to a work by Le Clerc, which first appeared in 1685, under the following title, *Sentimens de quelques Théologiens de Hollande, sur l'Histoire Critique du Vieux Testament, composée par M. Richard Simon, prêtre.* The parts of Le Clerc's work which Mr. Locke here notices are the eleventh and twelfth letters, the same which were published in an English translation in 1690, 18mo. with the Defence of them against the Prior of *Bolleville*, under the title of "Five Letters concerning the Inspiration of the Holy Scriptures." These were answered by Mr. Lowth, the Commentator, father of Bishop Lowth, in "A Vindication of the Divine Authority and Inspiration of the Writings of the Old and New Testament." Oxford, 1692. Le Clerc professed not to have fully adopted all the free opinions which he states in these Letters. He thus writes, speaking of himself in the third person: *Verum in eo opere, non semper sententias, quas ratas et fixas habere vellet, sed alienas etiam, ut amicorum de historia critica colloquiatium conjecturas in medium protulit*, and this declaration he presently applies to the dissertation on Inspiration, in the eleventh and twelfth letters; quoting Mr. Locke's authority for such a bold method of investigating truth. Vide J. Clerici Vita et Opera. Pp. 51, 52 and 246.

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The argument is, I admit, proposed with modesty and cautiously pursued; yet it is of a kind which requires the most accurate examination. If every thing in the sacred books is to be indiscriminately received, as alike divinely inspired, a great occasion will be afforded to philosophers for doubting the sincerity of our faith. If, on the contrary, some parts are to be considered as writings merely human, in what consists the divine authority of the Scriptures, without which the christian religion would be destroyed? What shall be the criterion? What the rule? Thus, on this question, fundamental, if any be so, the greatest caution, prudence and modesty, should be discovered, especially by one, to whom, as I apprehend, the ecclesiastical authorities, and the learned theologians, are not very complacent. But the challenge is here thrown out, and a controversy may be expected.

I, who seek every where truth alone, would with equal readiness receive it wherever found, whether among the heretics or the orthodox. I confess there are some things in that piece which did not fully satisfy my mind; others which I know not how to answer. Of the former, I would gladly have the solution from the author, if you judge it not too much to trouble him. Concerning the latter, I shall ask your opinion.

1. Unless I am mistaken, the author frequently employs against the plenary inspiration of the apostles this argument, that we find many things said by them, for which they did not require the aid of the Holy Spirit, which, if admitted, yet will conclude nothing against the divine authority and inspiration of the holy volume. Truth, constant and infallible, in every respect, is asserted in the Sacred Scripture. What though St. Paul say, Acts xxiii. (vide p. 241), that it was not revealed to him from heaven, this detracts nothing from the certainty of Scripture, since he speaks of what could be certainly and infallibly known, without divine revelation. There was no need that those things which could be discovered by the senses and personal knowledge of the apostles, should be revealed to them, in order to make their narrations authentic. I fear, therefore, that some will suspect that this argument was rather obtruded, than arising from the subject.

2. The explanation of the promise, John xvi. 13, which he gives at large, (p. 256,) appears to me quite inapplicable to the apostle Paul, if his history, Acts ix. &c. be attentively considered. For how could he, an enemy of the gospel, and as he elsewhere confesses, ignorant of it, so suddenly become an interpreter of its mysteries, and a preacher, without supernatural and divine inspiration? See Acts ix. 19, 20.

These were some of the passages which failed, on the perusal, to afford me satisfaction. There were some others which I have forgotten. But I would willingly know what the author says to these. Yet, since there are many other passages which appear to bring into question the universal infallibility and inspiration of the Holy Scripture, and which I cannot answer, I earnestly request that you would not refuse to explain them to me according to your opinion. For many things which I have met with in the canonical books, long before the reading of that treatise, have excited in me doubt and anxiety, and you would do me a great favour, could you remove my scruples.

I request you to deliver the enclosed to my most excellent host, with the fullest expression of my friendship, gratitude and esteem. Give my respects to his wife, to yours and Guenelon's, and to all our friends. Farewell, and forgive my writing this long letter, for it is not easy to leave off conversing with you.

Your most devoted,

J. LOCKE.

The interval of a year, which now occurs in the correspondence, is explained in Mr. Locke's Life (Biog. Brit. V. 2998). It there appears that he ventured to quit his retreat at *Cleves*, and return, "about the beginning of November," 1685, to Amsterdam, from whence he removed to Utrecht in the autumn of 1686.

No. 4.

John Locke to Philip a Limborch.

Utrecht, 11 *Oct.* 1686.

MY VERY LEARNED AND EXCELLENT FRIEND,

THOUGH by long habit my mind becomes somewhat indifferent to other

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inconveniences of life, yet I cannot be deprived of your society, without great trouble of mind. For you have been accustomed to instruct me by your learning, to confirm my judgment by your own, to guide me by your advice, and to console me by your friendly intercourse; in short, you have been the daily solace of my cares. But I have generally found that my ill-fortune has rarely permitted me to enjoy what I have most desired. That I may, therefore, wear away as easily as I can this tedious separation, you ought to afford me the relief of your frequent correspondence; now especially while you are yet allowed opportunity and leisure from those domestic foes, who are meditating an attack upon you. This, I doubt not, you expect in such an age as this in which we live.

If candidly, and as friends of truth, they would try with you the force of arguments, I know they could not displease, for you are disposed to embrace truth, wherever discovered. But if, by displaying their rage, craft and malignity, they merely gratify a few like themselves, whatever happens you will certainly depart unhurt and a conqueror, because you seek truth, not victory. But, to speak my mind, I expect little from such quarrelsome disputants, who seek reputation rather by degrading others, than by advancing themselves. He deserves praise as a workman who rears an edifice. But let us leave these brawlers to themselves and their own conceits. If you have found B——* more kind and liberal, I rejoice, for I constantly desire to see the peace-makers increase, especially among the Reformed, who daily exhibit too much contention. *An enemy hath done this.*

The friends to whose intimacy you have introduced me here, are men of another description. Both the Grævius's† send you their affectionate respects. Though I have often inquired for Verynius, I have not yet seen him. He left the city one day this week. When he returns I shall speedily wait upon him.

With good wishes for yourself, your wife and family, believe me,

Yours affectionately,

J. LOCKE.

'Soon after the date of this letter, Mr. Locke returned to Amsterdam, where he projected a society for literary conversation. *Le Clerc*, as quoted in the *British Biography*, (VII. 10,) says, "In 1687, Mr. Locke desired that Mr. Limborch and I, with some other friends, would set up conferences, and that to this end we should meet together once a week, sometimes at one house and then at another by turns; and that there should be some question proposed, of which every one should give his opinion at the next meeting; and I have still by me the rules, which he would have us observe, written in Latin with his own hand."

Mr. Locke, however, for what reason does not appear, in a few weeks removed again from Amsterdam. Le Clerc says, "Our conferences were interrupted by his absence, because he went to Rotterdam, where he lodged with Mr. Furley." This gentleman, whose name will again occur in the following letters, was, according to the *Biog. Brit.*, "a moderate English Quaker of some learning," who "wrote very well against Antoinette Bourignon, the famous female visionary of Lisle." Mr. Locke, according to Le Clerc, made another short visit to Amsterdam, but, otherwise, appears to have remained at Rotterdam till his return to England in 1689.

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* Probably *Bowman*, whose son's dispute with Limborch will appear in the farther part of this correspondence.

† John George Grævius was Professor at Utrecht, during thirty years, till his death in 1703. Among his pupils was the famous physician Dr. Mead, who is said to have been "possessed of a collection of original letters in 12 l., written to Grævius by the most eminent persons in learning." Among these numerous correspondents was *Mr. Locke*. There are five Latin letters from Grævius to Le Clerc, annexed by the latter to his own Life, before quoted. The other Grævius was most probably one of the Professor's sons, "a youth of great hopes," who "died in 1692, in his 23d year, while he was preparing a new edition of Callimachus, which was finished afterwards by his father, and printed in 1697." Biog. Dict. 1798, VI. 286.

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MISCELLANEOUS COMMUNICATIONS.

Memorial by Mr. Manning of Dissenting Academies in the West of England. *

SIR, *Exeter, Jan.* 20, 1818.

IT is desirable to preserve some record of the public Institutions formerly existing among the Dissenters, and no publication seems so proper for this purpose as the Repository. I therefore transmit an authentic memorial of the academies formerly established in the counties of Devon and Somerset.

JAMES MANNING.

About the year 1710, Mr. Hallett, senior, opened an academy for educating young persons for the ministry and other professions, as well as for civil life. His son, the Author of the Notes on Scripture, gave some assistance in the two or three last years of its existence, but was not considered as a tutor. The following persons were educated in this seminary:

Mr. Huxham, a physician at Plymouth.
Mudge, Zachary, first a dissenting minister, and afterwards conformed.
Parr, John, a minister.
Starr, John
Foster, James. Dr. Foster.
Rowe, William
King, afterwards Lord Chancellor.
Prior, William, a minister.
Pitts, Aaron, ditto.
Force, John, ditto.
May, William, ditto, author of a volume of sermons.
Beadon, Roger, ditto.
Bond, ditto.
White, ditto.
Stogdon, Hilbert, ditto.
Bishop, Thomas, ditto.
Celton, Edward
Jeffery, Bartholomew
Jeffery, Thomas, a minister.
Hallett, Joseph, ditto.
Hallett, William, a physician.
Pellett, John
Westcot, Samuel
Elms.
Hornbrooke, Thomas, a minister.
Facy, Mark, ditto.
Jacomb, George, ditto.
Howe, James, ditto.
Mr. Adams, Samuel, a minister.
Gould, ditto.
Churly, ditto.

Mr. Moor, at Tiverton, had a small academy, at which the following ministers were educated about the year 1730:

Mr. Stoneman, Benjamin
Glass, a physician.
Majendie.
Rowe.
Meor, Richard
Dowdel.
Gilbert, John
Manston.
Flexman, Roger
Walker, John
Walrond, Henry, a counsellor.
Bradick.

Students at Taunton Academy, under Mr. Grove:

Mr. Lock.	Mr. Webb.
Farewell.	Freeman.
Totterdell.	Marshall.
Beauchamp.	Glidhill.
Stoakes.	Thomas.
Evans.	Pope.
Haskol, James	House.
Haskol, Farnham	Bickford.
Johnson.	Freke.
King.	Martin.
Broadmead.	Webb.
Cornish.	Knott.
Sandercock.	Walter.
Warner.	Jenys.
Cotton.	Pardew.
Mullins.	Pitts.
Maudit.	Frost.
May.	Caswell.
Savage.	Oxenham.
Hayne.	Besley.
Barrington,	Marks.
Barrington	Carpenter.
(Sons of Lord Barrington).	Catcott.
	Moore.
Phipps.	Foot.
Lord Willoughby, of	Pierce.
Parham.	Dudly.
Mr. Bartlett.	Bartlett.
Whitty.	Witherly.
Walrond.	Axford.
Amory.	Tolcher.
Coade.	Davenport.
Yallacomb.	Harson.
Phelps.	Blanchild.
Pearce	Collins.
Walrond.	Carpenter.
Lang.	Arburthnot.
Deacon.	Towgood, Mic.
Chadwick.	Jillard, Peter.

* [We solicit from our Correspondents biographical notices of any of the names in the following lists. ED.]

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Mr. Towgood, Nich.	Mr. Williams.
Heath, Benjamin	Meadows.
Hunner.	Foote.
Richards.	Daniel.
Atkey.	Colville.
Bowden.	Mussey.
Gough.	Baker.
Farewell.	Birch.
Hardy.	Harris.

Under Mr. Amory, from 1738.

Mr. Hillier.	Mr. Ludlow.
Baker.	Short.
Milner.	Sealy.
Tremlett.	Hill.
Kiddell.	Macartney.
Diaper.	Gillingsley.
Hawker.	Halloway.
Mattick.	Darch.
Jeffries.	Wright, J.
Lush.	Wright, R.
Smith.	Goodfield.
Bayly.	

In 1760, an academy was opened again in Exeter. The tutors were, Mr. Micaiah Towgood, Mr. Samuel Merivale, Mr. John Turner, Mr. John Hogg, and, after the death of Mr. Turner, about the year 1769, Mr. Thomas Jervis. After this institution had existed about eleven years it was closed on the death of Mr. Merivale, the divinity tutor. The following students were educated at this academy:

Mr. Eveleigh, physician.
James White, counsellor.
Joseph Bretland, minister.
Follett, Abraham
Irvin, William, minister.
Lang, William
Westcott, John, physician.
Bartlett, Percy, minister.
Pope, John, ditto.
Hogg, John
Youatt, William, minister.
Rowe, William
Lee, Thomas, merchant.
Vicary, John, minister.
Fennimore, James, ditto.
Taylor, Philip, son of Dr. Taylor.
Porter, Jasper, physician.
Pike, Samuel
Wraxall, Nathanael, now Sir Nathanael, author of a Tour to the Northern Courts, &c.
Remmet, Robert, physician.
Gwatkin, Thomas, afterwards ordained by the Archbishop of Canterbury, and went to America.
Cake, Samuel, minister, conformed.
Mugg, Henry, ditto, and conformed.
Temple.
Sanden, Thomas, physician at Chichester.
Mr. Berry, James, died at Edinburgh.
Heath, George, minister.
Clarke, William
Short, John, died at the academy.
Parr, Bartholomew, physician in Exeter.
Graves, John, admiral.
Berry, Thomas, attorney.
Hooker, William, trade.
Gibbs, George, merchant, Bristol.
Green, James, trade.
Graves, George, navy office.
Merivale, John
Manning, James, minister.
Green, Richard, trade.
Katenkamp, George, army.
Besley, William
Smith, John, surgeon.
Hale, army.
Carter.
Jellicoe.
Jeffery, Nathanael.
Green, John
Graves, Thomas, afterwards, Admiral Sir Thomas Graves, Bart.

An academy was opened by Mr. Kenrick, in Exeter; but I have no account of the students.

Account of the Dissenting Congregations at Barnstaple and South Molton, by the late Mr. Badcock.

Sir, *Exeter, Jan.* 20, 1818.

THE following account of the congregations of Barnstaple and South Moulton, was given me some years ago by Mr. Badcock, and is drawn up in his lively manner. If you think the perusal of it would amuse your readers, you are welcome to insert it in your useful publication.

JAMES MANNING.

Barnstaple.—The dissenting congregation in this place was originally gathered by Mr. Jonathan Hanmer, (grandfather of the poet Gay,) and Mr. Oliver Peard. The former was a lecturer in the church during the protectorate of Cromwell. Both were ejected in the year 1662. When Charles the Second granted an indulgence in 1672, the congregation built a meeting-house, and formed themselves into a regular church on the congregational plan, under the pastorship of Mr. Oliver Peard, assisted by Mr. John Hanmer, the son of his former colleague, who, though not ejected from any living by the act of sequestration, yet refusing to take the oaths and comply with the other requisites of conformity, was silenced for some years, and being

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obliged to quit the college, is classed by Dr. Calamy amongst the ejected ministers.

On the death of Mr. Peard in 1696, Mr. Hanmer became the pastor, and was assisted by Mr. William Peard, son of the former pastor. Mr. Hanmer soon after this was rendered almost incapable of ministerial work. Disputes arose with regard to the salary. The contention of party, nursed by private jealousies and opposing interests, rose higher and higher, till a separation was found necessary. On this event, which happened in 1705, the congregation at the old meeting chose Mr. Peard as their sole minister, whilst the dissatisfied party built a commodious chapel for themselves.

The first candidate for the separate congregation was a Mr. Birne. A blunder he made in the pulpit was the only cause of his being rejected. He was to preach a funeral sermon for an old gentleman, well known, which drew a large audience. The poor man had forgotten to note down where his text was to be found. He told them (with a most disconcerted air), that he believed the text was in the Proverbs, but he was not certain. But the words were so and so. This unlucky blunder was the parent of a thousand more. His sermon was a very chaos of crude divinity. Some were chagrined, others disgusted, and a third sort gratified with something to make a jest of. The preacher was too much mortified to risk a second attempt, and the people that invited him, too much mortified to desire it.

This Mr. Birne afterwards settled at Hammersmith, and in his latter days made a worse blunder than the first; he conformed to the Establishment, and became so enamoured of his canonicals, that he wore them all day long. But, poor man, he was near seventy.*

Mr. Boucher was chosen pastor of the separate congregation, who had been a student at Mr. Hallett's academy at Exeter.

Mr. Hanmer did not long survive the separation. On the death of Mr. Peard, Mr. John Powel, who had been settled with a congregation at Blandford, succeeded him. Mr. Powel's orthodoxy, as to the Trinity, was unquestionable, but in other matters suspected, as will appear from the following anecdote:—An old lady, of Dorsetshire, who was then near 90, boasted of her early attachment to Calvinism, and to give an instance of her zeal, said, that though Blandford, where Mr. Powel was then settled, was within a very short way from her house, yet every Sunday, for ten years, she rode to Wareham to hear Mr. Clerk, though it was at least twelve miles from where she lived. Upon being asked what was her fancy for putting herself to so much inconvenience, she replied, very heartily, that she preferred riding through dirty roads, a long and tedious way in quest of Mr. Clerk's *gospel*, to going over the threshold of her door for Mr. Powel's *law*.

The people at Barnstaple had not so much zeal, and Mr. Powel's law went down for gospel.

The minister of the New Meeting dying, it was proposed to Mr. Walrond, in the year 1753, to unite both congregations. This, through Mr. Walrond's prudence and moderation, was effected. Though educated at the Calvinistic academy at Ottery, he maintained no predilection for the favourite topics of that academy, and generally warned the students against a bigoted attachment to them; and when a student from thence was sent to preach for Mr. Walrond, he charged him most earnestly not to introduce any thing of a disputable kind in his pulpit, adding, "I know your fellow-students and their ignorant fondness for the Gunquarticular Controversy, which I hate; and which my congregation never heard a word about, and I never desire they should."

Mr. Walrond dying in the year 1769, the united congregations invited Mr. Samuel Badcock to settle among them. He accordingly settled at Barnstaple in April, 1770.

* Mr. Badcock had not this excuse.
J. M.

On the Plan of a Greek Testament.

Sir, *Dec. 6, 1817.*

YOUR very intelligent Correspondent Griesbachianus, in his remarks (in your Repository for July,

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XII. 390), on the imperfection of some late impressions of the Greek Testament, when speaking of there being "no accurate copy of Griesbach's *last* edition," should not, I think still, have omitted to notice the elegant and useful edition of the late Professor White, printed some years ago at the Oxford press; especially as his edition was expressly undertaken with the *view* of exhibiting the most important and essential variations from the received text, as detailed in the *last* impression of the learned German Professor. Dr. White has not, it is true, *copied* that text; but he has given what is surely of essential service to the biblical student, one of the most accurate impressions in existence of the *text in use*, with a faithful and impartial summary of every variation considered by Griesbach as of either equal or superior importance to the current text; so that the theological reader has, in this admirable little work, before his view, every really valuable reading known, without the perplexing intricacy and confusion attendant on that indiscriminate accumulation of *variæ lectiones*, (in multitudes of instances of mere synonymical words, or even particles, of frivolous transpositions, or perhaps unimportant discrepancies of punctuation,) with which many of the editions of the last century have been so ponderously laden.

After all, I cannot help thinking, that *until* a new text *is* adopted *by the general and harmonious concurrence* of all religious denominations, Dr. White's plan is the most desirable, by giving, in conjunction with the popular text, most accurately printed, every thing that has been so far discovered in the course of collation of acknowledged critical value, or probable utility. This too was the leading idea, and, in fact, the intended plan of the late Professor Carlyle, in his invaluable project (alluded to in the Repository for November, XII. 660), of a Greek Testament, upon an improved and extended scale. For while his copious form of arrangement would have embraced the results of numerous new investigations he had set on foot, (and which were in the course of execution at the time of his premature decease,) of hitherto uncollated MSS.,* and printed codices, as well as versions, it was at the same time designed to incorporate the entire bulk of former collations of MS. texts, and what is even more, of the various *printed* texts.

It was still his design, however, to leave the text *as it now stands*: to give the important or primary readings in the marginal notes, (so far concurring with Dr. White's plan,) and then methodizing the *remaining* mass of all preceding, as well as of his own original collations, in a luminous and systematic disposition, for the purpose of reference, separately and unconnected with the leading arrangement. His idea of also collating the printed texts, particularly the independent ones, † promised to be of peculiar service to the cause of sacred criticism by bringing into one concentrated view the comparative estimation of particular readings in the judgment of the most eminent and distinguished critics. On this subject I will, at present, only add what I have had frequent occasions to express, that the abandonment of such a valuable labour, is no less to be regretted than the premature loss of the eminently learned scholar, who projected it, is to be deplored by every friend to scriptural investigations.

V. M. H.

P. S. In speaking as I have done, in this letter, of the necessity of *harmonious concurrence* of religious parties ensuring the acceptance of an improved text, I apprehend no one will contend that there are not innumerable (if not invincible) prejudices to be combated in the christian world, before any correcter text or better version of the Scriptures can be successfully introduced in substitution for those now in circulation. And while these feelings do exist, and there remains so manifest, and I question if not rather increasing, a disinclination

* It is to be indeed deplored, that these MSS. (near thirty in number) should now lie uselessly augmenting the rich stores of the archives of Lambeth.

† i. e. Those critical texts which have followed no previous editor, but were formed by their respective conductors by their own judgment and deliberate examination of various MSS.

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in the greater bulk of religious persuasions to such reforms, would it not, I am tempted to ask, be a *wiser* policy to endeavour to conciliate and allay those prejudices, which time and (a surely not unpardonable or unnatural) veneration for a text that has been for ages adopted by the wise and good of all parties have conspired to strengthen? And as a more probably successful means of producing this result than by at once *forcing* the introduction of an altered text, I would venture to suggest it as at the same time the *more efficient* policy to publish the received both in the original and version still, with only marginal insertions of the correcter readings in the one case, and of the more improved translations in the other.

V. M. H.

Professor Carlyle's Greek MSS.

Sir, *Jan.* 14, 1818.

HAVING referred your readers in the former communication to the celebrated MSS. brought some years since from the East by the late learned Professor Carlyle, and also given some idea of the important investigations, to which at the period of his death he was so labouriously devoted in collating, and preparing for the press his collations of these valuable remains, I persuade myself that some further particulars of these MSS. will not form an unacceptable sequel to what I have already stated. For this purpose I am induced to request the insertion in your Repository, of the accompanying extract from Mr. Walpole's Memoirs relating to European and Asiatic Turkey, recently published, in which the particulars of Mr. C.'s obtaining these interesting MSS. are luminously detailed.

On some future occasion I may request, Sir, your insertion also, if acceptable, of Mr. C.'s own letter on the subject of these MSS. *written* to the gentlemen who had undertaken to act as his colleagues in the collation.

V. M. H.

Libraries at Constantinople.

P. 84.—An opinion had long been prevalent that the libraries in the palaces of the Grand Seignior, and in the city of Constantinople, contained some valuable Greek manuscripts which had escaped the destruction occasioned by the Turks in the year 1453. The imperial mosques there, particularly that of St. Sophia, the libraries of the patriarchs of the Eastern church, and of the Greek monasteries in the Levant, were also supposed to contain many curious inedited writings. This general belief of the existence of unexplored literary treasures in Turkey induced the English government to appoint a person well versed in classical, biblical and oriental literature, to accompany the Earl of Elgin's embassy to the Ottoman Porte in the year 1799. The plan originated with Mr. Pitt, and the Bishop of Lincoln, who thought that an embassy sent at the time when Great Britain was on the most friendly terms with the Porte, would afford great facilities for ascertaining how far these hopes of literary discovery were well founded. They trusted that the Ambassador's influence would obtain permission for the transcription at least, if not for the acquisition of any unpublished work that might be found.

The Rev. Mr. Carlyle, Professor of Arabic in the University of Cambridge was prevailed upon to engage in this service; and the choice reflects great credit on the judgment of those who applied to a person so peculiarly qualified for the task. During our residence at Constantinople, Mr. Carlyle and myself visited all the monasteries of the Greek monks, or Caloyers, on the Princes' Islands, in the Sea of Marmora. Their names are Prinkipo, Chalke, Prote, Antigone, Oxya, Platya. The manuscripts in their libraries did not contain a single classical fragment; but there were many copies on paper and vellum of different parts of the New Testament, written apparently about the 11th, 12th, and 13th centuries; the most beautiful of these we bought from the monks, who use printed books in the service of the church, and attach little value to their ancient manuscripts. These are now deposited in the Archbishop of Canterbury's library at Lambeth.

In the collegiate house belonging to the Greek Patriarch of Jerusalem, we found a very well furnished library, including a considerable number of manuscripts, the greater part of them on subjects connected with theology and

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ecclesiastical history; but none of them of very high antiquity. There were also a few detached fragments of some of the Greek classics. The Patriarch behaved to us with the utmost liberality, not only sending one of his chaplains to assist us in making a catalogue of the library, but allowing us to take any of the manuscripts we might wish to send to England for the purpose of being examined and collated.* Such as we thought interesting or curious were forwarded to London, along with those procured from the Princes' Islands; and they are now in the archiepiscopal library at Lambeth.

We had some difficulties to overcome before admission could be obtained into the rooms of the mosque of Saint Sophia, the libraries in the Seraglio, and those belonging to the schools, mosques and colleges of Dervises at Constantinople. The influence of Lord Elgin at length prevailed; but in none of those vast collections of books was there a single classical fragment of a Greek or Latin author, either original or translated. The volumes were in Arabic, Persian, or Turkish; and of all of them Mr. Carlyle took exact catalogues.

The result of our labours previous to his taking a final leave of Constantinople was, that we examined every library within our reach which was likely to contain any valuable manuscript; and that we sent to London 27 codices of different parts of the New Testament, besides an Arabic and a Persian version. In addition to these, Mr. Carlyle procured a number of oriental manuscripts relating to history and poetry; these, since his decease, have been purchased by the East India Company.

P. S. In his *printed* circular, containing "hints and observations" for the use of his co-operators in the collation of his Greek MSS. of the New Testament, Mr. C. himself remarks (in exact conformity with the account above detailed) that "the whole of the present MSS. were either brought by him from Syria, or furnished by the Patriarch of Jerusalem from his library at Constantinople; or lastly, collected by Mr. Hunt and himself in the Islands of the Archipelago, and the Sea of Marmora."

* In the written letter to his colleagues above alluded to, Mr. C. mentions this circumstance of the MSS. received from the Patriarch of Jerusalem being granted to him *for the purpose of collation only*, on the condition, however, of being returned when so collated. How far this promise is likely to be redeemed from the silent slumber in which these invaluable treasures are now reposing among the Archives of Lambeth may become perhaps a subject of rather curious speculation.

Sir, *Norwich, Jan.* 22, 1818.

I SAW with some surprise in a late Number of the Repository [XII. 670] a sort of call upon Dr. Priestley's friends to notice something resembling a charge against him, of preaching other Sermons than his own. To a certain extent it is true. I know that he sometimes borrowed the Sermons of his friend Dr. Enfield, that he preached them at Birmingham, and so far from thinking it wrong, that he mentioned it among his congregation without any reserve. That a man, whose whole life was a scene of intense and varied application and study, whose labours were as unceasing as they were unparalleled, should be accused of neglecting an important branch of his duty, of being negligent and indolent, (which undoubtedly was *meant* to be implied,) does seem strange enough; or that a practice which certainly prevails among hundreds of his brethren, should be imputed to him as a blemish.

EDWARD TAYLOR.

[On the subject of the above letter, a much respected private correspondent, well entitled to speak with confidence of all that relates to Dr. Priestley, writes to us as follows:

"I see in the Repository an angry query about Dr. Priestley's preaching other persons' sermons. The fact is he made no more of a secret that he occasionally preached Dr. Enfield's and Mr. Lindsey's sermons, especially after his own had been destroyed at the Riots, than ****** **** does of preaching Zollikoffer's. He found it difficult to compose on trite, commonplace subjects, and in general he thought he could employ his time better. He would have blushed at the idea of branding such a report as a calumny." Ed.]

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Sir, *Clapton, Feb.* 1y 1818.

IT is the evident duty of your readers to assist in promoting your design of rendering every department of the *Repository* as authentic as possible. In that view, without meaning to offend a brother versifier, I beg leave to remark that the lines on *Sleep*, (p. 64,) appear to be a translation from the Latin. At least, they afford a very good sense of the following lines which have been in my memory, now I think, more than forty years, but of whose author, or the place where they are to be found, I have no recollection.

Somne levis quamquam certissima mortis imago
Consortem cupio te tamen esse tori;
Alma quies optata, veni, nam sic sine vita
Vivere quam suave est, sic sine morte mori.

Of these lines I also recollect the following concise rendering:

Come Sleep, death's image, to thy arms I fly,
Thus without life to live, thus without death to die.

Yet, after all, the amplification of the common thought may have first appeared in prose, and your Correspondent and the Latin versifier may have drawn from the same source.

J. P. R.

On the Wolverhampton Case, and the Necessity of an Association for the Protection of the Civil Rights of Anti-Trinitarians.

London,
Sir, *Jan.* 14, 1818.

A FEW months ago the attention of your readers was called to the case of the Wolverhampton meeting, [VIII. 490, 494, 542, 590, 606,] in which it was conceived that the general question was likely to be tried whether any foundation, however or by whomsoever made, previous to the repeal of 9 and 10 William and Mary, can be applied to the support of Anti-Trinitarian worship; and it was then attempted to press upon the body of Unitarians the propriety, nay the necessity (if they meant to protect themselves and their property) of forming some association for the purpose of investigating the precarious situation in which they stood, and applying the proper remedy which the temper of the times would doubtless enable them easily to procure. A doubt might, and I know did exist at that time, whether any such general object was in the view of those who were engaged in the case then under consideration, but that is now removed by the manifesto to which I am about to draw your attention, ushered into the world under the *imprimatur* of ten, no doubt, very worthy ministers of the gospel, who do not hesitate to avow, that they instigated this proceeding, which they consider as "a good and great undertaking" to serve "as a valuable precedent." In a new monthly publication, entitled the "Christian Instructor, or Congregational Magazine" for Jan. 1818, appears what is called a statement signed by these gentlemen of the case in question, though full of inaccuracy and misrepresentation: making the whole gravamen of the case rest upon the statement with which it sets out, that the place was built and endowed by Trinitarians, the whole of which is very doubtful, and, as far as regards the endowment, is notoriously false, great part of it having been actually raised by and among the congregation since they have been avowedly Anti-Trinitarians. The whole concludes as follows, omitting only some passages which are not material, for the sake of brevity:—

"Mr. B. Mander having thus stood forward in a cause so truly interesting to the public, took an early opportunity of conferring with the neighbouring ministers, who encouraged him to bring the matter before the Lord Chancellor. This is clearly a case of great public interest to orthodox dissenters, *serving as a valuable precedent*, since it is well known, that many places, now held by Arians and Socinians, were built and endowed expressly by, and for, Trinitarians only. Mr. B. Mander having been encouraged by us to undertake this suit, in which many hundred pounds have already been expended; and having, as an individual, (with the exception of some small donations,) supported Mr. Steward and family out of his own private purse since the commencement of this contest, we must now beg leave to appeal to the best feelings of our christian brethren, not doubting, but they will see it *to be their interest*, as well as their duty, to assist in bearing the expense of so great an undertaking.

"We therefore recommend to our

brethren in the ministry to make this case known as early as possible, and to have a public collection, or subscription, in their respective places of worship, in aid of *this good, this great undertaking.*

(Signed)
J. A. James, *Birmingham.*
William Thorp, *Bristol.*
Thomas Scales, *Wolverhampton.*
John Steward, *Ditto.*
James Cooper, *West Bromwich.*
John Hudson, *Ditto.*
J. Hammond, *Handsworth.*
John Berry, *Ditto.*
John Richards, *Stourbridge.*
J. Dawson, *Dudley.*"

The cause has, I am informed, been entirely at a stand since the time when it was brought before the Lord Chancellor, Mr. Mander never having taken any further steps, waiting, no doubt, to see how far he should be supported in the "good and great undertaking," of making "this valuable precedent;" and he and Mr. Steward therefore remain in the possession of the meeting-house without a congregation, and the other trustees retain the principal endowments, in which situation the matter seems likely to remain, to the great edification of the Old Congregation, and the gratification, I suppose, of the Reverend Instigators of the measure, who have succeeded to be sure in reclaiming the meeting-house to orthodox worship, without, however, having any orthodox to fill its walls.

Surely it cannot *now* be said that this is an insulated case, involving no general principle, and which may therefore be left to the parties to get through as well as they can. It is quite clear that a precedent is to be made of it, and one is at a loss to conceive the policy of letting such a case (which stands in every point of view, as favourably for us as any in which the question could be raised) be decided against us, and hereafter endeavouring to overthrow the precedent which we tamely suffer to be raised against us.

It has, I know, been objected by some (and the objection deserves attention, because it arises from a most honourable feeling), that it does not seem to them proper and just that the Unitarians should retain places and endowments founded by Trinitarians: but surely this is a mere verbal objection, of no weight when we look at the real facts of these cases, and the principles upon which Protestant Dissenters ought to consider themselves as uniting to form congregations, although courts may not view the matter in that light. The simple case in this and almost all the other instances of the kind is, that a body of Christians meeting together upon Protestant Dissenting principles, endow a chapel for supporting the worship of God upon those principles. Nothing whatever is said as to any form of doctrinal belief; indeed the principles upon which they meet disavow the imposition of any such fetters upon the understandings of themselves and their posterity. This congregation goes on for a long course of time, at no two periods of precisely similar doctrinal opinions, but always answering to the description which they gave themselves when they set out, till at length they or their descendants are found, or conjectured to be, of different sentiments on some dogma to those with which they began, or at least so it is determined by a construction of law which chooses to presume they were Trinitarians, because if they had impugned the doctrine of the Trinity, they might have been punished for it; and for this change, so made out, the endowments purchased with their own and their fathers' money are to be taken from them, not for having changed from the principles on which they began, which were merely those of Protestant Dissent, but from a difference in their belief on points which they never set up, and (we have a right to say if they understood the meaning of the words they used), they never meant to set up as the object of the trust to support. They have called themselves Protestant Dissenters, they have founded a place for Protestant Dissenting worship, they now only wish to use it for that purpose, leaving the regulation from time to time of the form of worship, the choice of the minister, &c. to the discretion of the congregation; and it does seem hardly reconcileable with justice that they should be prevented so doing; they might as properly be expelled for having varied the cut of their coats; one is just as much essential to the nature of their foundation as the other. What and can it answer

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in any other point of view to confine the object of the trust further than the parties have declared it? Who would be injured by the chapel being held, as it was founded, by Protestant Dissenters, who *ex vi termini* are the only persons to choose and vary their own form of doctrine and worship? Whom would you benefit by turning them out? For some Dissenting endowments, if the strict rule of identity is to be thus enforced, I am afraid there would be no occupants to be found. If the principle of keeping all these foundations strictly to every iota of the faith of the founders, where it can be made out, be established, it will apply to other branches of Dissenters. The old Presbyterian places are many of them in the hands of orthodox Independents, to whom the same measure must be meted. I have in my hands the documents of a cause which was agitated, but never finally decided by the court, thirty years ago, in which the meeting had been founded *explicitly*, and the trust in the deeds was declared to be for Presbyterian worship, a much stronger case than perhaps could be shown any where against us. The congregation, however, altered their opinions as to church government, and became Independents, and they in that capacity retain it to this day; the court which tried the question having very properly manifested the greatest dislike to entering into questions of difference between Dissenters, and conceiving it did enough by confirming the place to Dissenting worship, leaving the parties to settle those matters among themselves. This occurred not far from the neighbourhood of the Rev. gentlemen above alluded to, and surely they will be the first to advise their orthodox brethren to set us the example of restoring the trust to the faith of the founders, which, I believe they will say, would be to shut up the place.

I should then urge the formation of an association which would have nothing more imposed upon it than to meet occasionally and provide, when necessary, proper advice and support to those who may chance to need it. There are besides several very important points to be considered by such an association, with relation to the civil rights of Anti-trinitarians. What subject can require more immediate attention than the situation in which we are to consider ourselves as left by the Repeal of the Trinity Laws? Are we really benefited by it, or have we exchanged a determinate definition of the offence for the beautiful uncertainty of libel law, and the definite punishment that awaited it for the mitigation, or rather more probably, the augmentation it might probably receive from the tender mercies of an enlightened judge?

Again, are we or are we not mere tenants, at the will of our orthodox brethren, of our chapels and endowments, and *is or can there be legally, even at this day, any foundation for Unitarian worship*, notwithstanding the repeal of the penal law, a point on which we know the greatest lawyers have expressed their doubts? Surely these are questions which it is worth while to ask, especially as there seems little doubt that a remedy may easily be obtained, if we choose to seek it, for the evil, in case it shall be found to exist.

Last year furnished two instances in which the legality of Anti-trinitarian preaching and of Anti-trinitarian foundations was questioned by great legal authorities. How many more may occur we know not, to be left for individuals to struggle through as well as they can—but some there will be. Before this appears, I can, I believe, confidentially state that at least one more will have been agitated in one of our courts, and several others are threatened in no very obscure terms. The truth of the matter is, that every Anti-trinitarian chapel and foundation is at the mercy of any one who chooses to be at the trouble of filing an information, for his expenses are almost sure to be paid out of the charity.

As to the plan of such an association, that could be easily arranged: perhaps the best plan would be, that each Anti-trinitarian congregation in the neighbourhood of London should choose one or two deputies, the country congregations being at liberty to send up deputies if they wished, or as there should be occasion. The expenses would most likely not be very considerable, and might be supplied by a trifling annual subscription

by each congregation; so, when once such an association was formed, the communications which it would establish, and the weight which its representations would carry to the body whose rights it would protect, would ensure it proper support when necessary. Perhaps some of your readers will take up the idea, and suggest some plan for carrying it into effect.

VIGIL.

Sir, Jan. 18, 1816.

IF it were not a subject of considerable interest as affecting the rights of Dissenters and Unitarians in particular, I should think it unnecessary to reply to Mr. Steward's Vindication of his conduct towards the Wolverhampton congregation, [XII. 666,] being fully aware that congregational disputes must be very tedious and uninteresting to the public: but I find it has been expected by some of our friends, that notice should be taken of that Vindication, in order to clear the transaction in question of the misrepresentations in which it has been involved; you will therefore oblige me by giving room in the Repository to a few remarks.

It is very true that Mr. Steward's settling here, in 1813, was with the consent of the majority, and this has not been denied; but it is not true that Mr. Steward was chosen for the limited term of three years at the suggestion of the trustee who opposed his coming; that term was fixed at the recommendation of some of his warmest friends, and it was distinctly understood by each party that the connexion should then terminate, unless another invitation took place. I cannot see why Mr. Steward should wish to unravel this business; he was chosen by a vote of the congregation, with the motives of which he has nothing to do; but if he opens that subject, and chooses the world to know that there were even then some who distrusted and disapproved of him, there can be no objection to its being known, and I shall not scruple to shew that the trustee to whom he alludes, and his family, did disapprove of him as a minister, and did so from a conscientious estimate which they then formed of his talents, conduct and character, as fitting him for the situation of an Unitarian minister. I will further add, the event has shown that their judgment was not erroneous, and that it would have been happy for all parties if Mr. Steward had not been invited.

It is also true that at the expiration of the term a majority of the congregation would probably, if he had been put in nomination, have chosen him again; but of that and the ground on which they would have so acted, more shall be said hereafter.

The term having expired, and no fresh appointment having taken place, it became the peculiar duty of the trustee, whom Mr. Steward so often mentions, who had the payment of the funds, and who had become acquainted with his change of opinions, when he paid him his salary up to the end of the term, on the last Sunday in May (not the first of May, as Mr. Steward states), to remind him of the expiration of his engagement, without a renewal of which he would not thenceforth treat him as the minister of the congregation. This letter (which you should have written, to see how far it merits the epithets applied to it, if it were not for engrossing too much of your room), Mr. Steward says, gave great offence to the "principal persons of the congregation," that is to say, to the same majority who, he calculates, would have re-elected him, which, it is to be observed, they might have done at any time if, as Mr. Steward contends, they had been so desirous of doing it. Let us now inquire what was the ground of this feeling at that time, how long it continued, and what was the part Mr. Steward played in exciting and supporting it. To these questions I shall answer, that those persons would have supported Mr. Steward, if at all, because he would have been in their estimation a consistent Unitarian, though I shall soon shew, from his own confession, that he had then changed his opinions; that as soon as an explanation could take place, and they were informed of this, they approved highly of the conduct of "the trustee," and that Mr. Steward endeavoured to keep up the feeling in his favour by disavowing the change that had taken place.

Let us just, to illustrate this statement, compare the ways in which Mr. Steward represents his conduct with

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the real facts and dates. Throughout the whole Vindication it is made to appear that his change of sentiments did not take place till October, till after the differences that had arisen, in short that it was rather the effect than the cause of the congregation dismissing him. In his "Cast of great importance," published in the Christian Instructor for January, he states, under his own hand, that in August 1816, "he openly renounced Socinianism and embraced the system of doctrinal sentiments which was held by the original founders;" and it is stated that this had been some time in operation; besides which, in his sermon, preached in October, he stated that the change had begun the preceding winter. At the meeting on the 1st of September 1816, the change being stated by "the trustee," was for some time disbelieved by Mr. Steward's warmest and most intimate friends, so well had it been concealed, and the meeting made an unanimous communication to him of their disapproval of him as their minister and the grounds of it; to which Mr. Steward replied by expressing his astonishment, when he perceived the charge which had been brought against him.

The delusion, however, was now removed, and the congregation were unanimous in the opinion that "the trustee," who knew what had taken place, had acted properly, and that it was exceedingly improper Mr. Steward should continue their minister; but to prevent any appearance of harshness it was resolved, that he should be requested to remain for three months in order to give him time to provide himself with a situation. He says he now communicated Mr. Scott to communicate his intention of leaving. It does not appear that any such communication was made, and the subsequent events will show how far this profession, if made, was sincere. The resolutions were sent to Mr. Steward, accompanied by a letter from the chairman explaining the object of the permission given him to remain, and that it was on condition that he should not disturb the peace and harmony of the society. An ingenuous advantage has been taken of the word having been, misunderstood in the resolution instead of encoding that, Mr. Steward began to collect parties of Calvinists to prayer-meetings, to preach in avowed hostility to the opinions of the congregation who placed him there, and thus totally subvert the order and objects of the society. What could then be done? The mildest course was pursued; a deputation waited upon him to know what his intentions were, and when he meant to give up: to which no answer could be obtained. Mr. Steward admits "that he was bound by the principles of honour and christianity to give up," and why did he not do so at that time? He had then had no "violent measures" to plead as his excuse; there had then surely been no want of "common prudence or honesty" towards him. As to "honesty," I am at a loss to conceive how the want of that can be imputed to the side which offers a sum money and time to "remove from a situation which he could not with decency hold;" and as to the charge of want of "prudence," I can only suppose that this is meant to hint that it would have been "prudent" to double the premium offered to induce him to follow the dictates of "honour and christianity."

It should be remarked too, that there is some difference between the behaviour and language of Mr. Steward at that period, and the language which he has since avowed: he then unequivocally admitted "that he had behaved very ill," and that if he had been in the hands of the Calvinists, under such circumstances, he should have been treated very differently; but now he boasts of it as "a great and glorious undertaking." He, however, appointed a day in the following week for giving his final answer, and the congregation flattered themselves that every thing would terminate amicably; what then must be their surprise, when on that day the deputation found Mr. B. Mander and another Calvinistic friend to witness his declare that he did not intend to leave till it should suit him?

Of the subsequent proceedings it is not necessary to say much; the mask was now thrown off, and open defiance given; and it could hardly be expected that the congregation should tamely see their meeting and funds, the possession of their ancestors, the

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product of their own subscriptions, taken possession of by a man who had never come near them for thirty-five years, and a minister who had abused their confidence.

The trustees could only take such legal measures as they were advised, in protecting their rights and property from what they considered wanton and illegal usurpation, and the result is before the public.

With regard to the several proposals for determining the differences between the parties, it can hardly be expected that the trustees should be called to account for not complying with proposals, of the objections to which they were the proper judges. By one of the proposals, viz. one for arbitration, it was modestly wished to refer the matter to three persons, two of whom were of the Calvinistic party. By a counter proposal, the trustees offered Mr. Steward more money than was due to him, and the free occupation of the house and premises till Christmas, but the trustees refused to engage to drop the proceedings against the Manders: this proposal was rejected, an indefinite occupation was required, and the abandonment of all proceedings against the Manders. There were many reasons why the trustees would not consent to this, they considered the violent intrusion of these persons as wanton, and unjustifiable; and, moreover, the legal question of the property of the premises seemed involved in the decision of the trespass committed by Mr. Mander, who set up a claim to be the sole trustee, which could never be acquiesced in. This difficulty has, however, been removed by the bills not being found by the grand jury, and yet Mr. Steward does not seem any the more inclined to come to any terms.

It is painful to be obliged thus to go into personalities. I would have avoided it if possible, had not the matter been brought industriously before the public, and had not a manifesto been published, signed by Mr. Steward himself, and other ministers glorying in the affair as a triumph. The public will judge from this and the discordant statements of Mr. Steward, where the truth lies, and, I think, they will see that the true story may be summed up in a few words, viz. that the judgment of those who limited the duration of Mr. Steward's engagement was perfectly correct; that at the expiration of it Mr. S. had ceased to be a person fit to conduct a Unitarian congregation, and that he ought in candour and honesty to have avowed it; that he was only supported by his friends in the congregation, under the delusion which he himself kept up as to his opinions; that he endeavoured to keep up a party in his favour, by concealing the change in his sentiments; that on its being made known to his friends, they were unanimously against him, and joined in requesting him to resign, while he still lingered and equivocated by disavowing the charge, which he has since avowed was true; that he received permission to stay till long after his engagement had expired, which he made use of only to disturb, annoy and subvert the society and its objects; that though he refused to give up, he did not then attempt to justify his conduct, though at that very time he must have been acting in concert with the Calvinists; that, in short, to the Unitarians he can confess that he has behaved very ill, that "being introduced to the chapel a Unitarian by Unitarians, he is bound by the principles of honour and christianity to give it up to them again," while to the Calvinists he can sign his "Case of great Importance," calling on them to preach up subscriptions to assist "his good, his great undertaking" of keeping the Unitarians out, and reclaiming the trust to orthodoxy.

A few words as to the present state of affairs, which may, perhaps, be interesting to our Unitarian brethren. Mr. Steward still preaches at the chapel to a congregation consisting of Mrs. Steward and his children, Mr. B. Mander and two of his son's workmen, three other grown up persons, and a few Sunday school children. The whole of the congregation, formerly attending, meet in a spacious and appropriate room, formerly a school-room, capable of containing more than 300 people; it is frequently overflowing, and always much better attended than during Mr. Steward's ministry. In the morning, one of the members conducts the service; and we are greatly indebted to Mr. Lyons for his exertions, and to Messrs. Bransby and Small, who assist alter-

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antoin in the evening; and a Fellowship Fund has been established, consisting of near seventy subscribers. Thus has good arisen out of evil; we are now united and zealous, we cannot but hope that Mr. Steward and his supporters will yet listen to the voice of honour and reason, but, we trust, that if we are disappointed in that expectation, the Court of Chancery will ultimately decide according to what we are fully persuaded is the law, as well as the justice of our case.

One of the Trustees of the Old Dissenting Meeting House, Wolverhampton.

Mr. Jones in proof of Philo and Josephus being Christian Writers.
No. II.

Sir, *Feb.* 8, 1818.

IN the seventh book of the Jewish war, Chap. iii. 3, Josephus has this brief, but important passage: "The Jews at Antioch were continually bringing over a great multitude of Greeks to their worship, and making them a part of themselves."

"Then a certain man, named *Antiochus*, a ruler of the Jews, greatly esteemed for the virtues of his father, having assembled the people of Antioch in the theatre, accused his father and the other Jews of an intention to burn the city in one night; and he delivered up to them *certain foreign Jews* as confederates in this design."

In his work against Apion, Josephus asserts, that the Jewish religion had at that time universally prevailed among the Gentiles. His language moreover implies that the cause of this extraordinary prevalence was "a mighty proof which God had given, that after a revolution of ages he will confer upon good men a better life." In this passage the author states the success which the preachers of Judaism met with at Antioch; and we may safely conclude that the cause of this success was no other than that which rendered it successful in all other places, namely, the mighty proof given by God himself of a new and better life. Here then we again see the great historian of the Jews, become the historian of the gospel; it being established at Antioch, as well as in other cities by the undisputed fact, that Jesus Christ was raised from the dead, as a proof of the resurrection of all mankind. This inference appears to me as certain as if it had been expressly affirmed by the pen of an Evangelist: And I rejoice to say that it *has been penned by an Evangelist* in the following terms: "Now they which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the *Grecians*, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned unto the Lord." Acts xi. 19.

A comparison of Josephus's brief narrative with the words of Luke, suggests a few remarks. First. Josephus states that the preachers of the Jewish religion, treated their converts with the greatest kindness and brotherly love, making them indeed a part of themselves. This treatment of the pagan converts was very characteristic of the first christian teachers among the Jews. Paul inculcates, that a Jew and a Greek were become *one* in Christ. Gal. iii. 27. The language of Philo, if possible, is still more emphatic; who, on the authority of Moses, recommends the Jews to regard the converts from heathenism not only as friends, but as beings possessing the same body and soul with themselves. "Moses," says he, "orders the Jews to embrace the converts from among the Gentiles not only as friends and relatives, but to regard them as themselves, making if possible, both the body and the soul as one with their own." Secondly. The Evangelist and Josephus agree in the main fact, stating it nearly in the same words; according to the former, *a great number* believed and turned unto the Lord; whilst the latter asserts, that the Jews at Antioch were continually bringing over a *great multitude* of Greeks to their worship. Thirdly. Luke asserts that the preachers were men of Cyprus and Cyrene; and Josephus observes, that amongst the number of those engaged in the design were *certain foreign Jews*. Fourthly. While Antiochus violently opposed the teachers of the gospel, his father from whom he derived his rank

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and consequence, decidedly favoured them.

The pretence which Antiochus had for the cruel accusation, though not specified by Josephus, was probably the following: Jesus had foretold the destruction of Jerusalem, or more generally, that of *Antichrist*. The believers had no doubt of the truth of our Lord's prediction, before they saw it accomplished. But it appears that some of them interpreted his language with an undue latitude, as implying the destruction by fire not only of Jerusalem, but also of Rome and the other great cities of the empire.

"The Sibyl," says Lactantius, "expressly declares Rome is to perish. Hystaspes also has recorded his wonderful dream, in which is represented a youth predicting that the Roman Empire, and even the Roman name, would be erased from the world." This opinion must have been held *from the time* in which Christ predicted the fall of the Jewish state: and the actual accomplishment of that event gave it fresh strength and prevalence. The mistaken hopes of some among the believers might lead to the promulgation of it at Antioch; and thus it gave birth to the villainous accusation of Antiochus, not only against his innocent countrymen, but even against his own father.—The tragedy here exhibited was acted a few years afterwards by Nero at Rome; and we may be assured, that the cruel accusation at Antioch and at Rome originated in the same cause. The first converts in general regarded Rome as the grand seat of that power of darkness which opposed the kingdom of light; and believing, from the prophecy of Daniel sanctioned by Christ, that all such power would, in the end, be utterly destroyed, finally concluded that the proud mistress of the world would undergo the fall which the holy city so signally experienced.

Nero could not be ignorant that such a notion was cherished by perhaps a majority of the Christians in Rome, and that by some of them a prophecy, inculcating the conflagration of the capital, was forged and circulated under the high authority of the Sibyl. The tyrant actually availed himself of these circumstances in affording a fair opportunity of indulging, in security, the most unparalleled malice, cruelty and revenge. The city he set on fire in various quarters, and pointed to the Christians as the perpetrators of the horrid deed. The accusation, he knew, would appear plausible, as their sentiments respecting its approaching conflagration were notorious. And it is further worthy of remark, that, as we are informed by Dion Cassius, Nero sung an oracle on this occasion, as though he held out to the enraged populace that this was an act by which the Christians endeavoured to fulfil their own prediction. J. JONES.

Extract of a private Letter from Mr. Pearson, a Missionary in India.

SIR, *Jan. 4, 1818.*

I AM induced, by the interesting contents, to send you the following extract of a letter, with the perusal of which I was lately favoured by the family of the writer. He is a young gentleman of the name of *Pearson*, who sailed for India in August, 1816, on a very benevolent mission. *Mr. May* had been fixed at Chinsurah, under the direction of the British government, to establish and superintend schools for teaching the native children their own language. These schools had increased, in that district, to 30, containing 2000 children. Mr. May wrote to England, expressing his want of assistance, when Mr. Pearson, in whose religious connexion that letter was received, felt and yielded to the laudable desire of devoting himself to such a valuable but arduous pursuit. Instead of seeking to share in the spoils of India, he has left promising commercial prospects in England, to prosecute in Hindostan the too rare traffic of disinterested benevolence.

Chinsurah, formerly a Dutch settlement, is on the west side of the Ganges, seventeen miles north of Calcutta. In your VIth. Volume, p. 590, is an account of the method of instruction in the Malabar schools, as conducted by the *native* teachers.

OTIOSUS.

"*Chinsurah, May* 25, 1817.

"I have a good *pundit* (teacher), good, I trust, both in heart and head, a native convert. He has been in Mr. May's employ three years, and is now living by me. He tells me, that if I give like attention, I shall be able to speak the language in a year's time: this, to my curiosity, I can hardly expect. Till then I devote to it, I consider myself to have actually taken the field.

"I made a short trial last week, when Mr. H., Mr. May's assistant, and myself, took our boat in order to see what prospect there was of opening schools higher up the river. The weather is seldom other than fine; the scenery on each side is beautiful, though the country is in general level. We arrived opposite *Bankipore*, about sixteen miles up, in the evening, sent into the village and procured excellent milk for supper; no Europeans in the neighbourhood.

"Going up, especially in the evening, you see the Hindoos burning their dead. One party told us they had come to the banks of the Ganges, 1½ day's journey from inland. This does not strike me as inhuman. Whilst supper was preparing, I walked by the village, Indian huts, overshadowed and surrounded by large trees, the *cocoa*, &c. whose tops appear illumined by numberless fire-flies, their light longer and brighter than that of the glow-worm. It was a clear moon-light. It was natural to think of England, my errand, and the providence that brought me there. We had not long lain down, in our boat, before our ears were assailed by the dismal yells of the jackals and barking of dogs, nor would they cease to annoy us. Some of the natives, I suppose, too poor to afford wood, had left one of their dead on the beach, and in the morning nothing remained but the bones, horrid and disgusting.

"We walked into the village ere the inn was up, and presently had collected around us the Brahmins, chief men, children, &c. Making known our object, they received the intelligence with joy, said it was *good news*, and brought out some of their finest equipage. The principal man showed me his walking stick, *European*, and worth one shilling; promised us 100 or 150 boys for a school. Immense monkies scampered up the trees. Returning, we were met by the Brahmins from another village, attended by about forty boys, fine children and sharp of intellect. After breakfast, accompanied by this retinue, we visited another village that wanted a school. Presently afterwards the *Jemidar*, a native, (head of the manor,) sent his best compliments, requesting us to call. We waited on his honour, and were received with much politeness. He offered us a school-house, his assistance, &c. We found plenty of work. We slept quietly in the river that night, and returned the next day. Some of the schools are held under trees in the middle of the village. There is much simplicity and beauty in the scene. They repeat *rubbuttity* (head) when the native system is attended to. We may hear one of the schools, which is over the water, half a mile off.

"A woman burnt herself, the other day, on the other side of the river, nearly opposite. I knew not till the horrid deed was done. God be praised, many eminent persons are exerting themselves in order to the abolition of the practice. I have told you nothing of our work in general. Great things are doing, and greater, I doubt not, on the eve of being done; and, O how can I but rejoice that I am in the midst of it! A native school book society, with the Marquis of Hastings at the head of the subscribers or patrons, has just commenced, from which, I trust, we may date a new æra."

Sylva Biographica.

SIR, *January* 3, 1818.

ONE of the notices on your cover, respecting *the ejected ministers*, reminds me of a project which I have occasionally entertained, and, as often designed to propose to your encouragement. Perhaps the present time offers itself with peculiar propriety, as the promised *Essay* can scarcely fail to promote an inquiry into the political, religious and literary characters of the men whose lives exemplified those varieties of fortune which continue to give, among many readers of English history, a peculiar interest to the 17th century.

Dr. Calamy and the late Mr. Palmer have written their story, with a *friendly*, rather than a *critical* pen. But many of them have been brought before another biographer, who, as to their faults, was indisposed to *extenuate* any thing, even if he has always been careful not to *set down aught in malice*. I refer to *Wood's* Account of those who were writers among the *Ejected Ministers*, and who had their education at Oxford, or, in some instances, only *graduated* there. While the censure of such a biographer must be received with caution, his praise will have peculiar value, as extorted from an adversary, a high-church royalist, who was looking towards *Rome* rather than *Geneva*.

I propose to mention each writer at the date of his decease, according to my author's plan, and to abridge the lives in his own language, some passages of which I am little disposed to adopt. The Notes from his work, and those probably numerous, from Calamy's *Account* and *Continuation*, and Palmer's *Nonconformists' Memorial*,

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(Ed. 2nd.) will have *their* several initials. My edition of the *Athenæ Oxonienses*, is that published by the author in 1691 and 1692. I shall give his numbers to the *Oxford Writers*, and the dates in the *Fasti* to those who only *graduated* in that University. It is unnecessary to add, that in such a collection, the *articles* must be very unequal in length and importance, many of them containing little more than a few dates, and the *title* of some now long-forgotten and inconsiderable publication, just enough to confer the name of *writer*.

LIGNARIUS.

No. I.

995. HUMPHREY CHAMBERS, a gentleman's son, was born in Somersetshire, became a commoner of *University* College in 1614, aged 15 years, stood for a Fellowship in *Merton* College in 1619, but put aside as insufficient, notwithstanding he, like a vain man, had, a little before, taken occasion to display his oratory in a flourishing speech on the death of a student, not in the refectory or chapel, as the custom is, but in a pew set in the middle of the Quadrangle, on purpose.

After he had taken the degree of M. A. he entered into holy orders, and in June 1623, was made rector of *Claverton* in his own country. Afterwards he took the degree of B. D. and was esteemed by the neighbouring ministers an *orthodox* man.* But when the times began to change in 1641, he sided with the *Presbyterians*, took the *Covenant*, was made one of the *Assembly of Divines* and maintained a horse and man, at his own charge, in actual service against the king. Soon after, he had the rich rectory of *Pewsey*, near to Marlborough, bestowed on him by Philip Earl of Pembroke.

In 1648, he was actually created D.D. in the *Pembrokian Creation*,† and had several boons bestowed on him by that convention, called by the Presbyterians, the *Blessed Parliament*.‡ After the king's restoration, he was suffered to keep his parsonage, because nobody laid claim to it, he being then accounted the prime leader of the faction in those parts. But when the *Act of Uniformity* was published, he quitted it and his life together.

He hath written and published several sermons, as (1.) *Divine Ballance to weigh religious Fasts in:* Fast Sermon before the *House of Commons*, 27th September, 1643,‖ on *Zech.* vii. 5, 6, 7. He was also one of the three, that preached before the House of Lords on 22nd October, 1644, being a Fast Sermon, upon the uniting of the army together.§ (2.) *Paul's sad Farewell to the Ephesians*, preached at the funeral of Mr. John Grayle, minister of *Tidworth*, Wilts, on *Acts* xx. 37, 38. 1655.

Motive to Peace and Love. 1649.

Animadversions on Mr. W. Dell's¶ book, entitled, *The crucified and quickened Christian.*

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* It must have been during this period "that he was silenced by Bishop *Peirce*, his diocesan, for maintaining *the morality of the sabbath*, which created two years' trouble, imprisonment and sequestration, by Archbishop *Laud's* taking the cause into his own hands." *(C.)*

† The Earl of Pembroke was Chancellor of the University. He died in 1649. Having sat in the House of Commons, though a Peer, his memory was insulted by various *libels* on that account. Among the rest, was a medley of verse and prose, entitled, "The Life and Death of Philip Herbert, the late infamous Knight of Berkshire, once Earl of Pembroke and Montgomery, having, by a degenerate baseness betrayed his nobility, and entered himself a Commoner, among the very scum of the people." See *(W.)* II. 749.

‡ The first proceedings of the Long Parliament, published 1641, are entitled "Speeches and Passages of this great and happy Parliament."

‖ This date is probably an error. On the 25th September, 1643, two days after the battle of *Newbury*, the Houses were employed in taking the *Covenant*. *Parl. Hist.* 1762, XII. 402.

§ Or rather the expected junction of the hostile armies, which brought on the second battle of Newbury, 28th October. *Ibid.* XIII. 298.

¶ Master of *Caius* Col. Camb. from which he was ejected, 1662. He became an *Anti-pædobaptist*, and, is said latterly to have inclined to *Quakerism*. He was one of the *ministers* who offered their religious services to *Charles* on the morning of his execution. He had been chaplain to *Fairfax*. See *(W.)*, II. 522, 739.

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Apology for the *Ministers* of the County of Wilts, in their Meetings at the Election of Members for the approaching Parliament.* In answer to a *Letter* sent out of the said county. 1654. In which *Apology* Dr. C. was assisted by *John Strickland*,† *Admiranus Bayfield*,‡ and *Peter Ince*,‖ Presbyterian ministers. Answer to the charge of Walter Bushnel, vicar of *Box*, Wilts, published in *A Narrative of the Proceedings of the Commissioners appointed by Oliver Cromwell, for ejecting scandalous and ignorant Ministers.*§ 1660. *Vindication of the said Commissioners*, printed with the former. He was one of the assistants to the said Commissioners, and carried himself very severe against the ministers. ¶

What other books he hath published I know not, nor any thing else of him, only that he was buried in the church of *Pewsey*, on 8th September, 1668, with no other ceremony than that we use to a dog; and about the same time was his wife buried there also.

Birmingham,
January 19, 1818.

Sir,

I HAVE perused with great attention, great interest, and great regret, a Reply to Mr. Fox's letter in the Repository for June, [XII. 336,] to which admittance into your pages was refused, but which has appeared in a distinct publication, entitled "*Unitarianism Old and New.*" The author, who describes himself as "*An Old Unitarian*," endeavours in this reply to substantiate the charges, which in a former letter, published in the Repository for May, [284,] he had preferred against the general body of those Unitarians, who are active and zealous in the dissemination of their principles. To illustrate his remarks, he has quoted (p. 49), a passage from the "*Sequel* to my *Vindication of Unitarianism*." As I am very unwilling, that I should be supposed to countenance that indifference to the progress of important truth, in favour of which this author seems to plead, and as I am still more averse to be brought forward as an evidence in support of accusations, which, in the extent and aggravation given to them, I believe to be entirely groundless; I beg leave to mention through your medium, that, although I have asserted (Sequel, p. 159), upon abstract principles the *danger of* a deficiency in practical religion among converts to Unitarianism, I have nevertheless added as a matter of fact, that the system of truth which they adopt "counteracts the injurious operation of a roving inquisitiveness, and in general makes them not worse, but far better men, than they were before."

Besides, being made to a certain degree a party in this debate, I feel the propriety of rendering my sympathy and succour to an injured brother. Although professing "*much tenderness*" towards those worthy individuals in the Church of England, who, "holding the institutions of their forefathers in great veneration, are afraid to inquire, lest they should find cause to give them up as indefensible," (p. 16,) the *Old Unitarian shews no tenderness* towards one, who *has* inquired, who *has* relinquished as indefensible a religious profession, which would have led to admiration and to fame, and who has openly avowed a system, which is the object of popular contempt and reprobation. After such proofs of a steadfast love of truth, and after that painful struggle, which must have attended the rejection of the prejudices of edu-

* Cromwell's Second Parliament. It was formed upon the new *model* in the *Instrument of Government*, and a principal design was to give a large proportion of *County* Members. While in Cornwall the *Boroughs* were reduced to four members, the *County* had eight; England sent four hundred; Scotland thirty; and Ireland thirty. *Parl. Hist.* XX. 250 and 296.

† *Oxford Writer*, No. 311.

‡ "Scribe to the *Assembly of Divines*." Dr. Wallis is said to have been his assistant, and hence called "Sub-scribe to the tribe of Adoniram." *(W.)* II. 415.

‖ Of *Brazen-Nose*, Oxford, not a writer. Ejected from *Dunhead*, is said to have "had an admirable gift in prayer," and hence "called *praying Ince*." *(C.)*

§ "An Ordinance by his Highness the Lord Protector and his Council, for the ejecting scandalous, ignorant and insufficient ministers and school-masters, *Tuesday, August* 29, 1654. London, printed 1654." See also Whitelock, *Mem.*

¶ In the *Ordinance*, Dr. Chambers is the first named *assistant* for the county of Wilts. The first named of the *commissioners* was Sir A. Ashley Cooper, afterwards Earl of Shaftesbury.

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cation, and the separation from former friends and connexions, an individual so situated, even though with some remains of indiscreet warmth, might have hoped for a far different reception among *older* Unitarians, than to be classed with "*fiery zealots;*" and *an Old Unitarian* on the other hand, after having been nursed in the lap of calm inquiry, and accustomed from his youth to all the exalted advantages of philosophical contemplation, before he expressed for such "fiery zealots" his hope, that "*time and the progress of inquiry and reflection would open some avenues, by which light might be conveyed to their minds, and charity to their hearts,*"* might have been expected at least to ask himself, whether the use of such language was the most probable clue to that salutary change which he wished to obtain. It is not, however, my desire, either to recriminate, or in any way to protract this unhappy dispute. I forbear therefore from further quotations. With Mr. Fox I have not any personal acquaintance. But the general testimony of all who have had that pleasure, whether among his former orthodox connexions, or among his more recent associates, is, I believe, in the highest degree favourable, and, if it cannot always *preserve* him from anonymous defamation, will, I trust, *support* and *relieve* him under it.

Many detached observations of the *Old Unitarian* are highly important and valuable. His work also proves most clearly his power and skill in the use of the English language; but it proves nothing more. It is extremely to be lamented, that the taste and information, the knowledge of mankind, the correct judgment and tried steadfastness of Old Unitarians are not more universally employed to direct, to moderate, and to encourage the efforts of the New.

"Their various Pow'rs, in different paths display'd,
Like temper'd harmony of light and shade,
With friendly union in one mass would blend,
And this adorn THE TRUTH, and that defend." †

As an antidote and contrast to "*Unitarianism Old and New,*" I beg leave to recommend to your readers a simultaneous publication, which is also the produce of *two* authors, but in which their learning and eloquence are employed not in opposition to one another, but in strong and beautiful unison. I allude to "*Two Discourses, delivered September* 10, 1817, *at the Annual Double Lecture, at Oldbury, the former by James Scott, and the latter by John Kenrick, M. A.*"

JAMES YATES.

SIR, *December* 6, 1817.

I SHALL feel myself obliged to your Correspondent, V. M. H. to inform me what is the alteration adopted in the later editions of Dr. Paley's *Moral Philosophy*, in Ch. i. B. 3, "*On Property,*" of which he supposes the inquiry which produced the letter inserted in your last number, [XII. 659,] to have been one of the more immediate causes. In the different editions of the *Moral Philosophy*, which I have seen at various periods, I have met with no alteration but what was strictly verbal, and in no respect affecting the substance of the passage in question; nor am I aware that Dr. Paley ever introduced any material deviation, in this, or other places, from the arguments advanced in his first edition. I was, indeed, many years ago, informed that the *simile of the pigeons* had been omitted in a recent edition; but after waiting some time for proof of this assertion, I learned from my informant, that he had looked for it among the discussions on *Government*, in the second volume, where of course it was not likely to be found. If, therefore, your Correspondent can produce any edition published in the author's life-time, in which either this or any other passage was materially altered, I trust he will notice my request.

G. W. M.

Essex House,

SIR, *February* 10, 1818.

I GIVE your Christian Surveyor of the Political World full credit that he has had enough and more than enough of the controversy which he so gratuitously provoked, and in which he has made so poor a figure, not having advanced a single argument, nor even shewn that he understood the jet of the discussion. In

* Unitarianism Old and New, p. 60.

† Barbauld, altered.

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lieu of which he has substituted positive assertions, personal reflections, vulgar nicknames, and uncandid insinuations. Notwithstanding which, I should have been well content to have dismissed the subject, had your Christian Surveyor suffered us to depart in peace. But he not only tells us, that "he still entertains the *opinion*," and let his opinion go for as much as it is worth, "that the custom of *babe-sprinkling* has no foundation whatever in Scripture, and is not a christian rite;" he also adds that it "*is used chiefly by persons who wish to assimilate the kingdom of God to the kingdoms of this world.*"

Now, Sir, it is rather too much for an individual member of a modern sect, which, however respectable for the character of its adherents is absolutely insignificant in its numbers, to draw up an indictment against the great body of the christian church in all countries and in all ages. I will venture to say that it is a charge for which there is not the slightest foundation, of which the accuser can produce no proof, and which is in the highest degree irrelevant and absurd. In short, the writer might with equal truth and propriety have asserted, that Infant Baptism is used chiefly by those who admit Sir Isaac Newton's doctrine of gravitation, and who are determined to defend the same against all who presume to impugn it.

Suppose that I, being a paedobaptist, for want of something better to say, should endeavour to excite popular odium against a small party, who within the last century have conscientiously called in question the permanent obligation of christian baptism, by denouncing them as a pack of jacobins, democrats, and levellers, who had formed a conspiracy to destroy the constitution and overturn the government; what would every impartial reader think and say of a charge so foolish and malignant? And what atonement could expiate the guilt of so base and groundless an accusation? "*Non tali auxilio nec defensoribus istis tempus eget.*"

T. BELSHAM.

SIR, *February* 2, 1818.

I AM not surprised at the wish expressed by your Correspondent T. G. (p. 58) that "the state of public opinion would allow christian ministers to make (what is called the Lord's Supper) a continued part of the public service, offering to no individual of the congregation, by the interruption of the service, an opportunity to depart." By making this ceremony part of the public service, it is evidently intended that all should participate in it; any one declining to do so to be a marked man in the congregation. The advantages to be gained by this process I do not see; the disadvantages appear to be many. But whatever either may be, a previous question seems to be necessary; and this is, whether the rite, called the Lord's Supper, as it is now administered, has any foundation whatever in the Scriptures. I am of opinion that it has not; and that when our Saviour appointed a certain memorial of himself, and Paul confirmed the account of the last night before the crucifixion, they had neither of them in view the rite, which now goes under the name of the Lord's Supper. I shall trouble you only with a few remarks on the quotation produced by T. G. from the apostles' writings, and I shall confine myself to two points. Our Saviour speaks of *this* bread and *this* cup, by which he does not appear to me to mean any bread or any cup, thereby making it necessary for Christians at every glass of wine to commemorate him; but he confines himself by the expression, *this* bread and *this* cup, to a particular time, when it was customary to bless the bread and the cup, of which all around the person so breaking bread and blessing a cup in his hands were about to participate. Now the time when this was done was at night, when the apostles were at table, and he sat as master of the family. In this capacity he broke bread and blessed the cup, exactly in the same manner as has been practised, and is now practised by the Jews, from the time of Christ to the present day. The blessings in both these cases are still in use among the Jews; and there is evident proof in the historians of our Saviour's life, that he used a similar expression to that in common practice among the Jews. The term Lord's Supper shews how widely Christians have departed from the commemoration instituted by our Saviour. The

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bread broken and the wine poured out, are not eaten and drunk at supper time, but in general at or about the middle of the day. There is no common meal to give occasion for these blessings. It is not a family rite, but a congregational service. Now for all these deviations from the first institution the Christians have nothing to defend themselves. Their whole appeal is to the traditions of men, and these traditions differ widely among the different sects; some sitting at table, others kneeling before it, others converting the table into an altar and adoring the bread and the cup; and in some places this rite is made a passport to an office under government. In such a state of confusion upon this subject, I should be very sorry to hear of a Unitarian minister introducing his rite into the religious service of the congregation. It is enough that they, who can believe that a piece of bread or a glass of wine drunk in the middle of the day is commemorative of our Saviour's act at his last Supper, should enjoy the facility of doing so; but to obtrude their bread and wine on others, who have no inclination to take it, is by no means consistent with the liberty with which Christ has made us free.

W. FREND.

Letters by Mr. Marsom in Reply to Mr. Wardlaw's Arguments for the Deity of the Holy Spirit.

LETTER II.

SIR, *Feb.* 2, 1818.

MR. WARDLAW enters upon the discussion of the personality of the Holy Spirit, by stating what he means by a person, and what he conceives to be the *proper evidence of personality*. "By a person," he says, "we mean that which *possesses personal properties*:—and the only legitimate, I might say, the only *possible* proof of personality, in the present case, or, indeed, in any case, is the proof of the possession of such properties: and, in the particular instance before us, the only ground upon which this can at all be ascertained, is the ascription of such properties to the Holy Spirit in the Scriptures of truth." "Even in the department of *natural religion*," he adds, "how is it that we prove the personality of the Deity? It is from the indications presented in his works, of his possessing the properties, and performing the acts, of a person." This he illustrates by a quotation from Paley's Natural Theology, in which contrivance and design are urged as a proof of personality.

This mode of proving the personality of a being may be very proper in the case to which it is applied by Paley; but would be very improper as applied to the case under consideration. The case to which the Archdeacon applies it, is to the discovery of the existence of the great first cause of all things, of whom and of whose existence we are supposed to have no knowledge by revelation or otherwise, except what may be obtained from the deductions of reason exercising itself upon the visible creation, by which a proof of the existence of such a Being may be obtained; and from the contrivance and design discernable in the works of that Being, a proof also that he is an intelligent Being, possessing those properties which are evidences of personality. This would be just reasoning, as applied to the first cause of all things, which must be uncaused, and consequently self-existent and independent, and to which intelligence and personality must be ascribed; but should revelation come in and inform *him*, who had thus reasoned from the works of creation to the existence and personality of their great author, that all these works were the operations of his *hand*, of his *fingers*, and of the *breath* of his mouth, that his *hand* had *laid* the foundations of the earth, that the heavens were the *work* of his fingers, and that all the host of them were *made* by the breath of his mouth; would the ascription of these works, (containing in them such marks of contrivance and design,) to the *hand*, the *fingers* and the *breath* of God, lead him to conclude, that *they* were possessed of proper personality? Certainly it would not; he would naturally have referred the contrivance and design apparent in those works to *him* whose *hand*, *fingers* and *breath* are said to have performed them, and would consider them as evidence of *his* personality. But had that person previously known that *God* was the maker of those works, all his reasoning

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from them would have been superseded, and the conclusion that he must be an intelligent agent, would have been immediate and irresistible. This reasoning cannot, therefore, apply to any subject which is a matter of revelation, and in which we have that revelation for our guide.

In order to prove that personal properties and personal acts are ascribed to the Holy Spirit, from which he infers its personality, Mr. Wardlaw cites * John xiv. 16—26, xv. 26, xvi. 7—14. All these passages relate to the promise of the Holy Spirit, under the character of a *comforter* or advocate, and form a part of our Lord's last discourse with his disciples immediately before his sufferings and death, in which he endeavours to strengthen and fortify their minds against the shock which that event would occasion. This he does by informing them, that though he was going from them, yet that it was to prepare a place for them in his Father's home; and by assuring them that he would not leave them comfortless or orphans, defenceless and without support, but that he would come to them, and particularly, that he would pray the Father, and he should give them another comforter or advocate, which should abide with them for ever. This promise is contained in chap. xiv. 16, 17. The *comforter*, which our Lord here promises, he styles *another* comforter, evidently in reference to himself, who had been their comforter, instructor and guide, but was now about to leave them, from which they would naturally conclude that this *comforter* was to supply his place, and be to them what he had been. From this circumstance, and from the word *comforter* being a personal name, they might be led also to conclude that our Lord meant by *another comforter* a proper person like himself; but what or whom he meant by the comforter, without further explanation they could not have known. That he meant the Holy Spirit, they could not possibly suppose, because *comforter* is an appellation never given to the Holy Spirit in the Scriptures, except in this discourse; and the passage under consideration is the first in which it occurs. Besides this, the name *Holy Spirit* is not a personal name like that of *comforter*. To prevent misconception then, and an expectation which would not be realized, our Lord proceeds, in the next verse, fully to explain what the *comforter*, which he had promised them, would be, "another *comforter*, which shall abide with you for ever: the spirit (the breath, the inspiration) of the truth." That this is the meaning of the expression, will appear by comparing it with the words of our Lord in other passages, where this promise is expressly referred to. After his resurrection he reminds his disciples of this promise, * and directs them to wait for its fulfilment. "Behold, I send the promise of my Father *upon you!* but tarry ye in the city of Jerusalem until ye be *endued with power* from on high." What was it with which they were to be endued, not with a *person* surely, but with *power*? *Power* therefore, and not a person, was the meaning of the term *comforter*, the energy of that *inspiration of the truth* contained in the promise.

Again, our Lord referring to the power and authority with which his disciples were shortly to be endued, said unto them, † "As my Father hath sent me, even so send I you; and when he had said this, *he breathed* on them, and saith unto them, receive ye the *holy spirit*," signifying by the action he used, what the holy spirit was which they were to receive, namely, the *holy breath*. This, in another place, ‡ he expresses by a *mouth* and *wisdom*. "I will give you," says he, "a *mouth* and wisdom, which all your adversaries shall not be able to gainsay nor resist." Which would be to them an *advocate*, according to his promise, which should effectually plead their cause.

Again, our Lord reminds them of the promise he had made of sending them the *comforter* or *advocate*, and commands them not to depart from Jerusalem till it was accomplished. § "Wait," says he, "for the *promise of the Father which ye have heard of me*. Ye shall be baptized with the *holy wind* not many days hence. Ye shall

* Page 281.

* Luke xxiv. 49.
† John xx. 21, 22.
‡ Luke xxi. 14, 15.
§ Acts i. 4, 5, 8.

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receive *power* after that the *holy wind* is come upon you; and ye shall be *witnesses* unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." This explains what our Lord meant when he said of the *comforter* or *advocate*, "He shall *testify* of me. He shall glorify me, for he shall receive of mine and shew it unto you."

But that our Lord, by the comforter or advocate, could not mean a *person*, but only that *inspiration of the truth* which they should receive, and which, in his discourse with them, he personifies, by giving to it the *personal name comforter*, will appear still more evidently, by comparing the promise with its fulfilment. That fulfilment is recorded, Acts ii. 1—4, in these words: "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a *rushing mighty wind*, and it *filled* all the house where they were sitting; and there appeared unto them *cloven tongues* as of fire, and it sat upon each of them, and they were all *filled* with the *holy wind*, and began to speak with other tongues as the *wind* (the divine inspiration with which they were filled) gave them utterance." What was the promise of our Lord to his disciples? "I will pray the Father," he says, "and he shall give you another comforter, that he may abide with you for ever." The term *comforter* was ambiguous and liable to misconstruction: our Lord, therefore, immediately explains what he intended by it. Now when a speaker explains a term he has used, that explanation must contain its real meaning, and any other construction of his words must be a perversion of them: what then did he promise to send his disciples? He tells them, "the *spirit*, the *breath* or *inspiration* of the truth." Such was the promise, how was it fulfilled? Was it by the coming of a *divine person*? No such thing, but by the coming of a *wind* from heaven, filling all the house where they were sitting, so that they were literally *baptized*, immersed in the *holy wind*, and all of them filled with it. Peter thus comments upon it: ver. 32, 33, addressing the Jews he says, "This Jesus hath God raised up, whereof we are witnesses; therefore being by the right hand of God exalted, and *having received of the Father the promise of the holy spirit*," the *holy wind*, or holy inspiration, "he hath *shed forth* this," that is this powerful inspiration, "which you now see and hear." If the promise was fulfilled, not by sending a *divine person*, but by sending upon them *a wind* and the appearance of cloven tongues as of fire; then such a person could not be the subject of the promise. Jesus promised the holy spirit; Jesus received that promise of the Father, and *shed it forth*, and this, the Jews who were present, saw and heard. The spirit is said to have *fallen upon* the apostles at this time, and afterwards it is said to have been *poured out* and to have *fallen* upon others in like manner as *upon them*.* This literally and exactly corresponds with the fact, as recorded in the second of the Acts, and must also literally correspond with the promise of which it was the accomplishment; but all this is inapplicable to a person, and therefore a person could not be intended by our Lord in the promise.

Mr. Wardlaw admits that this language is inapplicable to a person, while at the same time he admits that it is applied to the Holy Spirit; but he says, † "There is in such expressions, in which sense soever we understand them, *a figure at any rate*. A *person*, it is very true, cannot literally be poured out." But although a person cannot literally be poured out, yet *wind* can, and really was poured out. Jesus promised to send the spirit *upon them*, which literally means *wind* or *breath*, and therefore it was literally fulfilled in this event.

But admitting the language to be figurative, what will follow? Why this, that if the fulfilment of the promise be figurative, the promise cannot be literal but must also be figurative; and then the argument for the personality of the Spirit, founded upon it, is completely done away. Instead therefore of this being "a figure *at any rate*," it is no figure at all. The only figure by which the Holy Spirit is here spoken of, seems to be its personification under the borrowed name comforter.

* Acts x. 44—46; xi. 15—17.
† P. 290.

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Let us now return to the promise of the Spirit contained in chapter xiv. 16, 17: "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the Spirit of the truth,' which the world cannot receive,* because it seeth *it* not, neither knoweth *it:* but ye know *it*, for *it* dwelleth with you and shall be in you." This is the first time that the Holy Spirit is spoken of under the personal appellation "*the comforter*," and is also the first instance in which the personal pronoun *he* is used in speaking of the Spirit, in agreement with that appellation. Our Lord, therefore, having applied to the Holy Spirit a character so unusual and unknown, immediately explains himself by informing his disciples that by the comforter he meant *the Spirit of the truth:* his explanation therefore must be decisive as to his meaning. If it be decisive, then by the comforter he did not mean a person; for, I believe, it has never been contended that *the truth* is a *person*, and if it has not, how then can the *spirit of it* be a person? It may, perhaps, be said, that the *spirit of the truth* is also an unusual phrase to denote the Spirit of God; but it is full of meaning and easily understood, as calculated to convey to them the idea of that complete knowledge *of the truth* with which they should be *inspired*. But when our Lord next mentions the comforter, verse 26, he adds, "Which is the *Holy Spirit*, whom the Father will send in my name." The *Spirit of the truth*, then, and the *Holy Spirit* mean the same thing: if, therefore, the Spirit of the truth be not a person, neither can the Holy Spirit be a person, for the Holy Spirit is the Spirit of the truth.

This is our Lord's explanation, and had he gone no farther it would have been fully sufficient to do away the idea of personality conveyed by the noun comforter, and to shew that he had assumed that name as a personification of the Holy Spirit. He does not, however, stop here, but goes on farther to explain his meaning, "Even the Spirit of truth," says he, "*which* the world cannot receive (take away, as it would him) because it seeth *it* not, neither knoweth *it*, but ye know *it*, for *it* dwelleth with you and shall be in you." Upon which I observe first, that as the *noun* Spirit, so also all the pronouns in this verse are of the neuter gender; but we cannot (as we have shewn) speak of a proper person under such terms; for although that which is not a person may with great propriety and effect be personified, as the Psalmist personifies the testimonies of Jehovah, by styling them *his* "*counsellors*," in the original, "*the men* of his counsel;"† yet a proper person cannot with any propriety (if I may use the expression) be unpersonified; our Lord therefore does not speak here of the Holy Spirit as a person. This verse, I observe, in which our Lord explains what he means by the comforter, is not quoted or so much as alluded to (for reasons no doubt best known to himself) by Mr. Wardlaw. Perhaps he does not allow our Lord to explain his own terms, or if he does, he does not choose to abide by that explanation.

Secondly, the comforter promised was to be an invisible and an internal comforter; such a one as the world could not take away from them, because it could not see *it* or know *it*, but to them *it* would be well known, for *it* should dwell with them, and should be in them. But one person cannot possibly reside and dwell in another person; if he could, how should we be able to discriminate between the personal properties possessed, and the actions performed, so as to know to which of the persons they were to be ascribed? Besides, a person is indivisible; how then can the same individual person be in a variety of other individual persons? How, for instance, could the Holy Spirit, if a person, dwell in each of the apostles and disciples of Jesus Christ? The comforter, therefore, which was promised to dwell with and be in them, could not be a person.

Our Lord having promised the Spirit under the assumed character of a comforter or advocate, or, as Campbell renders the word, "a monitor, instructor and guide," goes on through the remainder of this discourse to speak of it under that per-

* Take away. See Haywood's Greek Testament, Note in loco.

† Psalm cxix. 24.

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sonification, making use of the various personal pronouns which occur in it, in correspondence with the masculine noun comforter, which will easily account for all the personal properties and personal actions attributed to the Holy Spirit in this connexion, without supposing or admitting its personality. That such language is properly used when any thing is personified that is not a person, Mr. Wardlaw readily admits, and gives a variety of instances of it in the Scriptures. I shall only add to them one other instance of the strong language made use of in such personification, Job xxviii. 12, 15, 22: "But where is wisdom to be found, and where is the place of understanding? The depth *saith* it is not in *me*: destruction and death *say we have heard* the fame thereof with *our ears*." Such instances of personification are frequently to be met with in the Scriptures; but as this is admitted, it does not require further enlargement. The use of personal pronouns and the ascription of personal properties and personal actions to the Holy Spirit, in this passage, will afford no proof of its personality, unless it be first proved (which I am persuaded it never can) that *comforter* is the proper name of the Spirit, and not a personification.

JOHN MARSOM.

SIR, *York, Feb.* 7, 1818.

I FEEL myself so greatly indebted to the good wishes and kind intentions of an unknown friend, who favoured me with an anonymous letter by the post in August last, on the subject of Dr. Stock's late change of opinion, or conversion as it is called, that I should long since have expressed my sincere acknowledgments, if I could have formed the smallest conjecture to whom my thanks were due. I have waited for some months in the vain hope of making the discovery, but as no light whatever has yet been thrown upon the subject, I have no method left of expressing my gratitude (for nothing I am persuaded could be kinder than the intention), but through the medium of the Monthly Repository.

My friend assumes it as an undeniable truth that Unitarianism, or what is erroneously termed Socinianism, is a system "cold and cheerless," and on this ground is stated the extreme solicitude evinced by Dr. Stock's late amiable friend for his benefactor's conversion. Mr. Vernon is not therefore represented as using any arguments in support of his opinion, for who would labour to prove that two and two make four? But being extremely grateful to Dr. Stock for his affectionate gratuitous attendance, (a proof surely that Unitarianism, however cold and cheerless in respect of a future world, does not produce hardness and insensibility to the sufferings and distresses of our brethren in the present,) solicits him in the most earnest way to read carefully "the 1st, 14th, 15th, 16th and 17th chapters of St. John, first with the supposition that your creed is right, and then taking it for granted that Jesus Christ is very truly God and man." The request was complied with, but the opinions of the Doctor, as he afterwards told Mr. Vernon, remained the same. Mr. Vernon, with the deepest concern, replied to this declaration, "Then Dr. Stock, I have yet one more favour, which I do most sincerely entreat you to grant, read these same chapters over again, and read them with previous devout prayer, first to your God and then to mine.—I am obliged, Dr. Stock, to make this distinction, for to me, God out of Christ is a consuming fire."* Here I would

* It will be said, perhaps, that this is a scripture phrase, and it is true that it is metaphorically used by Moses, Deut. iv. 24, and borrowed from him by the writer of the Epistle to the Hebrews; not, however, in either instance as a *character* of the ever-blessed God; they could not so flatly have contradicted the whole tenor of their writings, but applied to the acts of his government. Moses, before his final departure out of this world, is solemnly warning the Israelites of what would be the fatal consequences of their relapsing into idolatry, their excision as a nation; and the writer to the Hebrews is in like manner forewarning the christian converts, that their apostacy would issue in their total destruction in the approaching calamities coming on their country: God is therefore called a consuming fire, figuratively, because the neglect of his word by Moses their lawgiver, and by Jesus their Messiah, would necessarily be attended with the most destructive and fatal effects. If the highly figurative phraseology of eastern writers is to be taken out of its

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merely observe, that cold as may be the feelings of Unitarians, surely a sentiment like this is eminently calculated to rouse them from their apathy. What, shall it be said, that the great and good Father of all, "in whom, (to adopt the language of an apostle,) we live and move and have our being," * whose mercy is from everlasting to everlasting; † he who hath solemnly proclaimed himself to be "the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity transgression and sin;" ‡ the sole great source of all our past enjoyments, the only sure anchor on which to rest our future hopes—is he indeed, without an adequate ransom paid, by a second Almighty Being, a consuming fire; severe, implacable and cruel? What would have been the reply of our divine Master, who declared that there was "none good but one, that is God;" § who stated it as being an essential requisite to the attainment of eternal life "to love the Lord our God with all our heart, and with all our soul, and with all our strength"? || What would have been his reply to any one who should have adventured on such an assertion? Yet, alas! this is held up, and by many pious people, as an essential part of vital Christianity!

My anonymous correspondent proceeds as follows: "There was something in Mr. Vernon's manner, and something in the request itself, that went at once to Dr. Stock's heart; he left Mr. Vernon, and bursting into tears, prayed, as he said, not to his God, but to God reconciled to man through Jesus Christ.—With the same view he took up his Bible, and hesitation vanished and certainty succeeded when he read these memorable words, 'Ye believe in God, believe also in me.' Ever since that time, every line that he read and every prayer that he uttered, seemed only to confirm his faith in the blessed doctrine of the atonement." My unknown friend concludes with the following words: "May your experience be similar to Dr. Stock's, is the earnest prayer of your sincere well-wisher!" From the whole of this letter, I cannot doubt of the sincerity of my correspondent's good wishes; but as the truth of the system recommended depends upon the feeling of the moment, not argument or rational conviction, it cannot produce the desired effect upon one who has not that feeling, and more especially as the deduction drawn from the particular instance brought forward, appears to my mind to throw the weight into the contrary scale. "When," says my correspondent, "Dr. Stock read these memorable words, 'Ye believe in God, believe also in me,' hesitation vanished, and certainty succeeded." Certainty, of what? That our divine Master, the person speaking, and the great Creator of all things, (whose name alone is excellent ¶) of whom he spake, were one and the same being? But it is unfair, perhaps, to appeal to reason, where all reasoning is virtually disclaimed. Here therefore we must rest, having no common medium that affords any prospect of our respective modes of faith approximating nearer to each other. As, however, I have no apprehension that the mere creed of my friend, however mistaken or erroneous I may deem it, will operate as an exclusion to heavenly happiness, provided it be accompanied by a truly pious mind, and a heart sincerely devoted to God and his service; in this respect at least my creed has unspeakably the advantage, as I may and do entertain and encourage the transcendent hope of our happy meeting hereafter, when a few more short days are over, through the unpurchased mercy and infinite goodness of our common Father, in those exalted regions where error and infirmity will have no more place, and where we may rejoice together, in communion with the wise and good of all sects and parties, tongues and kindreds, in his righteous government and universal providence.

In attempting, Mr. Editor, an extensive survey of the state of religion

connexion, and applied literally, then did our Lord make it a condition of becoming his disciples, to hate father and mother and even life itself, and the Romish doctrine of transubstantiation is firmly established.

* Acts xvii. 28. † Psalm ciii. 17.
‡ Exod. xxxiv. 6, 7. § Matt. xix. 17.
|| Luke x. 27.

¶ Psalm cxlviii. 13.

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in our own age and country, however I may have been cheered and consoled by reflecting on the many important and highly beneficial institutions recently established and daily increasing among us, and in which all sects and parties seem to have cordially united, I have at the same time been struck and astonished at the progress also made in what is erroneously called evangelical religion; a system, to my apprehension, wholly inconsistent with the great truth of the unity and incommunicable perfections of the great God and Father of all; so invariably, devoutly and sublimely taught by our divine Master, and of whom he speaks to his disciples, even after his resurrection from the dead, as his Father and their Father, his God and theirs. May not the following reflections lead to some solution of this intricate problem?

In our present imperfect state of knowledge, it is not easy to form an influential, much less an adequate idea of a Being, eternal, omnipresent, omniscient and invisible; and hence the extreme proneness to idolatry at all times and in all places. Even the psalmist and some of the ancient prophets have aided the imperfect conceptions of their hearers, in respect to the Almighty, by describing him as seated on a throne, and dwelling in heaven as a local habitation; a representation, however, in which there was nothing that could divide or mislead the affections respecting the one sole object of supreme adoration. Under the christian dispensation the device of a trinity in unity, does not in like manner steer quite clear of this imputation, notwithstanding the ingenuity with which the Athanasian hypothesis labours to confound the understanding. But although it still retains its station in articles and creeds, yet so many are the absurdities and contradictions with which it abounds, that it is not, I think, in general so prominently brought forward as in times less enlightened. If, however, it is gradually lowering its high pretensions, it still lends its powerful aid, though in a way less ostensible, to the popular doctrine of the proper deity of Christ; and, by a process truly curious, escapes the charge of idolatry, by representing the great Creator of all things under the idea of having become, or appeared upon earth as a man, (for it is not easy to use correct language where the ideas are so contradictory,) who suffered death upon the cross, and thus made atonement (to himself as it must be if the doctrine of the unity is maintained), for the sin of our first parents. On a theme like this it is easy to declaim if not to reason, and easier still perhaps to anathematize all who differ from themselves in the interpretation of highly metaphorical scripture language. By this means too the unreflecting crowd are supplied with an object of worship in the representation of a man like themselves being also God, more commensurate to their imperfect conceptions: their passions are excited by the eloquence of the preacher, and that self-complacence so natural to the heart of man, not a little flattered by high and inflated ideas of the great superiority and transcendent excellence of their own particular creed over that of all others. It is but candid, however, to acknowledge that the great and rapid success which this style of preaching has lately met with, is likewise materially indebted to the exemplary conduct of many of its teachers; to their devotedness to their ministry, their zeal and their piety; to their keeping themselves aloof from the frivolous pursuits and never-ending round of dissipations of the thoughtless multitude, where all sober reflection, all usefulness of character, are too often frittered away, if not wholly destroyed. I would also add, that their daily practice of reading the Bible, however erroneous the interpretation on some doctrinal points, cannot fail of sobering the mind, and of powerfully withdrawing the affections from "things seen and temporal," to those that are "unseen and eternal." In these last particulars, Sir, may all Unitarians sedulously imitate their example.

CATHARINE CAPPE.

The Nonconformist.

No. II.

On the Opinions of the Puritans respecting Civil and Religious Liberty.

SCARCELY had the Reformation broken the chains of papal authority, ere the day of political and religious freedom began to dawn.

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Faint and feeble were its earliest rays, but they were welcomed by inquiry, the parent of truth, till their light gradually overspread our country.

In tracing the growth of liberty from birth to infancy, and thence to maturity, it is delightful to observe it almost identified with Nonconformity.

Let those, whose system it suits to do so, separate our civil from our religious rights. The Reformation planted the seeds of both, and they have grown together, though often on different soils. I shall not sever them *here*, for I hold them to be necessary and *equal* deductions from one great and glorious principle, the natural, unalienable independence of man.* I see no reason why he who submits his conscience to the crosier of an intolerant bishop, should refuse to surrender his liberty to the sceptre of a tyrant king; and if there have been those who have been content to maintain only *half* these privileges, it has been because they were too blind to perceive, or too feeble to assert, the obvious consequences of admitted principles.

But why did not our early Reformers do more? "They had done what they could," and left behind them a noble testimony for the encouragement of those who have fallen on better days. "They had done what they could in reforming the church, considering the times they lived in, and they hoped those that came after them would, as they better might, do more."‡ Besides, the reform of ceremonies always precedes that of creeds, and the removal of the ostentatious parade of devotion makes way for more sublime conceptions of that great Spirit who "is not worshiped with men's hands as though he needed any thing."§

At a very early period after the Reformation we find just and liberal notions of government making their way, especially among the Puritans. Anthony Gilby ventured to tell King Henry, that he had no right to any authority in the church.* Dr. Whitaker affirms, that even general councils cannot frame laws to bind the conscience.† John Knox boldly asserts, that a tyrant prince can demand no obedience from his people, and that a nation may arraign and depose an arbitrary king.‡ Christopher Goodman contends, that kings are but the attorneys of their subjects, who may resume the authority they have conferred, whenever it is employed to their detriment, and, moreover, that it is lawful to kill a wicked king.§ Dean Whittingham says, that these were the opinions of the best and most learned of the disciplinarians,|| "who" (adds the then Bishop of Ossory) "were the first to broach these uncouth and unsufferable tenets; fopperies blowne up by the blacke Deville to blast the beauty of" kingly unaccountableness.¶ Cartwright,** who was called by his adversaries "the English firebrand," Penry, most unjustly hanged for sedition in 1593,|||| Buchanan, Travers and many others, contended for the same great principles; and the political creed of the Puritans is thus laid down by one of their opponents: "They will have all supreme power to be originally, radically and primarily seated in the people, to whom kings are accountable, and by whom they are censurable, punishable and dethronable too;"‡‡

* Quisque nascitur liber.

‡ Preface to the Old Prayer Books. This sentence was afterwards expunged.

§ The pomp of worship suits a barbarous age. It was therefore prescribed for the Jews. When the Portuguese missionaries introduced Christianity into the East, they found it necessary to add very much to the ceremonials of even Catholic superstition; and at the present moment, the most extravagant of the religious processions and *autos* of the European peninsula are those conducted by the converted Africans and their descendants.

* Admonition, p. 69. Gilby is called by Fuller "a violent Noncon." He (with Fox and Humphreys) refused to subscribe to the 39 Articles.

† De Concil. p. 19.

‡ Hist. p. 62.

§ On Obedience, pp. 25, 90, 103, 113. He wrote to prove that Sir Thomas Wyatt was no traitor. Consult Fuller's Church History, B. ix.

|| Strype's Annals, II. 185.

¶ Right of Kings, pp. 53, 69.

** B. ii. p. 411. Cartwright answered Cecil's charge against his "factious innovations," "that his cause being almost 1570 years old, was venerable enough for its antiquity."

|||| Peirce's Vindication, pp. 148—151.

‡‡ Sacrosancta Regum Majestas, C. i. and x.

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and by one of their own writers, "Princes derive their power and prerogative from the people, are invested with authority for the people's benefit, and must be so restrained that they may not violate the people's liberty." * The *novelty* of these opinions was constantly urged against their defenders; ‡ to deny the divine right of kings, was to insult the *orthodoxy* of ages.—Thus did civil liberty league itself with Puritanism and *dissent*, till to deny the ecclesiastical authority of the monarch, and to claim the political rights of the subject, became one and the same thing.

The reign of Elizabeth was little friendly to the cause of truth and freedom; § but truth and freedom still made silent and steady progress. The liberal and the learned had before begun to recognize the right of private judgment, and Tindall had said, "The New Testament of Christ will not suffer any law of compulsion, but only of counsel and exhortation;" || "but now," Sir John Hayward affirms, "all the best writers of the age declare that religion is of power sufficient for itself, that it must be persuaded, not enforced." ¶

Where can contempt find words to do justice to Elizabeth's successor? Proud, pharisaical, insolent, intolerant, a solemn, self-complacent fool, without true dignity or generous virtue. High hopes were, indeed, excited when he came to the throne, but the day had not yet arrived which Hooper had so fondly and so vainly welcomed half a century before, "when persecution in matters of religion should cease, and the first and chief right of human nature, that of following the dictates of conscience in the service of God be secured to all men; our country freed (and for ever) from that worst part of popery, the spirit of persecution." **.

A general conviction pervaded the nation of the necessity of going on with the work of Reformation; and I have no doubt that the enthusiasm and rejoicings which welcomed James to his kingly inheritance, * were excited by the expectation that he would listen favourably to the prayers of the Puritans. He had applied to Elizabeth for the release of Cartwright and other Puritan ministers, and had often railed most intemperately against English Episcopacy; ‡ but things were altered now. He had discovered that church authority is the best and safest ally of civil despotism. The Puritans were not disposed to feed *his* vanity by the sacrifice of *their* principles, and he even took a decided part against them. "No bishop, no king," became his favourite state maxim.

The Stuarts have been singularly unfortunate in all their systems of church government. The attempt of James to introduce Episcopacy into Scotland, caused his influence there to totter; and his intolerance to the Puritans served only to increase the tide of Nonconformity, which ere long overwhelmed his family. He might, no doubt, have easily conciliated the majority of the Puritans, who, in the millenary petition, declare they "Neither as factious men affect a popular party in the church, nor as schismatics aim at the dissolution of the state ecclesiastical:" § but he chose to pursue and to recommend a different system, and the consequence was, (to use Dr. Fuller's words,) that "Nonconformity, which was born at Frankfort, in the reign of Queen Mary, under Queen Elizabeth was in its childhood, grew in King James's time to be a good tall stripling, and under Charles the First, it became so strong a man as to unhorse its opposite, prelacy, and to get into the saddle."

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* Jus Populi. C. i. ii.

‡ Lichfield, B. iv. C. 19. Field, B. v. C. 30.

§ An interesting debate on religious toleration may be found in Strype's Annals, pp. 259—275.

|| Fox's Acts and Mon. Old edition, p. 1338.

¶ Answer to Dolman, C. 9.

** Exhortation to Peace and Union, p. 27.

* Speed, p. 1221. Hume, C. xlv.

‡ Neal, Vol. II. C. i. pp. 2, 3. Calderwood's History, p. 257; where he gives a long speech of James's to the Scotch Presbytery, in which our royal polemic thanks heaven that he was "King of the sincerest church in the world;" and, his hearers were so delighted, "that nothing was heard for half an hour, but praising God and praying for the king."

§ See also, "What the Independents would have." P. 2.

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James seems to have appointed the absurdly called "*Conference*"* at Hampton Court, that he might have the contemptible satisfaction of heaping upon the Puritans a series of contumelious insults—insults which they could not escape and dared not resent. It is impossible, however, to believe that they consented to intrust their cause to the courtly advocates who were feigned to represent them at this meeting. True it is, that the nonconforming doctors did not attempt to win over the weak monarch with the gross and idolatrous flattery which the bishops employed; yet Reynolds did not scruple to admit the royal disputant's supremacy, and Sparke afterwards wrote to persuade the Puritans to submit to the ecclesiastical authority of the king. James took this opportunity of abusing Presbyterian principles, (which in 1590 he declared he would ever support,) and told his hearers that "a Scottish Presbytery agrees as well with monarchy as God and the devil." He said to the bishops that "he knew what would become of his supremacy" if he let the Puritans get the upper hand, and asserted that the church had better want the labours of ministers, however learned and pious, than suffer her orders to be broken by their Nonconformity. He assured them, he had disliked the opinions of the Puritans ever since he was ten years old, and that he "had determined to have only one doctrine and one discipline, one religion in substance and in ceremony." After repeatedly interrupting the Puritan ministers, and dictating most dogmatically to them, he had the impudence to exclaim, "If this be all your party hath to say, I will make them conform themselves, or else I will *harrie* them out of the land, or else do worse;" (Mrs. Macaulay adds, I know not her authority,) "only hang them, that's all." At the end of the discussions, James cried out, "Let them conform, and that shortly, or they shall hear of it." The Catholic Hudibras says, ||

"His other arguments were few,
Some think but one and some say two,
If three, the last a curled brow;
For his 'I will,'—and 'I will not,'
When with an awful forehead put,
'Gainst Reynolds and the Whigs prevail'd,
When all the bishops' logic fail'd."

James was so delighted with the result of the Conference, that he wrote, to one of his Scottish correspondents, (Mr. Blake,) "The Puritans so fled from argument to argument without giving me any direct answer, (ut est eorum moris,) that I was forced to tell them, that if they had not disputed better when boys, their master would have applied the rod to their buttocks."* Noble triumph! of "infallible artillery" over an adversary bound hand and foot. The high party had anticipated the result of these assemblies, when they asked the "Homunciones miserrimi" how they dared dispute before so wise and learned a king.‡ This is in something of a similar spirit to that manifested by the "victorious party" during the debate, who (seeing their opponents alarmed at the threats of the king,) defined a Puritan to be "a Protestant frightened out of his wits." §

Some efforts were made by the liberal Dr. Rudd, at the Convocation in 1604, to obtain a candid construction for the motives, and a toleration for the opinions "of those very many learned men whose consciences (he said) were not in our custody, nor to be disposed of at our devotion," ‖ but in vain. Far from encouraging any of the great principles of Protestantism, the bias of the king's mind was decidedly towards Popery, and he would willingly have made not a few concessions to have again introduced it into his kingdom. ¶ And here be it allowed me to remark as a reason rather than an excuse for the never-concealed hatred which the Puritans bore to the Papists, that the latter (besides being the advocates of intolerance and persecution) were disposed to allow unlimited power to the

* During the discussions, the mitred advocates requested the king to remember that it was an old decree of the church, that "no schismatics should be heard against their bishops."

|| England's Reformation, Vol. II. p. 79.

* Neal, II. 20.

‡ See Address of the Cambridge University, Neal, II. 9.

§ Hampton Court Conference, printed 1604.

‖ Neal, II. 30—34. Peirce's Vindication, I. 138.

¶ Rapin, 261.

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monarch in civil matters, and looked with malignant eyes and revengeful hearts, on those especially in whom the same spirit which had freed us from the Romish yoke, yet "lived and glowed." The love of despotic sway was the "family virtue" of the Stuarts, and those who would most patiently submit, and most unreservedly recommend submission, would be chosen of course for James's favourites and friends. Too high-minded to conceal, too virtuous lo abandon their convictions, the Puritans became the objects of his unrelenting severity. Extinct in others, they alone preserved and cherished the principles of the Reformation; they alone fostered and fanned the embers of Civil Liberty, and from among them its flame burst forth.

The whole of James's reign was a struggle between his arbitrary will and the growing liberality of the times. The Commons allowed the king to storm and talk most imperially of his omnipotence, while they constantly checked his absurd pretensions;* and he was so annoyed by their resistance, that he recommends his son in his Basilicon Doron, to neglect parliaments as much as possible.‖ Blind and baneful council! yet not more so than the intolerant advice with respect to the Nonconformists:

"Take heed therefore (my sonne) of such Puritanes, very pests in church and state, whom no deserts can oblige, neither oaths nor promises bind, breathing nothing but sedition and calumuies, aspiring without measure, railing without reason, and making their own imaginations (without any warrant of the word) the square of their conscience. I protest before the great God, and since I am here as upon my testament, it is no place for me to ly in, that you shall never find in any highland or borderer thieves, greater ingratitude, and more lyes and vile perjuryes, than with these phanaticall spirits, and suffer them not to brooke your land, if you like to sit at rest, except you would keep them for trying your patience, as Socrates did an evill wife."§ Such was the language held by the high party, of which I shall give you another example from the works of one of the king's favourite authors, who recommended him to become independent, and to make laws without consulting any parliament. "They (the Puritans) pretend gravity, reprehend severely, speake gloriously, and all in hypocrisie; they daily invent new opinions and run from error to error; their wilfulness they account constancy; their deserved punishment persecution. * * * * a beast proud without learning, presumptuous without authority, zealous without knowledge, holy without religion, and in briefe a most dangerous and malicious hypocrite, and was therefore banished from amongst us in Queen Elizabeth's days, but now deserve it farre better, being more dangerous because more numerous."*

James's controversy with Vorstius† well illustrates his character. He was hunting when Vorstius's book, De Deo, was brought to him, but within an hour after receiving it he hurried off an ambassador to the Hague with a catalogue of the heretical propositions he had discovered in the volume.§ He hinted that the States would do well to burn the "wretched Vorstius;"‖ and sent messenger after messenger till he had obtained his expatriation. James published a book on the subject, as "Defender of the faith,"¶ which Vorstius answered with temper and with respect. James in the latter part of his

* Rapin, 321. Hume, xlv.—xlviii.

‖ P. 28. 8vo. Edition.

§ Basilicon Doron. 8vo. Edition, 41, 42. See also his "Letter to all Christian Monarchs," &c. p. 45.

* Dr. Cowell, C. xv. p. 212.

† Bayle says he died a Socinian, a fact worth the trouble of ascertaining. In the decree of the Dort Synod, which drove him from the professor's chair at Leyden, they charge him with "clandestinely opening a gate to instil the wicked and impious heresies of Socinus and others, and consequently to seduce and deceive the world under the specious pretext of a search for truth." "The disciples of Socinus," says the British ambassador, "do seeke him for their master, and are ready to embrace him."

§ See the King's account of the matter in the Declaration, pp. 3—8. 4to. 1612.

‖ Declaration, p. 29, "No heretic ever deserved burning better."

¶ Declaration, pp. 4 and 23, James calls Vorstius "a prodigious monster," "a viper," "a pestilent heretic," "a blasphemous monster."

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life, however, leagued with the Arminians, and became (if not a Catholic) an Arminian himself; but here he declares that "Arminianism is a newborn heresy,—an atheism damnable to the hell from whence it came, and if tolerated God's malediction would fall on the tolerators."

The king's intemperance was perhaps surpassed by his treachery. On one occasion he requested that a deputation of ten Puritans might attend the council. They had no sooner appeared than he committed them to prison. *

I have lingered much longer than I intended on this period of history, because a system was pursued which it was vainly hoped would effect the extinction of a noble and increasing body of Christians and Patriots, who were rescuing their country from slavery and their religion from corruption; and in order to shew how wrong an estimate had been formed by the king of the character of the Puritans, and how mistaken and absurd was the system of coercion he pursued for their extirpation. His conduct was not induced by a dread of schism, "the ecclesiastical scare-crow," (as Mr. Hales calls it,) but by an impatience of contradiction, a love of despotic sway, and a barbarous notion of his prerogative. || During his reign the principles of freedom made wonderful way, and prepared the storm which burst over his successor. Mr. Knight, in a sermon preached before the University of Oxford, in 1622, maintained, "that a monarch might lawfully be opposed by force if he acted tyrannically, if he imposed intolerable burdens, forced blasphemy or idolatry on his people, or encroached on their liberties and rights of conscience." §

Charles before he came to the throne, had (like James) given the Puritans great reason to hope for better days. He had often expressed his disgust at the lewd and drunken habits of his father, and had appeared to respect and honour the rigidity of morals and attention to their ecclesiastical duties, which even Burnet admits * distinguished the Puritans; but if history had only brought down to us the characters of Buckingham, Strafford and Laud, and told us they were the advisers and the favourites of this unhappy monarch, enough would have been recorded to stamp his character "with blackest shame." It did, indeed, but too soon appear that there was no way left of purifying the church, but by revolutionizing the government; and it was prophetically said

"When God shall purge the land with soap and nitre,
Woe be to the crown, woe be to the mitre." †

"And truly herein we glory and with our adversaries' good leave reckon 'twill turn to our everlasting honour that our ministers undertook the vindication of the laws and liberties of their country." ‡ Whether Burke is right in calling Protestant Dissent "an uniformly democratic system," § I pretend not to determine. Thus much at least I may venture to say, that it is a system friendly to the rights and the freedom and the dignity of man, and has almost universally leagued itself with liberty and with patriotism.

If we expect that the breaking up of the kingly authority gave utterance to the spirit of liberty, we shall not be disappointed. We find in the writings of the Independents of this period, sentiments which would do honour to any cause and to any age. || "There have been more books writ, (says Edwards, ¶) sermons preached,

* Winwood's Memorials, II. 36, 48.

|| Whatever James was thought of at home, he seems to have been thoroughly despised abroad. Rapin gives the following jeu d'esprit as circulated on the continent:

Tandis qu' Elizabeth fut Roy
L'Anglais fut d'Espagne l'effroi;
Maintenant devise et caquette
Regi par la Reine Jaquette.

§ Neal, II. 136.

* Hist. O. T. I. 21.

† Simple Cobbler of Aggawam, p. 34.

‡ Peirce's Vindication, p. 187.

§ Letter to Sir Hercules Langrishe.

|| "Liberty of conscience is the natural right of every man," and "no opinions are cognizable by the magistrate unless they are inconsistent with the peace of the civil government." Address to the London Clergy, 1645.

¶ Gangræna, p. 122.

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words spoken, besides plottings and actings for a toleration within these last few years than for all other things. Every day now brings forth books for a toleration." Cromwell was the zealous advocate of the rights of conscience. In 1649, he applied to parliament in behalf of the army for the removal of the penal laws which affected religious opinion; the consequence of which was, a declaration that "they would remove all acts and ordinances coercive in matters of conscience." * In 1650, when the Scottish Presbyterians objected to toleration, Cromwell replied to them, "Your pretended fear lest error should step in, is like the man who would keep all the wine out of the country, lest men should be drunk. It will be found an unjust and unwise jealousy to deny a man the liberty he hath by nature, on the supposition that he may abuse it. When he doth abuse it, then judge."† Cromwell's favourite preachers (such as the Goodwins, Caryl and Hugh Peters) were the constant champions of religious liberty, and generous sentiments were now commonly expressed, which it is delightful and may be profitable to dwell upon. §

John Goodwin says, "The persecution of saints, the rough handling of tender consciences, the lifting up of religion on a sword's point, violenced conformities, conformities enforced, quenchings of proceedings in the knowledge of the truth, binding up judgments and consciences in synodical decrees * * * these have been the abhorrence of my former years as well as of my latter." || He is quite complacent amidst the abuse of those who contended against the claims of christian liberty. Errors, he tells them, they might no doubt find if they examined his creed or his character, but here they attacked him on his vantage ground, in the strong holds of reason and revelation. *

Joseph Caryl, after contending for the rights of conscience, thus proceeds: "Search the magazine of the gospel, bring out all the artillery, ammunition and weapons stored up there. Look out all the chains and fetters, whips and rods, which either the letter of the gospel or the everlasting equity of the law hath provided to bind error with, or for the back of heresy, let them all be employed and spare not."‡

John Saltmarsh, in his interesting tract, (Smoke in the Temple,) says, § "Scotland had the honour to awaken us first in the work of Reformation and liberty; but lest Scotland should be puffed up, England shall have the glory, I hope, to improve that liberty to a fuller light, which some would shut up in the narrowness of a Presbytery."

William Bartlett's "Model of a Congregational Way," is an admirable defence of the claims of conscience. He asserts, that "no man, no body of men have a right to dictate to any in matters of opinions, and that the apostles themselves were servants, and not heads of the church." ||

In a sermon preached by William Dell before the House of Commons, ¶ he maintained the tolerant principle to its full extent. This excited Prynne's indignation, who answered him in one of the most *intolerant* volumes that Papist or Presbyterian ever penned. **

In the writings of Jeremiah Burroughs, Thomas Goodwin, William Bridge and others of this period, will be found many interesting arguments

* Whitelocke, p. 405.

† Ibid. p. 458.

§ If the language used towards the Papists be quoted as contradictory to the general spirit manifested by the Independents, let it be remembered that the Catholics were, and had uniformly been, *a political party*, holding, and prepared to vindicate by force, the most slavish and degrading doctrines. Their support of *state tyranny* was, I am persuaded, much more grating to the Puritans than any notions connected with the infallibility of the Pope. They were traitors to the cause of liberty, and this is unpardonable treason.

|| Preface to Anapologesiates Antapologias, p. 49.

* Ibid. p. 50. Ea verba loquentis ab ore Arripio gaudens.—

‡ Sermon before the House of Commons, p. 25.

§ P. 28.

|| Pp. 21, 128—133.

¶ November 24, 1646.

** Sword of the Christian Magistrate supported.

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in favour of liberty of conscience; and it may be asserted generally, that the Independents denied to the magistrate the right of coercion or inflictive punishment in religious matters. "Of all christian sects, (says Mr. Hume,) that of the Independents was the first which, during its prosperity as well as its adversity, always adopted the principle of toleration." *

This was indeed an illustrious age, and the names of Milton, Selden, Sidney, Marvell, † Vane, Ludlow and Whitelocke, come down to us bright with the glory their love of liberty shed around them.

It is almost superflous here to refer to the ardent zeal for liberty, manifested by the Puritans during the interregnum; yet some "would I select from that proud throng" whom passion and prejudice, ever ready

> "To swallow nonsense, or a lie
> With greediness and gluttony," ‡

have chosen to load with obloquy and reproach,—I mean Hugh Peters, Stephen Marshall and Philip Nye. The former especially has been most industriously, and (I am persuaded) most calumniously vilified; § and I observe the charge most warmly insisted on by his adversaries, was his too tolerant spirit. ‖ "Why, why (he was wont to exclaim), cannot men of different religions, like men of different nations, live together in peace?" "Unity, not uniformity, is the christian word." He said "he had rather live under Gamaliel's government than under the best Presbytery in the world." He declares he was by no means instrumental in the death of the king, ¶ yet he was punished with the regicides, with every added circumstance of cruelty which his enemies could devise. *† As a specimen of the style adopted by the "cavaliers" against the "roundheads," be it allowed me to quote Sir John Birkenhead's description of Hugh Peters: "The Assembly man's sole comfort is, that he cannot outsin Hugh Peters. Sure as Satan hath possessed the Assemblie, so Hugh Peters hath possessed Satan and is the Devil's devil. He hath sucked blood ever since he lay in the butcher's sheets: and now (like the Sultan) has a shambles in his countenance, so crimson and torrid, you may read there how St. Lawrence died, and think the three children were delivered from his face. This is St. Hugh who will levell the Assembler, or the Devill's an asse." *

But who can trust to contemporary fame? Of *our* Milton himself, in his life-time, it was said, that his "works were printed only for the benefit of chandlers and tobacco men, who are his stationers, and that there is nothing but windy foppery from beginning to end;" † and scarcely had the remains of this "chief of men" been deposited in their hallowed dormitory, ere it was declared that "his fame had gone out like a candle in a snuff, and his memory would always stink." ‡

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* lvii. 1644.

† See especially his book on "Councils and Creeds."

‡ Hudibras.

§ Consult "His Last Legacy to his Daughter," 1661.

‖ Prynne's Sword of the Christian Magistrate, p. 26, and Edwards's Gangræna.

¶ "I had never any hand in contriving or acting in the king's death, but, on the contrary, I offered my thoughts three times for his deliverance." Last Legacy, p. 108.

*† See following note.

* Assembly Man, p. 21. Burnet presumes to say, that Hugh Peters, at the time of his execution, "was sunk in spirit, and had neither the honesty to repent nor the strength to suffer." (Hist. I. 264.) Now if there be any thing great and dignified in the character of man, it was manifested by "the regicides," when they were dragged to the scaffold. When Hugh Peters was put into the sledge, the ghastly and gory head of Harrison was placed before him, and he was compelled to witness the savage horrors of an execution for treason on his friend Cooke. "Sir," (said he to the sheriff,) "you have here slain one of the servants of the Lord, and made me behold it on purpose to terrify and to discourage me, but the Lord hath made it an ordinance for my strengthening and encouragement." As soon as the executioner had beheaded and embowelled Cooke, he turned to Mr. Peters, and rubbing his bloody hands together, asked him how he liked that work. "I am unshaken," (said the stout-hearted patriot,) "do your worst." State Trials. Ludlow, III. 63.

† Harrington's Censure of the Rota.

‡ Winstanley, p. 196. See also Hume, lxii.

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To the merits of Stephen Marshall, Mr. Baxter has left this testimony, that, "if all the bishops had been like Usher, the Presbyterians like Marshall, and the Independents like Burroughs, the disorders of the church had been easily settled."* The royalists endeavour to connect Marshall's name with every thing that is wild and intemperate. Wood calls him "arch flamen of the rebellious rout," and Cleveland in his Rebel Scott says,

"Roar like Marshall, that Geneva bull,
Hell and damnation a pulpit full;†

and they most impudently proclaimed, that he died "mad and raving" from the remembrance of his crimes. ‡ Atrocious calumny! His death was peaceful as his life was holy. § When the silence and the sacredness of the grave were sacrilegiously broken ‖ at the Restoration, his remains were torn from their resting-place; but they were mingled in a common tomb with those of Pym and Blake, and other "high-minded men," and the estimation of after ages will be their monument.

Butler has written a poem in ridicule of Philip Nye, or rather of "Philip Nye's Thanksgiving Beard." ¶ As his talents placed him in an eminent situation as the advocate of the republic, so he was fixed on at the Restoration for one to whom the act of amnesty should not extend. The Biographia Britannica speaks slightingly of his character; but though, on the one hand, the concurring testimony of contemporary Nonconformists unites in his praise; on the other, no charge is substantiated against him, but that he changed his opinions, became a liberal, instead of an intolerant preacher, an Independent instead of a Presbyterian.

B.

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* Neal, IV. 147.
† Granger's Biog. Hist.
‡ Eachard.
§ Neal, IV. 147.
‖ —— "What guilt
Can equal violations of the dead?"
¶ I have sought curiously but unsuccessfully for some other picture of Nye, to compare with this humorous description:
"This reverend brother, like a goat,
Did wear a tail upon his throat,
The fringe and tassel of a face ——
* * * *
'Twas cut so even as if 't had been
Drawn with a pen upon his chin;
No close and briary hedge of quickset
Was e'er so neatly cut or thick set."
BUTLER.

Swakeleys, near Uxbridge,
SIR, *Jan.* 8, 1818.

I AM not ashamed to profess myself one of those perhaps somewhat inconsistent members of the christian community, who, devoted heart and soul to freedom of opinion, prefer still a *fixed* to a *fluctuating* formulary of devotion, and while they would be as precise and discriminating as possible in point of creed in their respective oratories, hold, that a public liturgy can scarcely be *too copiously* scriptural or comprehensive. My object in making this avowal is simply to apologize, as well I may, for an attempt to ascertain, through the medium of your widely circulated publication, what support Unitarians might be expected to give to the erection of a place of worship somewhere in the Western end of the metropolis, upon a scale considerably larger than that of any which has hitherto been appropriated to the worship of the one only true God, through his Son our Lord Jesus Christ, upon the following plan, and fundamental principles:

The building not to be projected till a sum not less than £20,000 were contributed or secured.

The area in part open to the poor.

The liturgy to be used in it, that of the Established Church, purged of all *unscriptural* language, but *no other;* or (with this limitation) rendered unacceptable by alteration to any worshiper who would be content to "invoke the name" of the Son as "less than" that of the Father, and in that name *always* and alone to address all ultimate prayer and praise to the blessed and only Potentate, whom no man hath seen or can see, the God who is *above all* and through all and in us all.

J. T. CLARKE.

P. S. Towards the cost of such a catholic sanctuary, I would pledge myself and a friend or two to the amount of £1000.

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BIBLICAL CRITICISM.

Use of Saliva in Diseases by the Orientals, in illustration of Mark viii. 23, and vii. 33, and John ix. 6.

January 18, 1818.

LIGHTFOOT illustrates John ix. by a rabbinical tale. The same opinion of the use of saliva still prevails, as appears by the following extract from Captain Light's Journal, relating to Nubia, in Walpole's Memoirs relating to Turkey, just published in 4to. p. 416:

"During my visit, I observed an old Imam attempt to perform a cure on one of the natives who came to him on account of a head-ache from which he suffered much pain. This was done in the following manner: the patient seated himself near the Imam, who, putting his finger and thumb to the patient's forehead, closed them gradually together, pinching the skin into wrinkles as he advanced, uttering a prayer, spitting on the ground, and lastly on the part affected. This continued for about a quarter of an hour, and the patient rose up, thoroughly convinced that he should soon be well.

"A superstitious kind of regard seems to be paid by the Egyptians to this mode of cure; for at Erment, the ancient Hermonthis, an aged woman applied to me for a medicine for a disease in her eyes, and on my giving her some directions, of which she did not seem to approve, she requested me to spit on them; I did so, and she went away, blessing me, and perfectly satisfied of the certainty of a cure."

Mr. J. Jones on Philip. ii. 5—11.

SIR, *Feb.* 2, 1818.

I BEG the insertion, in the Repository, of a few remarks on the disputed passage, Philip. ii. 5—11, not unworthy, it is presumed, the attention of your readers. The original is Ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ. Here ἁρπαγμὸς may mean the *act*, or the *subject* of that act. In the former sense, the construction must be κατ' ἁρπαγμὸν for ἁρπαστικῶς, βίᾳ, *through violence, violently*. In this sense, nearly, it is rendered by Mr. Belsham: Mr. Wakefield also has translated it, "did not think of eagerly retaining." But as the omission of the preposition is not usual in prose writers, though common with the poets, I should prefer to take ἁρπαγμὸς for the subject of the act: and as ἁρπάζω means to *seize*, *wrest*, in which are always implied the idea of *violence* and *injustice*; so the noun ἁρπαγμὸς may signify that which is violently seized or retained, and is synonymous with τὸ ἁρπακτὸν, and opposed to τὸ οἰκεῖον, or τὸ δικαίως κτητὸν, that which is one's *own* or *may be acquired* and *possessed with justice*: taken in this sense, it must agree by apposition with τὸ εἶναι, the infinitive with the article, according to a common usage in Greek, being an abstract noun, and ἴσα adverbially for ἴσον. The sense then would be, "Who being in the form of God, did not think of the violence of retaining his likeness to God," i. e. did not think of continuing like God, a thing violent in itself, and inconsistent with his humility, meekness and the end of his mission. Here it is to be observed, that τὸ εἶναι ἴσα Θεῷ is synonymous with μορφὴ Θεοῦ: and as μορφὴ denotes figure, form, (and therefore an object of sense,) and not *nature* or *essence*, it determines τὸ εἶναι ἴσα Θεῷ to mean likeness to, not *equality* with, God.

Mr. Belsham, in his *Calm Inquiry*, p. 143, thus explains the passage, "'Who being in the form of God,' i. e. a prophet invested with miraculous powers, 'was not eagerly tenacious in retaining this likeness to God;' did not regard these powers as a property acquired by his own exertions, to which he had an independent, indefeasible right, which he would exercise at pleasure, and upon no condition relinquish, but as a trust, to be exercised only for the benefit of others, and to be suspended or resigned at the divine command. When the puposes of his mission required it, he conducted himself as though he were totally destitute of all supernatural gifts. And far from usurping the authority of a king, as some of his ill-advised followers unjustly recommended, so humble was his station, so assiduous his labours, and so dependent his condition, that

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he appeared, and chose to appear in the rank of a menial servant." This, like most other things written by that rational and able divine, is very good sense; but I venture to say, it is not the sense of the apostle in this place. This interpretation is too vague to be the real purport of the original. When the apostle, as he often does, uses a figurative language, his figures, though bold, are always natural, every competent reader is able to trace a strong analogy between the literal and the metaphorical application of his words: but what analogy can be traced between the form of God and the possession of divine power, or between the resigning of this power and "the form of a slave"? Form is an external appearance, a figure addressed to the eye: whereas power is an abstract idea, incapable of being represented by any outward symbol: and the apostle, if he wished to express the miraculous endowments of Jesus, which were altogether invisible, by a sensible allusion, would have been as inappropriate, as the writer who endeavours to delineate the brightness of noon, by a term that implies the absence of light. Nor can a single expression be found in the New Testement, that favours such an explanation. This interpretation, moreover, is not peculiarly characteristic of our Lord: for the apostles received miraculous powers, which they faithfully employed to the same grand purpose; yet it would be an unwarrantable use of language to say, that any of them was in the form of God. Finally, if the miraculous power vested in Jesus, constituted the form of God, and his being divested of this, the form of a slave, the above interpretation must be erroneous; because it is not true that he ever did divest himself of his divine power, for he continued, we have reason to believe, in the possession of that power until he expired on the cross; though, in obedience to the will of God, he did not use it for his own deliverance. If, indeed, the power from God gave him the form of God, while his declining the use of it for his own benefit, reduced him to the form of a slave, he was in the form of God and in the form of a slave at one and the same time.

With as little truth and propriety may it be asserted, as your Correspondent C. A. E. [p. 48,] does too confidently assert, that the phrase "form of God," means "the majesty which Jesus might have displayed had he employed his miraculous powers for his own aggrandisement." According to this notion, Jesus being in the form of God can only mean, that he *might* have been in the form of God; and his divesting himself of it, signifies not that he divested himself of what he actually was, but of what he might have been. To be in the form of God, and a power to be in that form, not, indeed, carried into effect, are as different as fact and non-entity; nor could the apostle, in asserting the former, mean the latter without a confusion of ideas, chargeable only on some of his mistaken expounders. Clement, in his Epistle to the Corinthians, chap. xvi. thus expresses his opinion, that Jesus might have employed for his own aggrandisement, the miraculous power given him by the Almighty; Χριστος Ιησους ουκ ηλθεν εν κομπῳ αλαζονειας, ουδ' υπερηφανιας χαιπερ δυναμενος; "*Christ Jesus did not come with splendour, arrogance and pride, though he had the power so to do.*" This language is very different from that of the apostle, and equally different must be his meaning if we allow him to be a correct, sober writer. This meaning I now proceed to state and justify, it being, in the main, the same with that of my friend Dr. Alexander.

Now, I maintain first, that the words of the apostle have an immediate reference to the opinions of the Gnostics, and that this reference leads to the true interpretation of the passage; this I assert, because he expressly notices the false teachers in more places than one of this Epistle, (see chap. i. 17, iii. 17,) because he uses the very words which were used by the impostors, such as μορφη εκενωσε ως ανθρωπος, &c.; and lastly, because the facts he enforces are in direct opposition to their sentiments.

Those who object to Dr. Alexander's exposition do not perceive that there is a close connexion between the transfiguration and the crucifixion of our Lord. The Jews expected their Messiah to continue immortal on the earth; and the transfiguration

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tended to confirm the disciples in this prejudice. For its object was to inculcate on one hand the evanescence of Moses and the law, and the perpetuity of Christ and his gospel on the other. Our Lord, indeed, was aware of this tendency, and, accordingly, before the scene took place, he expressly declared to his disciples that he was about to suffer, Matt. xvi. 21; and it is remarkable that he repeats the caution immediately after it, xvii. 22. His admonition might be understood to this effect: "You have seen, my friends, the symbol of my future glory, let it not betray you into error: the form of God, the divine and splendid form which I have assumed, is not designed to pourtray that I am to live in splendour and immortality on earth; this form you see has already disappeared; I must soon assume the form of a slave, and suffer on a cross the death of a slave."

The attribute most essential to the nature of God is superiority to death; the phrase therefore, "To be in the form of God," or like God, may principally mean to be immortal or live for ever: see Gen. iii. 22. Now if we place before us the considerations, that the Jews expected their Messiah to live for ever; that the transfiguration was calculated to encourage, in the disciples who beheld it, the hope of their divine Master living in splendour and immortality on the earth; that he himself resigned the fond idea and admonished his companions of their error; that finally, slaves when put to death were generally crucified; we shall then have before us the circumstances on which the language of the apostle is founded, namely, "Let each of you have in view not his own interest only, but also that of others; for let that principle be in you which was in Christ Jesus, who being in the form of God, did not think of the violence of retaining his likeness to God, but having divested himself of it, he assumed the form of a slave, being in the likeness of men, and in structure proved to be a man, he humbled himself, being obedient unto death, and that a death on the cross."

Having represented Christ as in the form of God, the apostle, to prevent an erroneous conclusion, asserts that he was a man, "being in the likeness of men." These, or similar to these, were the words of the Gnostics: and lest he might appear to countenance their notion, that Christ was a man only in appearance, Paul adds another clause, "and in frame found as a man," or, "proved to be a man."

While Jesus was transformed, a voice from heaven proclaimed, "This is my beloved son, hear ye him;" which means, "Hitherto ye have heard and obeyed my servant Moses, but now Moses disappears, and he who remains is my son; him, from henceforth, ye are called upon to imitate and obey." To this declaration the apostle seems to allude when he adds, "For this reason God highly exalted him, and bestowed on him a name above every name, (even above the name of Moses;) that in the name of Jesus every knee should bend in heaven and upon earth and beneath the earth, and every tongue should confess Jesus Christ to be Lord, unto the glory of God the Father." The apostle, it is observable, does not say that in "the name of my Son," the name meant to be above every name, see Heb. i. 5, but "in the name of Jesus:" the object of this substitution was to lead his readers to associate with the name of our Saviour, as a man, all the honour due to him as the Son of God, his enemies on one hand having attached to it the bitterest ignominy, and the Gnostics, on the other, anathematized it with curses. See 1 Cor. xii. 3, and Origen cont. Cels. p. 394.

Every sincere believer is called upon to acknowledge Jesus as his Lord; that is as a master whose commands he is bound to obey, and whose example it is his duty to follow. This was a sacrifice too great to be made by men so depraved as the Gnostics. They, therefore, denied the obligation to acknowledge Jesus Christ as their Lord. See Irenæus, p. 9. To this Paul seemingly alludes when saying, "every tongue should confess Jesus Christ to be Lord." According to the deceivers, the Creator of the world, being evil, was not a proper object of worship, affecting to glorify an imaginary divinity of their own which they called "Bythus." This impious tenet the apostle thus sets aside, "that in the name of Jesus every knee should bend, to the glory of God the Father."

JOHN JONES.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Original Letters, with Biographical Illustrations.* Edited by Rebecca Warner, of Beech Cottage, near Bath. 8vo. pp. 312. Longman and Co. 1817.

THIS is upon the whole a valuable collection of "Original Letters." "Of *there* [their] * being all genuine," we agree with the Editor (Pref. iv.) that "there is every moral certainty." The "Biographical Illustrations" are short, apposite, well-written and unprejudiced.

The first Letter is from *Richard Baxter* to Dr. *Richard Allestree*, printed from the original, "found in a second-hand copy of *Lyndewode's Provinciale*, purchased about 28 years ago, of Mr. Cuthell, Bookseller, Middle Row, Holborn." It is dated December 20, 1679, and contains a Vindication of this celebrated Nonconformist's political conduct in the Civil War. He shews Allestree that he had never been a leveller or Cromwellian.

The next is a trifling Letter from Prior, the poet and renegade, to Lord Townsend.

Four Letters succeed from Lord Bolingbroke, two to Sir William, and two to Sir Charles Wyndham. The writer thus sketches his own character in his peculiar style:

"The declared friend of my friends; the declared enemy of my enemies; ready to sacrifice myself at any time for the liberty and welfare of the country in which I was born, and at all other times content and happy in the state of a philosophical cosmopolite, in the ordinary course of private life." Pp. 19, 20.

The only passage besides of any interest relates to the *Pretender:*

"Though the project we have so often talked of for marrying *Charles*, be, in that one point of view wherein I have considered it extremely desirable; there is no doubt but it may cease to be so, when it is seen in another. You have seen it in that other, and you are therefore a much better judge. He will be very easy in the matter. Nothing could tempt him but the prospect of an immense fortune; and, if I know him he will prefer, even to that, the enjoyment of his liberty. Let me say one word to you on this subject. I have studied him this summer more than I ever did before. You will never give him a turn for public business, but he has notions of virtue and honour strong about him; and he is one of those nags whom you may guide with a thread, if you play with his mouth, but who will grow restive to the spur, and run away if he is much checked." Pp. 20, 21.

There are thirteen Letters of *Pope's* to William Fortescue, Esq., one of them containing a letter of *Gay's* to the same person, of which nothing more can be said than that they are of a piece with the greater part of the poet's epistolary compositions which were already before the public; they make no addition to the well-known particulars of his life, much less will they increase his reputation.

The following six Letters are from *Dr. Cheyne*, the physician, to *Richardson*, the moralist, and turn upon diet and *Pamela*. They are succeeded by one, giving a meagre account of Cheyne's death.

We come next to a most valuable Letter from *Mrs. Mary Hartley*, daughter of the celebrated *Dr. Hartley*, to the late Rev. W. Gilpin, of Boldre, which inclosed two letters of her father's, and which contains some particulars of his character, and observations on his scheme of the moral discipline of Providence being benevolent and purifying. Of the Letters she says,

"One of them was written when he was at school, only sixteen years of age. I was pleased to see in it the proof of that virtuous and ingenious mind, which I *know* he possessed in his later years, and which I have always heard was remarkable in him from the earliest period. You will see in that letter an observation, that whatever a young man at first applies himself to, is commonly his delight afterwards. This certainly is not a new or singular thought; but when I consider the object of his future book, to infer from his system of vibrations and associations, that the mind receives ideas and impres-

* In point of typography the work, printed by Cruttwell, Bath, is beneath the level of the provincial press. The title-page is worse executed than any which we remember to have seen.

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sions from associations with former ideas and impressions, and that virtue may be thus generated by custom and habit; I am inclined to think that this was in his head when he wrote that letter; particularly as *I have heard from himself that the intention of writing a book upon the nature of man, was conceived in his mind when he was a very little boy.* He was not a boasting man, nor ever spoke an untruth; but in many conversations that I have had with him about his book, *he has told me that when he was so little as to be swinging backwards and forwards upon a gate* (and, I should suppose, not above nine or ten years old,) *he was meditating upon the nature of his own mind; wishing to find out how man was made; to what purpose and for what future end;* in short, (as he afterwards entitled his book,) 'The Frame, the Duty, and the Expectation of Man.'" Pp. 92, 93.

Mrs. Hartley then makes some just and pointed observations upon vindictive and eternal punishment, as destructive of the love of both God and man, and proceeds to shew the happy moral effects of the contrary doctrine of the divine chastisements being remedial and ending in happiness:

"These hopes console the dejected mind; they disperse (as my father says) all gloomy and superstitious thoughts; they teach a man to be indifferent to this world, yet to enjoy it more from a confidence in that Being, 'whose mercy is over all his works;' they teach a man to love every other man, and to believe that, however injurious or criminal he may now be, God *loves*, though he cannot *approve* him; that though he punish him, it shall be in mercy, to make him perfect; and that, though a man may be our enemy now, the time will come, when he shall be our friend and our brother. This was my father's doctrine, when *I* knew him, as you see it was before I was born; *and to this opinion*, as well as to the kindness of his temper and the virtues of his mind, *I attribute that disposition which made him never converse with a fellow-creature, without feeling a wish to do him good.*

"I have conversed a good deal, since I lived here, with a very clever old lady, who was formerly a great friend of my father and mother. Her parents were French refugees, who escaped from the persecution of Louis XIV. She was brought up in the severity of the Calvinistical tenets; but by some accident, when she was a girl, she met with *Petitpierre sur la Bonté de Dieu* (Petitpierre on the Goodness of God); and she ran to her governess skipping and jumping, and crying out with transport, 'Ah! Madam, how I *love* God!' The governess answered with formal gravity, 'Why, child, did not you always love him?' 'No, indeed, Madam,' answered the child, 'I never did till *now*.'" Pp. 95, 96.

Dr. Hartley's two Letters which are next given, have been printed before; they will be found in *this work*, V. 55—57;* they are serious and suited to his character, but appear to want liveliness compared to his daughter's. This may be also said of another Letter of his in the collection, which is also introduced by one of Mrs. M. Hartley's that relates further particulars concerning him. The Doctor's third Letter is "to his son, David Hartley, Esq.; on his setting out on his travels," 1755. It exhibits some curious notions, with regard to "the real efficacy of prayer." The most striking part of it is the advice that follows, which is worthy of the attention of young persons:

"Remember what Sydenham says, *that he was always the worse for his acquaintance with bad men, though they did him no direct injury.* In like manner, avoid all books which have either direct or indirect tendency to corrupt your mind," &c. P. 119.

Mrs. Hartley describes a most pleasing trait in her father's character, relative to the family of her mother, "the daughter of Robert Parker, member for Berkshire," the Doctor's second wife, who "were against the match," and "treated him always with *hauteur*:"

"My uncles were men of the world and men of pleasure. They knew not my father's value; and were even offended with him for the true kindness he shewed them, in giving them good advice. They drank hard, which you know was a vice

* In our copy of the first letter is the following sentence, p. 56, col. 1, towards the bottom: "If you forgive all men and be in charity, be thankful and humble to God, and such like, your short prayers and fasting, *where they are inconvenient to you*, will be accepted; and without these, the longest will not." Upon the words in italics, though correct according to our MS. we ventured to put the following note, "Surely incorrect." Our conjecture was right, for according to Mrs. Hartley's copy, the clause should be, "where *longer*" (i. e. prayers and fasting) "are inconvenient to you."

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that compelled him, both as a physician and a moralist, to endeavour to dissuade them from. At such interference they would sometimes be angry; but when they were in their best humour with him, they would say, *you foolish dog, can't you see that the sooner we kill ourselves, the better it will be for you and your family?* (They died without heirs.) He did, notwithstanding, persist in his kind endeavours; and I find among his MS. devotions, a very anxious and ardent prayer for them." P. 108.

Dr. Hartley's was the *heresy* of the closet:

"——— my father's profession (physic) was not that for which he was originally intended. He directed his studies for a long time to divinity, and intended to have taken orders; *but upon closer consideration of the conditions attached to the clerical profession, he felt scruples, which made him reluctant to subscribe to the Thirty-nine Articles.* Yet he was by no means a Dissenter, as Dr. Priestley has had a mind to make the world believe. On the contrary, my father, though doubtful about some theological points, thought them of little consequence to real morality; and he conformed to the customs of the Established Church, attending its worship constantly." Pp. 109, 110.

There is surely some inconsistency in the last observation. Mrs. Hartley herself has eloquently shewn the *evil consequence* of one of the tenets of the Establishment to "real morality." It is not our province or our wish to arraign the propriety of Dr. Hartley's religious profession, but we cannot help observing that his theological views ill-fitted him for a member of a political church. *

Letter XXXII, the next in order, is from an unknown hand, to *Pistorius*, the German Commentator on Hartley, and contains a just and clear account of the Hartleian system.

The XXXIIIrd Letter is from *Dr. Franklin* to *David Hartley*, Esq., †

and is in that admirable writer's own way. There is a prediction in it which, though not fulfilled, time has not rendered improbable; it is that *the United States will naturally have the British North American Colonies at last.*

The seven next Letters are a correspondence between *Mrs. M. Hartley* and *Mr. Gilpin*, and are all excellent. In Letter XXXVII, Mr. G. tells his friend that he was led to inquire concerning her father, by his acquaintance with "a worthy clergyman, *Mr. Green*, of Hardingham, in Norfolk," of whom he says,

"His works consist of translations from the original Hebrew (for he was esteemed among our best Hebrew scholars), of the Psalms, and other poetical parts of Scripture; and I cannot but think he gave the first hint to the Bishop of London, Dr. Blaney, [*Blayney*] and the present Primate of Ireland (1796), who followed, with translations of different parts of the Bible, in the manner of Mr. Green. Mr. Green's Psalms were published sixteen years before Bishop Lowth published his Isaiah, which was the first of these biblical works I have mentioned. With regard to the particulars of his life which were sent me, I find he had contracted an early acquaintance with Dr. Hartley, and that the Doctor's particular regard for him continued all his life at Bath, and other places where the Doctor resided; but from their mutual employments they seldom met. I conceived, at first, it must have been some other Dr. Hartley; but you have convinced me it could be only your father." Pp. 152, 153.

Following these are Five Letters of Mr. Gilpin's to an unknown correspondent, pleasing but not of peculiar merit.

The greatest curiosity in the book is the story and letters of "*Joseph Ameen*, the Armenian Prince," who was in England in the year 1768. This singular man came over to Europe from Calcutta, with a view to qualify himself by a military education for the deliverance of his country from the despotism of the Turks. He underwent great vicissitudes and hardships. Accident threw him in the way of the Duke of Northumberland, by whose means he at length attained the knowledge which he desired. He

* See an extraordinary passage quoted from his "Observations," Mon. Repos. III. 273.

† DAVID HARTLEY, the son of the Doctor by his first wife, was born 1735, and died December 23, 1814. He was appointed Minister Plenipotentiary at the Court of Versailles, to settle with Dr. Franklin preliminaries of peace after the American war, which he signed on behalf of the British Court, in 1783. He was devoted to philosophical pursuits, and received a parliamentary vote of £2500. for his iron plates for under-casing the floors of apartments, to prevent accidents by fire.

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went thus qualified to Armenia, and joined Heraclius, an independent Prince, in Georgia.

"He corresponded for some time after his return to Armenia, with the late Lord Lyttleton; and in his last letter informed his Lordship, that he had at length reluctantly relinquished the idea of exciting a military spirit among his countrymen; that they were devoted to a mercantile life, and *must continue to live and die—slaves.*" P. 179.

Dr. Johnson's pen has furnished Letters XLVIII. XLIX. and L. The first is addressed to Francis Fowke, Esq., the second to Joseph Fowke, Esq., and the third to Richardson. It is enough to say that they are not unworthy of Johnson.

The next Five Letters are by Mr. Fowke, the friend of Johnson, and deserving from his talents of that high distinction. He says of his friend, whom he survived,

"Ah! where shall I find another Johnson, who, with all his failings, was a very superior being? I am sorry his biographers cannot be brought upon their trial for murder: it would be no difficult matter to convict them." P. 215.

We find ourselves again in the pleasing company of Mrs Hartley, in Letters LVI. and LVII.; the first a letter to her from the celebrated Mrs. Montague, and the second a letter from her to a person unknown, on Mrs. Montague's death.

Letters LVIII. and LIX. are from Dr. Jeans, the late English Episcopal minister at Amsterdam. The latter contains a description, which is almost sublime, of the awful calamity at Leyden, in the year 1807, by the explosion of ten thousand pounds' weight of gunpowder, in a vessel lying in the harbour.

We have in Letter LX. some not displeasing gospel gossip, by the late Rev. John Newton.

The six following are by the late Dr. Buchanan, the Indian ecclesiastic. One of them, LXIV. exhibits a very lively picture of the scenery and manners of Bengal.

We have, pp. 276—280, the very interesting Letter of Dr. James Johnstone, the physician, to Mrs. Montague, describing Lord Lyttleton's last illness and death; following which is a letter from Voltaire to Lord Lyttleton, with his Lordship's reply. The witty philosopher writes,

"As to religion I think, and I hope the noble author [of Dialogues of the Dead] thinks with me that *God is neither a Presbyterian, nor a Lutheran, nor of the low church, nor of the high church;* but God is the Father of all mankind, the Father of the noble author and myself." P. 281.

Lord Lyttleton's reply is answerable to his reputation:

"I entirely agree with you, that God is the Father of all mankind; and I should think it blasphemy to confine his goodness to a particular sect; nor do I believe that any of his creatures are good in his sight, if they do not extend their benevolence to all his creation.

"These opinions I rejoice to see in some of your works; and should be very glad to be convinced that the liberty of your thoughts and your pen, upon subjects of philosophy and religion, never exceeded the bounds of that generous principle, which is authorized by revelation as much as by reason; and that you disapproved, in your hours of sober reflection, those irregular sallies of fancy, which cannot be justified though they may be accounted for, by the vivacity and fire of a great genius." P. 283.

The next is an anonymous Letter on the Houghton Pictures; a Letter from Dr. Glass, of no merit whatever, follows; and the volume concludes with one of great feeling and piety, happily expressed, by the late Rev. W. Jones, of Nayland, of Trinitarian memory, on the decease of his wife.

Our extracts and remarks will have shewn the reader that we consider the public under obligations to the fair Editor for this collection. We are glad to see that she announces another similar compilation, in two volumes, 12mo. under the title of *Literary Trifles.*

E.

ART. II.—*Anecdotes of the Life of Richard Watson, Bishop of Landaff: written by himself, &c.*

[Continued from page 56.]

DR. WATSON rose into notice as a Theologian by his answer to Gibbon, of which he speaks in a very unaffected manner:

"In the summer of 1776, I published my *Apology for Christianity.* I was induced to look into Mr. Gibbon's History by a friend, (Sir Robert Graham,) who told me that the attack upon Christianity,

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contained in two of his chapters, could not be repelled. My answer had a great run, and is still sought after, though it was only a month's work in the long vacation. But if I had been longer about it, though I might have stuffed it with more learning, and made it more bulky, I am not certain that I should have made it better. The manner in which I had treated Mr. Gibbon, displeased some of the doughty polemics of the time; they were angry with me for not having bespattered him with a portion of that theological dirt, which Warburton had so liberally thrown at his antagonists. One of that gentleman's greatest admirers, (Bishop Hurd,) was even so uncandid as to entertain, from the gentleness of my language, a suspicion of my sincerity; saying of the Apology, *it was well enough if I was in earnest.*" Pp. 60, 61.

Of a variety of complimentary letters that Dr. Watson received on the publication of the *Apology*, he has inserted one from Dr. Jebb, of whom, warmed as appears by the panegyric which it contains, he says that he is desirous that "his name should go down to posterity as his friend."

Two friendly notes passed between Mr. Gibbon and Dr. Watson, on this occasion; and when the historian replied to his various antagonists in 1779, he treated Dr. Watson with great courtesy, who sent him a friendly letter, in which there is this passage, agreeing with one which we have already quoted (p. 52), "*I have no hope of a future existence, except that which is grounded on the truth of Christianity.*"

"This letter was published in Mr. Gibbon's Miscellaneous Works and Life, in 1796, and no sooner published than *noticed by the king*, who spoke to me of it at his levee, calling it *an odd letter*. I did not immediately recollect the purport of it; but on His Majesty's *repeating his observation*, it occurred to me, and I instantly said to him, that I had frequently met with respectable men who cherished an expectation of *a future state*, though they rejected Christianity as an imposture, and that I thought my publicly declaring that I was of a contrary opinion might perhaps induce Mr. Gibbon, and other *such* men, to make a deeper investigation into the truth of religion than they had hitherto done. His Majesty expressed himself perfectly satisfied, both with my opinion and with my motive for mentioning it to Mr. Gibbon." Pp. 66, 67.

In the efforts that were made about this time, by the various counties of England, to rouse the legislature to attempt to diminish the influence of the Crown, Dr. Watson took a distinguished part. Seeing an ambiguous advertisement of a County Meeting, published by the Sheriff of Huntingdonshire, where as Regius Professor of Divinity he had considerable property, he wrote two letters to the Duke of Manchester, then Lord Lieutenant of the County, which he has preserved, and which are worthy of the place which they occupy. In the second letter, he says, too truly, *Every man of consequence almost in the kingdom, has a son, relation, friend or dependent, whom he wishes to provide for; and unfortunately for the liberty of this country, the Crown has the means of gratifying the expectation of them all.* P. 68.

The Doctor preached the Fast Sermon before the University, in 1780, which was published and eagerly bought up: the city of London purchased a whole edition of one thousand copies, which they distributed *gratis*. In relation to this discourse we have the following passages and letter, which open a curious scene of church discord, and in which the biographer begins those complaints of neglect, which are repeated till the reader is tired and filled with a sentiment less flattering than even pity: the conclusion of the extract is finely written:

"The Archbishop of Canterbury (Cornwallis) had expressed himself rather petulantly, in the presence of Lord Camden, against my sermon, 'The Principles of the Revolution vindicated,' and was reproved for it by His Lordship, who told him that it contained the principles in which His Grace, as well as himself, had been educated. I sent a copy of my Fast Sermon to him with the following letter:

"'*Cambridge, Feb.* 7, 1780.

"'My Lord Archbishop,

"'One of my sermons, has, I have been informed, met with your Grace's disapprobation; and this may have a similar fate. I have no wish but to speak what appears to me to be the truth upon every occasion, and never yet thought of pleasing any person or party when I spoke from the pulpit; so that if I am in an error, it is at least both involuntary and disinterested. I never come to London; but my situation in this place, sufficiently difficult and laborious, gives me, *in the opinion of many, a right not to be overlooked*, and it certainly

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gives me a right not to be misunderstood by the head of the Church.

"'I am, &c.

"'R. WATSON.'

"This letter was not all calculated to promote a good understanding between the Archbishop and myself: but I was very indifferent about it, and *I never afterwards troubled myself with him; for I had no opinion of his abilities, and he was so wife-ridden I had no opinion of his politics.* My predecessor had been fifteen, and I had been nine years Professor of Divinity, without either of us having been noticed, as to preferment, by either the Archbishop, or the ministers of the Crown; and I had more pleasure in letting the Archbishop see that I was not to be intimidated, than I should have had in receiving from him the best thing in his gift, after a long servile attention.

"My temper could never brook submission to the ordinary means of ingratiating myself with great men; and hence Dr. Hallifax, (afterwards Bishop of St. Asaph,) whose temper was different, called me one of the Blasts; and he was right enough in the denomination. I was determined to be advanced in my profession by force of desert, or not at all. It has been said, (I believe by D'Alembert,) that the highest offices in church and state, resemble a pyramid whose top is accessible to only two sorts of animals, eagles and reptiles. *My pinions were not strong enough to pounce upon its top, and I scorned by creeping to ascend its summit. Not that a bishopric was then or ever an object of my ambition: for I considered the acquisition of it as no proof of personal merit, inasmuch as bishoprics are as often given to the flattering dependants, or to the unlearned younger branches of noble families, as to men of the greatest erudition; and I considered the possession of it as a frequent occasion of personal demerit: for I saw the generality of the bishops bartering their independence and the dignity of their order for the chance of a translation, and polluting gospel-humility by the pride of prelacy.*" Pp. 70, 71.

The Doctor relates that at this period, his friend, General Honeywood offered to give him for his life and that of Mrs. Watson, a neat house at the end of his park at Marksball, in Essex; but that though the offer was on many accounts attractive, he refused it on the same ground that Marmontel had declined a similar present, *Ce don était une chaine, et je n'en voulois point porter.*

He inserts two letters, which he addressed to an anonymous correspondent who attacked his Fast Sermon: he thus delineates his mind, with regard to political principle and feeling:

"I am not the *Satan* you esteem me; for I do not think with Satan, that it is 'better to reign in Hell, than serve in Heaven.' But *I do think, that it is better to bask in the sun and suck a fortuitous sustenance from the scanty drippings of the most barren rock in Switzerland, with freedom for my friend, than to batten as a slave, at the most luxurious table of the greatest despot on the globe.*

"The king, notwithstanding, has not a more loyal subject, nor the constitution a warmer friend.

"I most readily submit to laws made by men exercising their free powers of deliberation for the good of the whole; but when the legislative assembly is actuated by *an extrinsic spirit*, then submission becomes irksome to me; then I begin to be alarmed; knowing with Hooker, that to *live by one man's will, becomes the cause of all men's misery.* I dread despotism worse than death; and the despotism of a parliament worse than that of a king; but I hope the time will never come, when it will be necessary for me to declare that *I will submit to neither.* I shall probably be rotten in my grave, before I see [*it seen*] what you speak of, the tyranny of a George the Sixth, or of a Cromwell; and it may be that I want philosophy in interesting myself in political disquisitions, in apprehending what may never happen; but I conceive that I am to live in society in another state, and *a sober attachment to theoretic principles of political truth cannot be an improper ingredient in a social character, either in this world or in the next.*" P. 75.

He afterwards discovered that his anonymous Correspondent was *Cumberland*, before mentioned as secretary to Lord George Germaine, who on another occasion was ambitious of contending with him, and published an answer to his Letter to the Archbishop of Canterbury. The Doctor took no further notice of him, considering that though he had merit as a versifier and a writer of essays, his head was not made for close reasoning. According to Mr. Locke's classification of understandings, "Cumberland was at most a two syllogism man."

The Cambridgeshire petition against the influence of the Crown, in 1780, was drawn up by Dr. Watson. The

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Duke of Rutland wished him to be one of the delegates who were to meet in London, but this, from a sense of decorum, he declined. Imagining that his refusal proceeded from an apprehension of being ill thought of at court, the duke jocularly said, *You must be forced down the king's throat, as well as the rest of us.*

In the same year, Dr. Watson published a Charge to the Clergy of the Archdeaconry of Ely, at his Primary Visitation, principally intended to recommend an establishment at Cambridge, for the express purpose of translating and printing Oriental Manuscripts, which was re-published at Calcutta in 1785, in the first volume of the Asiatic Miscellany. He received a complimentary letter on this occasion from Dr. Keene, Bishop of Ely, in which that prelate expressed his wishes that Dr. Watson had formed his character solely upon his learning and ability, and *not on politics.* This episcopal rebuke provoked our biographer; especially as Keene had been made a bishop by the Duke of Newcastle, for supporting the Whig interest in the University of Cambridge in the late reign: he therefore returned him instantly the following answer, which he says on the review of it, "was no more than his *apostacy* deserved:"

"*Cambridge, May* 28, 1786 (1780).

"My Lord,

"I am much flattered by your Lordship's approbation of my Charge: my politics may hurt my interest, but they will not hurt my honour. They are the politics of *Locke*, of *Somers*, and of *Hooker*, and in the reign of George the Second they were the politics of this University.

"I am, &c.

"R. WATSON."

At the instigation of Dr. Watson, the Duke of Rutland offered his brother, Lord Robert Manners, to the county of Cambridge, at the general election, in 1780. The whole planning and conducting of the election fell upon Dr. Watson. It was successful, in a great measure through the support of the Dissenters, whose esteem he had gained by his tolerating principles. The electors of Cambridgeshire will not now be disposed to thank Dr. Watson, or the Dissenters his co-adjutors, for their putting the lower members of the Rutland family upon them. He washes his hands, however, of the sin of making the town of Cambridge a rotten borough, the property of the house of Manners. The next year, he received from the Duke the presentation to the rectory of Knaptoft, in Leicestershire, in his patronage; and he says with great *naiveté*, that this favour was given him, *he believes, not so much for the service he had rendered the Duke in the Cambridgeshire election, as for the extraordinary attention he had paid to him during the course of his education at Cambridge.* In return, the Doctor dedicated to His Grace the two first volumes of his Chemical Essays, which he was then printing.

He relates that in July, 1781, he was seized with a dangerous fever, and when the faculty had given him over, and he was in a state of insensibility, his wife saved his life by boldly giving him at once a whole paper of *James's Powder.* P. 87.

He published, in 1782, a hasty answer to the seventh of Soame Jenyns's Disquisitions, which he thought glanced at his sermon on the Principles of the Revolution.

At the suggestion of Lord John Cavendish, the representative of the wishes of the Marquis of Rockingham just deceased, through the recommendation of the Duke of Grafton, and under the influence of the Duke of Rutland, Dr. Watson was, in 1782, raised by Lord Shelburne, the then minister, to the see of Landaff. He kissed hands on the 26th of July in that year, "and was received, as the phrase is, *very graciously;*" this was the first time that he had ever been at St. James's. But, he says, he had no great reason to be proud of his promotion: Lord Shelburne expected that he would write pamphlets in behalf of the Administration! *He happened to please a party, and they made him a bishop.* P. 94.

Not thinking that by becoming a bishop he ought to change the principles which he had imbibed from the works of Mr. Locke, (so the Bishop himself states the matter,) he immediately began to propose to Lord Shelburne an *ecclesiastical reform.* The minister caught at the proposal

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and asked, *en passant, if nothing could be gotten from the church towards alleviating the burdens of the state?* The Bishop repressed the inquiry by shewing, that if the revenues of the church were equally divided, they would not realize above £150 per. annum to each clergyman. His projected reform extended to *revenue, jurisdiction* and *doctrine*. He would begin with the revenue, with regard to which he proposed equalizing bishoprics, in point of both income and patronage, and making provision for the poorer clergy, by appropriations of some portion of the income of deaneries, &c., as they became vacant. By the former measure, he contemplated raising the bishops to a state of independence of ministers, freeing them from the necessity of holding ecclesiastical preferments, *in commendam*, and taking away from them the desire of translation: by the latter, securing the residence of the clergy on their cures, so essential to the credit of the national religion. He drew up his plan in a printed letter to the Archbishop of Canterbury, which he sent to the ministers and the bishops of the episcopal bench. Only one, Porteus, then of Chester, had the good manners to acknowledge the receipt of it; and as to the ministers, they all approved the scheme, but begged the Reformer to wait, *for the present was not the time*. It is surprising to us that so keen-eyed a man as Dr. Watson should not have seen from the beginning, that the aristocracy in the state would never consent to part with such a fund of influence as they possess in the richer bishoprics, and that the heads of the church would never consent to destroy the richer prizes of their high calling, on which their eyes are set from the moment that they gain the ear of a statesman in power or in expectation of place. Political and worldly considerations aside, his project could not have been realized without a national convulsion; for he would have carried his reform (as he himself explains, p. 103,) to "a review of the doctrine and discipline of the church, and *a complete purgation of it from the dregs of Popery and the impiety of Calvinism*." In such a sweeping reformation, what would have become of the Thirty-nine Articles and the whole Book of Common Prayer, and even of the prebendal stalls of Ely and the episcopal throne of Landaff? It is not wonderful that "the pensioned pen of Cumberland" should have been employed against the Bishop's scheme, or that some "silly people would needs suppose that he was in heart a republican, and meant harm to the church establishment." In truth, Dr. Watson soon found, and these Memoirs uniformly shew, that he was out of his place as a bishop in a political church in the reign of George the Third.

The Bishop made his first speech in Parliament, on the 30th of May, 1783, in the case, brought up from the Court of King's Bench, of the Bishop of London and Disney Fytche, Esq. respecting the validity of general bonds of resignation: it displayed great logical acuteness and precision.

At the end of this year the Bishop's independence was severely tried. The Duke of Portland, the minister, sent for him to come up to town and vote for Mr. Fox's East India Bill: his patron, the Duke of Rutland, who had joined Mr. Pitt, pressed him on the other side: he disapproved of the bill, but he would not oppose Mr. Fox; and by his neutrality he offended and lost both parties. His conduct in this dilemma was truly dignified.

"Soon after this I went to London, and on calling on the Duke of Rutland, I thought there was an unusual distance in his manner, not great enough to found a direct quarrel on, and yet too great for me to submit to without assuming an equal distance on my part; this soon brought him to a little better temper. Lord Shelburne told me at the time, that he was afraid somebody had been endeavouring to make mischief between the Duke of Rutland and myself, on account of my not coming to oppose the India Bill. He did not tell me who the person was who had done me this injury, nor did my suspicion, till several years afterwards, fall on Mr. Pitt; nor do I know whether it has fallen rightly at last. I hope it has not; for though I must ever consider it as a bad trait in Mr. Pitt's character, that I never experienced from him the slightest return of *gratitude*, for the services which I had rendered him when he stood most in need of them at Cambridge; yet I am unwilling to think of him as having possessed a little and revengeful mind, stooping to injure those who would not become the blind instruments of his ambition. I gave Lord

Shelburne to understand, that the Duke of Rutland might digest his displeasure as he could, for I would never utter a syllable in explanation or in excuse for my conduct on the occasion.; that his Grace had experienced from me many and important instances of my regard, and that I was ready to give him more with respect to his private concerns; but as to my public conduct, I would ever assert to myself the right of private judgment, independent of all parties. This doctrine, I could perceive, was quite new to Lord Shelburne, and, in truth, few great men can relish it; they want adherents, and they esteem no man who will not be their instrument. This plain dealing with men in power, made many persons say that I knew not the world; they were mistaken; I knew it, but I despised it; I knew well enough that it was not the way to procure preferment; I remembered what I had learned as a boy, the different effects of *obsequiousness* and of *truth*,

'Obsequium amicos, veritas odium parit;'

and I preferred, as a man, the latter. My friend the Bishop of Peterborough once said to me, 'You are the most straight-forward man I ever met with.' I was not displeased at his remark, for the rule of rectitude is but one, whilst the deviations from it may be infinite." Pp. 126—128.

Mr. Pitt established himself in power in the teeth of a majority of the House of Commons; "a dangerous precedent," as the Bishop remarks, and one of the innumerable proofs of the ascendancy of the prerogative of the Crown over the voice of the Commons during the present reign. On this subject, Dr. Watson wrote and spoke to the Premier, and was, we dare say, and as the event proved, regarded as a patriotic intruder. He was not more successful in a suggestion which he made to Mr. Pitt and to the Duke of Rutland, who had obtained the Lord-Lieutenancy of Ireland as the reward of his political flexibility, that the maladies of Ireland could be healed only by an union of the two kingdoms, on *an equal and liberal footing*. He takes credit to himself for having advised a measure, which sixteen years afterwards Mr. Pitt accomplished, though not on the terms of his proposal.

The Bishop has republished the letter which he wrote to Mr. Wakefield, on his Inquiry concerning the Person of Christ, in 1784, and which is to be found in Wakefield's Life. He has also interwoven with his narrative one which, in the same year, he addressed to the venerable Mr. Wyvil, [*Wyvill,*] who informed him that "*Mr. Pitt had promised him to exert his whole power as a man and a minister, to bring about a reform in the representation of the people,*" and requested that he would use his influence in Cambridgeshire, to the same end. The Doctor's letter in reply is cautious and desponding: so much public wealth and so many public honours, he thinks, insure the continuance of corruption. "What hope," he asks in a paragraph following the letter on the same subject, "can we have that a public body will reform itself?" "Since the miserable event of the French Revolution, it may be said," he concludes, "to every man in England and in Europe, who attempts to reform abuses either in church or state—*Desine, jam conclamatum est.*" This is a paralyzing sentiment, but too much justified by the course of events.

The Bishop gives the following account of the publication of his Tracts:

"In March, 1785, I published a collection of Theological Tracts, in six volumes, closely printed on a large paper, principally intended for the benefit of young men who had not money to purchase books in divinity. *This book was very well received by the world, near a thousand copies having been sold in less than three months; and very ill received by the bishops, on account of my having printed some tracts originally written by Dissenters.* Till I was told of it, I did not conceive that such bigotry could then have been found on the bench, and, I trust, it can be found there no longer. *The Archbishop of Canterbury, to whom I sent a set, had never the good manners to acknowledge the receipt of the present, and the Archbishop of York objected to the collection being given by the associates of Dean Bray to a young divine who was going out as chaplain to a nobleman in Canada.* I was not at all mortified by this conduct of the two Archbishops, for I had but a poor opinion of the theological knowledge of either of their Graces." Pp. 136, 137.

To counterbalance the disapprobation of these official judges of theology, the biographer relates that the work speedily went through two large editions; that Dr. Kippis, in the Life of Bardner, extolled the Preface; that Mr. Lambe, an eminent attorney in Cambridge, bequeathed a great part of his property to a grandson of the

author of "A Scheme of Scripture Divinity," (Dr. John Taylor,) which occupies the first place in the collection; and that it procured him a letter of acknowledgment from Dr. Edward Harwood. Few *bishops*, in the modern sense of the word, would choose to preserve *Dissenting Testimonies*.

Dr. Watson's condition in life was much improved in 1786, by the death of his friend Mr. Luther, who left him an estate in Sussex, which he sold for twenty-three thousand, five hundred pounds. The following narrative discovers more *feeling* than belongs to the anecdotes in general:

"The expense and manner of the funeral was ordered by the will to be at my discretion; his two nephews, Lord Howard, and some of the principal gentry of the country, with his tenantry, attended the funeral, and I read the service as well as I could myself,—as well as I could, for I was more than once obliged to stop: we had lived as brothers for thirty years. I had ever a strong affection for him; and his for me was fully manifested by his will, which was made many years before he died. *When he was at the point of death, my heart was overpowered. I knelt down in a corner of his bed-chamber, and with as much humility and as much sincerity as I ever used in prayer for myself, I intercedded with the Father of mercies for pardon of my friend's transgressions.* I knew perfectly well all the philosophical arguments which could be used against the efficacy of all human intercession; and I was fully conscious of my own unworthiness and unfitness, with so many sins of my own to answer for to intercede for others; but the most distant hope of being of use to my expiring friend overcame all my scruples. *If we meet in another world, he will thank me for this instance of my love for him, when he was insensible to every earthly concern, and when I was wholly ignorant of the purport of his will.*" P. 144.

The Bishop adds, connecting with this fine passage one that turns upon the petty subject of the caprices of princes and the resentments of ministers,

"I have managed as I ought to have done this legacy. It has enabled me to preserve my independence and to provide for my family. I have a thousand times thought, that had I been a *mean-spirited, time-serving bishop*, I might, perhaps, have escaped that marked and unmerited neglect of the court, which I have for so many years experienced, but that I should certainly have forfeited the affection of my friend; his upright and honourable principles would never have suffered him to distinguish such a character with that eminent token of his regard which he bequeathed to me." Pp. 144, 145.

Dr. Watson had published a third volume of Chemical Essays in 1786, and in February, 1786, he published a fourth, and then burned his chemical manuscripts. He cultivated chemistry from 1764 to 1771, with laborious and unceasing assiduity, and declares that he derived more pleasure and knowledge from the pursuit of that, than of any other branch of philosophy in which he was ever engaged.

The address to the king, upon the insane attempt of Margaret Nicholson, in 1786, from the diocese of Landaff, was drawn up by the bishop, and is here given: it is a fine composition. He says,

"I saw Lord Lansdown [*Lansdowne*] soon after the presenting this address, and he thanked me for it, saying that it had done him credit; but that Bishop Shipley's address had done him disservice *in a certain place*. His Lordship looked upon himself as connected with the Bishop of St. Asaph and myself, and indeed he had a right to do so; for he had made me a bishop, and he had asked for the archbishopric of Canterbury for Shipley, on the death of Cornwallis; but I do not believe that we either of us thought of him when we drew up our respective addresses." Pp. 148, 149.

It is said that an ecclesiastic invented *gunpowder*: application was about this time made to the *bishop* by the government, relative to the improvement of the strength of this deadly ingredient of the modern art of war. He applied his mind to the subject and suggested a new mode of preparing the powder, by which its strength was increased in the proportion of 5 to 3, and an annual saving was made during the late war of one hundred thousand pounds a year. *Translation in the church* would have been an ill-suited reward for such a service. The prelate recommends that if his posterity should be impoverished, they should petition the House of Commons for remuneration. He has preserved a repartee of the King's on the subject of this chemical improvement:

"At a levee, soon after the experiments on gunpowder had been made, I happened to be standing next to the Duke of Richmond, then Master General of the

Ordnance, and the duke informed His Majesty, that they were indebted to me for a great improvement in its fabrication. On my saying that I ought to be ashamed of myself, inasmuch as it was a scandal in a Christian Bishop to instruct men in the mode of destroying mankind, the King answered, 'Let not that afflict your conscience, for the quicker the conflict, the less the slaughter,' or in words to that effect. I mention this to do justice to the King, whose understanding it was the fashion to decry. In all the conversations I had with him, he appeared to me to be not at all deficient in quickness or intelligence." P. 150.

Political changes did not sever the Duke of Rutland from the bishop. We have an interesting correspondence between them while His Grace was in Ireland. The duke, speaking of "the accession of Jenkinson" to the Pitt ministry, says broadly, '*His price was a peerage:*' so much for the worth of the title of *Hawksbury*. The bishop, advising His Grace with respect to the treatment of the Catholics, gives it as his opinion that "Popery must be watched, intimidated, restrained." He then suggests a notable "stroke of policy,"—*a Regium Donum of forty or fifty thousand a-year would have a great effect.*"

In 1781, the bishop was constrained by ill-health to contemplate the resignation of his professorship at Cambridge. He had three years before *intimated to Mr. Pitt*, the master of the fates of bishops, *his wishes for any piece of preferment which would enable him to do so;* for with the salary of Regius Professor, he says, he was worse provided for than any of his brethren, and without it *he would have had a church income of only twelve hundred a year.* It went very much against him, he adds, to renew his application to Mr. Pitt; but it could not be helped. On the death, therefore, of the Bishop of Durham, he wrote, not for that bishopric, but merely expressing a hope that some management might take place which would permit him to resign his professorship, without *ruining his family.* Mr. Pitt returned a laconic answer, the point of which was, that *circumstances put it out of his power* to promote his Lordship's wishes. The bishop sent an answer which he knew would offend the high spirit of Mr. Pitt; but his own spirit was as high as the minister's; and *he disdained to conceal his chagrin.* In the answer he stated that *he was more hurt at his not having an occasion of considering Mr. Pitt as his private friend, than he was at his neglect of him as a minister.* Having recorded the correspondence, the bishop calmly appeals to *posterity* to decide upon his conduct and condition. As members of that august tribunal, we must pronounce that his lordship would have been more entitled to that admiration which his talents and general character seemed fitted to excite, if, with so much private property, he had judged that he could afford to be independent of a minister and a court that regarded him with known dislike.

The month after this correspondence had passed, the bishops were convened, at the desire of Mr. Pitt, to deliberate on the Dissenters' application for the repeal of the *Test* and *Corporation* Acts. Only Watson and Shipley were for the repeal; and the former, as a proof of courage, moved that the names of the voters, *pro* and *con*, as well as the decision of the majority, should be sent to Mr. Pitt. This was in 1787. The fate of the application is well known: it was renewed in 1789 and again in 1790, with the same ill success. The following passages relate to this affair:

"In a conversation I then had (1790) with *Lord Camden*, President of the Council, I plainly asked him if he foresaw any danger likely to result to the church establishment from the repeal of the Test Act: he answered at once, *None whatever.* On my urging the policy of conciliating the Dissenters by granting their petition, his answer made a great impression on my mind, as it shewed the principle on which great statesmen sometimes condescend to act. It was this:—*Pitt was wrong in refusing the former application of the Dissenters, but he must be now supported.*

"The cause of the Dissenters was much injured by some indiscreet expressions of *Dr. Priestley*, relative to the approaching fall of all civil and ecclesiastical establishments; though, justly speaking, *Dr. Hartley*, I think, was more answerable for such an opinion than Dr. Priestley, who had probably adopted it from the writings of the former. Dr. Hartley's famous book, entitled, 'Observations on Man, his Frame, his Duty and his Expectations,' was first published in 1749. The eighty-first proposition of that book says, 'It is probable that all the civil governments will be overturned;' and

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the eighty-second says, 'It is probable that the present forms of church-government will be dissolved.' Both these propositions are grounded on the interpretation of certain prophecies; but these prophecies are neither so distinctly set forth, nor so indubitably explained by Dr. Hartley, as to induce a cool-headed man implicitly to adopt them; though the fall of the French monarchy and church drew some men's attention toward them about that time. I have an anecdote concerning these two propositions worth mentioning; it was told me by *Lady Charlotte Wentworth*. She happened to be attending her father at Bath, when this book was first published, and being much alarmed at what she had read in it, relative to the fall of governments and of churches, she asked Dr. Hartley, on his next visit to her father, whom he attended as his physician, when these terrible things would happen. He answered, 'I am an old man, and shall not live to see them; but you are a young woman, and probably will see them:' and more persons than her ladyship thought that the French Revolution was the beginning of the completion of Dr. Hartley's prediction." Pp. 162, 164.

The bishop made a celebrated speech in the House of Lords, in 1787, against Mr. Pitt's Commercial Treaty with France, in which he proved himself *a good Englishman*, as far as that denomination implies *a hater of Frenchmen*.

Another fit of illness this year induced the bishop to resolve never more to preside in the Divinity schools: he obtained a grace to appoint Dr. Kipling his deputy, to whom he gave a yearly stipend first of £200, then of £250, and latterly of more. And at the following Commencement, he concluded his speech with a farewell address to the University, which abounds in liberal sentiments. If the auditors had known all that we have just read, they might have been pardoned for indulging a smile, while the bishop was solemnly asserting, *Mallem proinde vestram comprobationem promereri, quam summis in ecclesiæ aulibus frui aut dignitatibus. Ecclesia enim bona, sua cum, indignis et indoctis, cum iis qui nihil sciunt nisi quo gestiamen modo divitum sedentur sensus, aut principes in republica adulentur viros, haud raro participat: vestra autem comprobationi non patet aditus, nisi qua ducunt morum probitas, eruditæ industriæ, doctrina solida.*

[*To be continued.*]

ART. III.—*The Spread of Unitarianism a Blessing to Society: a Sermon, preached at the Unitarian Chapel in Artillery Lane, London, on Wednesday, 28th of May, 1817, before the Friends and Supporters of the Unitarian Fund.* By W. J. Fox. 12mo. pp. 44. Hunter and Eaton. 1817.

THIS sermon is remarkably adapted to its object. The tone, the manner, the argument, are all in unison with the design of the Unitarian Fund, which is to promote a reformation in the doctrines of the actually existing christian church. The occasion called for and justifies the decision of opinion, earnestness of feeling and directness of language, which are the prominent characters of the discourse.

The preacher's text is Acts xvi. 9, which relates the vision of the "Man of Macedonia" to Paul, that led to the introduction of Christianity into Europe; and he adduces the conduct of Paul on this occasion to excite zeal, direct exertion and strengthen hope. The members of the Unitarian Fund Society unite, he says, "in holy emulation of apostolic example, to help those whose best interests" they think they are "able to promote." Their proceedings are objected to, but he replies that the same objections might have been urged against Paul's missionary visit to Europe, and his vindication is in substance theirs.

Trinitarianism is the established religion: Paganism was established at Athens and Ephesus. Trinitarianism is popular: Polytheism was the idol of the people of Greece. Unitarian proselytists are accused of intemperance of language; Paul plainly and broadly stated and forcibly advocated a religion in many things opposed to the faith and worship of his hearers. Unitarianism is said by some Unitarians to be not suited to the vulgar; if this were true, the preacher argues, it would not be the gospel; but the conduct of Paul proves, to Unitarians at least, that it is not true. The differences between Unitarians and others are by some pronounced unimportant; but in Mr. Fox's view they are fundamental. Exertions for the spread of truth may require sacrifices or excite bad passions; but these consequences did not deter the founders of our faith from

their great work, nor should it hinder their disciples from following their example.

Mr. Fox then meets the objection that this parallel is destroyed by the fact of Paul's possessing miraculous powers. His answer is, that miracles were not always wrought by the apostles to produce conviction, that we have many means of conversion without miracles, and that every man has a commission to do all the good in his power.

Addressing himself to Unitarians, "who believe with us, but do not act with us," he now proceeds to prove that *the spread of Unitarianism is a blessing to society.* To the profligate, this system comes, like the original preaching of Christianity, with a reforming and saving power. It rescues others from infidelity. It awakens to life those that are dead in formality, transforming "mechanism into mind, statues in an idol's temple into living worshipers of the living God." It displaces the popular systems, and thus benefits individuals and the community: individuals, by communicating truth and knowledge, prompting a pure worship, inspiring liberality, securing liberty, and advancing the interests of virtue and diffusing happiness: the community, the good of which is made up of individual good, by moderating orthodoxy, by converting or silencing infidelity, by preparing the way for a reformation of the National Church, by interesting the worldly-minded in religion, by making a reading and thinking public, by exploding persecution, and by recommending Christianity to universal reception.

The preacher concludes with a warm and animating appeal to Unitarians on behalf of the society, in whose name he spoke. "Are they Unitarians," he asks, "and yet indifferent whether Unitarianism glimmer in their studies, like a lamp in a sepulchre, or be set on high to illumine the world with beams of joy and love?" He rebukes the very supposition, and taking for granted that his brethren are all of one mind in the common cause, exhorts them to "persevere with caution, but with firmness; with a zeal wise and moderate, but steady and inextinguishable."

There are some very striking passages in the sermon, which we regret that we cannot quote: indeed, the whole discourse is more calculated for *effect* than almost any one on a similar occasion that we remember to have read.

We have observed one or two points in the sermon which we consider debateable. It is said, p. 9, that "Unitarianism and Trinitarianism are in fact different religions," a proposition not unfrequently maintained by Trinitarian writers. But as far as religion is practical, are not its sanctions and motives common to all Christians, and independent of their doctrinal differences? We might explain ourselves by the doctrine of a future state of righteous retribution, which operates upon all Christians alike, and is explained in nearly the same way by them all, except when they are stating or defending their peculiarities. We must confess, that we incline to the judgment of Bishop Bramhall, that "Different opinions do not make different religious."

Again, in p. 19, Mr. Fox seems to maintain Mr. Lindsey's opinion, that "Trinitarian worship" is "christian idolatry." Notwithstanding the concessions of Trinitarians themselves, we cannot help feeling a little repugnance to the doctrine. We would rather say, that in Unitarians the worship of the Trinity would be idolatry, but that in Trinitarians themselves it is an honest compliance with the dictates of an erring judgment.

The dissonant terms, "christian idolatry," imply, in our apprehension, more of the guilt of wilful apostacy from the truth, than can reasonably be charged upon any mistake of the understanding.

For making these slight exceptions to the sermon of a christian friend and coadjutor we offer no apology. If any were needed, we would word it in a passage from the sermon before us, describing one of the happy peculiarities of the Unitarian denomination:

"No other sect exists without the sanction of a creed. In no other party can men exercise full liberty of thought and speech. No where else is there so much actual diversity of opinion, with so little evil in consequence of diversity. We differ as to the pre-existence of Christ, his miraculous conception, a separate state, and a variety of topics, but without schisms, quarrels, persecutions or excommunications." Pp. 21, 22.

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OBITUARY.

1818. Jan. 3, after a lingering decay, which she bore with exemplary patience, Mrs. MARY HUGHES, wife of the Rev. John Hughes, Unitarian Minister of *Honiton*, in Devonshire. She was the daughter of Joshua Freeman of Salisbury, by Mary the sister of William Harris, D. D. author of the Lives of Oliver Cromwell, Charles I. and II. and other biographical works, remarkable for the upright and truly liberal spirit in which they are written. She lost her father when she was only eleven years old, and soon after came to live with the Dr. her uncle. With him she continued until his death, and in the same house, which he bequeathed to her, she herself expired. She was born March 2, 1748. She was descended from a family that were always distinguished by a zeal for truth, and for civil and religious liberty.

Of her grandfather, one anecdote is preserved: That at the time that James II. was at Salisbury, soldiers were quartered upon him who did not treat him as they ought; yet when they decamped, (as they were forced to do in haste,) he found upon examining his house a portmanteau, *very heavy*, left behind, containing, probably, a large sum of money—but such was his regard to rectitude, that he ran after the soldier, saying, "honest man, you have left your bag behind, pray come and take it."

This excellent woman was a sincere disciple of Jesus; those who knew her best, will be the most ready to do her justice, and to say that if ever there was a humble and sincere Christian, she was one. There was nothing ostentatious and obtrusive in her religious deportment. It had nothing of that spiritual pride in it which could say to a fellow-worm, "stand by, for I am holier than thou." She delighted in serious conversation, and she was well able to bear a part in it. The christian Scriptures were her dearest treasure. She read them with constancy, with understanding and with profit. She formed, as she was well able to do, her own opinion upon their difficult and contested passages; but, at the same time, she blamed no one, who, after a *fair* and *upright* examination, entertained views different from hers. Impartial inquiry, carried on in the fear of God, and with an earnest desire to come at the knowledge of the truth, was what she practised herself and all that she required in others. The *result* of such inquiry, she well knew, is not at the option of the person who makes it. If it be determined honestly, it must be determined by the weight of evidence.

Simplicity of manners as well as godly sincerity, distinguished Mrs. Hughes. Every species of artifice and double-dealing was abhorrent to her, and what she could not but despise and condemn in others, she never allowed in herself. Truth and courtesy hung upon her lips; and even when she was obliged to refuse a request or to administer reproof, there was no unkindness in the one case, nor asperity in the other. She was most of all in her element when she was contributing to the innocent comfort of all around her. She had a generous hospitality which gratified herself as much as it added to the satisfaction of all who were partakers of it. The liberal soul deviseth liberal things. If she had any regrets upon this score, they were only that her means of doing good were so inadequate to her wishes. The *poor* have lost in her a most feeling and affectionate benefactress. In all this there was no effort, no conflict between selfishness, and a desire of appearing free from it. It was the spontaneous, uniform flow of a kind heart, animated by unaffected piety and pure christian benevolence.

She was tried by a large share of bodily afflictions; her sufferings were oftened distressingly acute. But the patience and acquiescence with which she bore them, proved the strength of her religious principles, and the efficacy of that divine favour which is promised to the upright in heart. She was truly a child of *peace*, and nothing afflicted her amiable spirit more deeply than when any contentions broke out amongst those that were dear to her; and every soothing effort which christian integrity justified, was in such cases exerted by her, to quench the flame of discord, and bring back to amity those who were unhappily at variance. She was peculiarly tender of the good name of others, and never indulged herself in hasty and indiscriminate censures. While it was possible to apologize for an action or a character, she was glad to do it.

To die the death of the righteous is a natural and allowable wish. It is of the highest importance to recollect, however, that there is but *one* way to ensure it. "Simplicity and godly sincerity" must characterize the life, or there is no rational ground for expecting that peace and hope can be companions of the dying hour. "Mark the perfect man," says the Psalmist, "and behold the upright, for the end of that man is peace." This was eminently the case with Mrs. H. Surrounded by those with whom she was most nearly connected, sensible to the last, without a groan or a struggle, she fell asleep. What a sweet transition from time to eternity!

A very near and dear friend, thus writes concerning her; and the object he assigns,

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the benefit of "the rising generation," renders what follows an appropriate close of this obituary sketch.

E. B.

"I think it but justice to the world, to state the circumstance to which she attributed the formation of her character, and to which she traced all her actions, sentiments and opinions while on earth, as it may be useful to the rising generation, and particularly those who have the imprinting the first ideas and sentiments on the infant mind.

"She constantly referred all her principles and motives of action to the sacred regard that her mother taught her to have to truth. Insomuch, that she had no recollection of the period, when she had not an abhorrence of deception, collusion and falsehood. And it is worthy of remark, that this impression was made on her,—not by threats or bribes, not by correction and reproof, or caresses and encouragements to speak the real fact, but by an appeal to her honour, her candour and sense of right,

"It was from this cause that she never remembered to have committed a fault, but the moment she was aware of it, she hastened to her father or mother to confess it, in all its circumstances either of aggravation or palliation. From this cause, she was brought to a habit of examining, even from her childhood, the motives of her actions, and determining whether they were allowable or not. And she even teased her mother to hear her confessions of sin and folly. Her mother used to laugh at her sometimes, and say she was not a catholic priest, to hear or to absolve sin; and at others to say she ought to make these revelations, not to her, but to the Supreme Being. Still she persisted in it, because it was a relief to her mind to tell her faults.

"It is true this was followed with one inconvenience; it gave her the appearance of a hesitation, and seeming irresolution, which those that did not know her were often apt to set down to the account of weakness. It was, however, nothing more than *the appearance*, for when desired or in any way obliged to be decided, she was so in the strictest sense of the word. She would say 'I believe,' 'I suppose' the thing is so, when she knew it to be certain that it was so, till it appeared necessary to speak out and act as she ought, and then, though feminine as the most feminine at other times, she was as decided as the most positive and determined.

"This circumstance fostered by the best examples; by that honour, and love and rectitude, for which her uncle and mother (and indeed her aunt, the Dr.'s wife,) were remarkable, and that she saw in all around her; added to a lovely disposition, a social temper, and a heart that felt for all men, and that was all alive to the welfare of her friends, made her what she was.

"It was hence when the cause of liberty, virtue and truth was the topic of discourse, her eye brightened, her heart beat in unison with the subject, she was all animation and life. Hence when she could add to the happiness of her friends, or advocate the cause of the poor, and wipe the weeping eye or soothe the bleeding heart, she went almost beyond herself. These things could cheer and animate, when nature was fast wearing down, and dissolution was near at hand. And even when articulation was lost, and she had not strength to speak so as to be understood, she felt the motions of love to those about her, and wished to be the means of administering to their comfort."

January 21, at *Saville Green*, near Halifax, JOHN RHODES, Esq. aged 59, senior partner in the Banking House of Rhodes, Briggs and Co. and one of his Majesty's Deputy Lieutenants for the West Riding of Yorkshire. Mr. Rhodes sat down to breakfast in apparent health and spirits with his family and some friends who were on a visit in his house; he retired hastily from the table on account of a crumb of bread irritating the top of the windpipe, which induced a fit of coughing, the violence of which broke a blood-vessel in his lungs, and in half an hour he was a corpse! He was thus snatched away when his apparently renovated health led his friends to entertain the expectation, that a life so much endeared to them might be spared a few years longer. It has seemed otherwise to that wisdom which cannot err; to that Providence whose judgments are mercy, and whose dispensations, however inscrutable, are always good, and for good to all. Mr. Rhodes was a gentleman in the best tense of the word; his politeness was the offspring of the heart, and was dictated by a consideration for the feelings of others; his manners had the grace and elegance which evinced that he had seen the world, yet without a particle of the hollowness and insincerity of the mere man of the world. He was an upright and honourable man, and the noble spirit which disdained every thing mean and servile resided in the kindest heart, and made him at the same time one of the most high-minded and gentlest of human beings. He was habitually prepared to meet death in whatever way it might approach him; this was a frequent topic of conversation with his most intimate friends, and he often intimated the impression of his mind that his death would be sudden; he always spoke of dying with a composure and tranquillity equally removed from stoical indifference

and presumptuous assurance; in his frame of mind were seen the serenity of the Christian's hope, and the mild glory of the Christian's triumph.

Mr. Rhodes was a firm friend to civil and religious liberty. As to his particular views he was an Unitarian Protestant Dissenter; and his interest, in what he deemed the cause of truth, was warm, yet unobtrusive. His zeal was without rancour, and he had nothing of that narrow bigotry which confines salvation to its own creed, or which would close the gates of heaven upon some, when the mercy of God has opened them wide to all. He willingly granted to others that freedom of inquiry, and that right of private judgment which he claimed and exercised for himself. In politics he was a whig, and whilst his judgment and his feelings equally led him to conclude that "*the post of honour is a private station*," yet he never compromised his principles, but asserted, upon all proper occasions, with explicitness and candour, the sentiments which he had not lightly embraced. Such was the sweetness of his temper, the urbanity of his manners, and his liberality of sentiment to others, that he was not the less endeared to those whose opinions were widely different from his own, than to the friends whose views were the same. It was delightful to observe and to share the innocent gaiety with which he continued to mix in the enjoyments of the young. His mirth was never boisterous, nor his conversation impure. The delicacy of his mind, indeed, was truly feminine; a virtue deserving of no mean praise in an age of which purity of heart cannot be said to be the characteristic, and in which colloquial wit, in its sportive sallies, too often trips up the heels of modesty. There was about him all the kindliness of human nature, in its best form; and an unassuming simplicity, the attraction of which few, if any, could resist. He was generally known, and they who knew him best loved him most. There are not a few who in him have lost the kindest and dearest friend they ever had.

His inestimable value as a friend, they who were admitted by him within that circle from which every man of domestic habits occasionally shuts out the world—they, who in confidential intercourse shared his good heart, his refined taste and cultivated mind, alone can tell. His best record is in the hearts of those that loved him:—whilst they call to mind his sympathy upon all occasions, his valuable advice and assistance upon others; and whilst they feel bereft of this counsellor and guide, they know that the confidings of friendship were, in his bosom, a safe and sacred deposit, and that all that was entrusted to his keeping and to his honour, will be buried with him in his grave.

The limits of this obituary preclude more than this hasty and imperfect outline of the qualities which have made the death of an unambitious and unostentatious individual to be felt in the place of his residence, and the sphere of his usefulness, as a public loss—and that public loss to be expressed as if every one had lost a private friend. In the town of which he was a native, an inhabitant, and a benefactor, it will be difficult indeed to supply his vacant place. To his family, to the families connected with him, to the friends who shared his confidence and his heart, the loss is irreparable. *No one can ever be to them what he was.*

Leeds, Jan. 24, 1818. J. T.

Jan. 25, at *Newport*, in the *Isle of Wight*, in the 51st year of her age, sincerely lamented by her friends, and deeply deplored by her afflicted family, Hannah, the wife of Robert Harris, builder and coachmaker, of that town. She was a member of the Unitarian Baptist church at Newport, and will long be remembered for her unassuming deportment, her kind and hospitable manners, and her uniform attention to every moral and religious duty. A funeral sermon was preached on occasion of her death, on Sunday, February 1, by the Rev. William Hughes, to a crowded congregation, from Luke xxiii. 43, "To-day thou shalt be with me in paradise."

W. H.

— 26, at the *Hyde*, near *Upton-upon-Severn, Worcestershire*, William Russell, Esq. formerly of Showell Green, near Birmingham, the friend of Dr. Priestley and a fellow-sufferer in the Birmingham riots. [We have received an interesting account of this much-respected gentleman, which we are obliged to defer to the next Number.]

— 31, at *Nemadd-wilym, Cardiganshire*, of a fever, the Rev. Griffith Griffiths, aged 56, who was for 29 years pastor of the Presbyterian congregation at Llechryd, and for nearly the same number of years assistant preacher with the Rev. David Davis, * of Lwyn-rhyd-owen, at Penrhiw.

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* It may not be unacceptable to some to be informed that D. J. Rees, the excellent man of whom an interesting and just account was given in the Repository for December last, was between thirty and forty years a regular attendant on the ministry of this gentleman, who received from him to the last unequivocal tokens of sincere friendship, and the last evening of health enjoyed by D. J. R. they spent together at his own house. Prior to the year 1779, in which the venerable D.

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Mr. G. received his classical education under Mr. Davis, and went through the regular academical course, at the Presbyterian college, Swansea, now at Caermarthen. His loss is deeply felt by a numerous family, and by the religious circle in which he moved. He was a man universally respected by those who knew him, for his spotless purity of character, peaceable disposition, and unwearied attention to the duties of a minister, which he discharged with great acceptance, being esteemed in the Principality as a judicious, pious and popular preacher, who in his life exemplified the truths, he with so much seriousness inculcated from the pulpit. In religious opinions he might be ranked as a low Arian, and in his spirit a truly catholic Christian. This short and very imperfect notice of this respectable character, upon his departure from our world, is penned by a distant friend, who thinks with melancholy pleasure of their former connexion and acquaintance, no more to be renewed on earth, and who most sincerely sympathizes with his family and church, upon the mournful event. The recollection of his useful labours and excellent virtues, must afford soothing consolation. *Happy the servant, whom his master when he cometh, shall find so doing.*

T. D.

Feb. 2, in the 82nd year of his age, THOMAS COGAN, M. D. at the house of his brother, the Rev. E. Cogan, Higham Hill, Walthamstow. He had not been long ill, nor did his illness assume so serious an aspect in others' judgment as in his own. He was strongly persuaded that his term of life was up, and accordingly prepared to meet death with fortitude and serenity. His death-bed was a most interesting and pleasing spectacle. His faculties were entire to the last moment, and his conversation was at times characterized by that innocent pleasantry which throughout life made his company attractive. He felt the religious solemnity that becomes a dying man, but he knew not sadness or fear. The New Testament was the theme of his meditation and of his latest discourse; and he declared his entire satisfaction in those views of Christianity which he had professed, and which it had been the object of some of his publications to explain and defend. The fatherly character of God, as revealed by our Lord, was ever present to his mind, and shed a cheerful light upon the dark passage to the grave. After exhibiting an eminently christian example of patience, faith, hope and charity, he expired without a sigh or struggle, and entered into peace. Our last Number, containing his letter on his Ethical Questions, came out on the morning of his death; the day before, he expressed his anxiety to see it, but suggested that it was probable he might not live long enough. The second letter, (we lament to say,) is not prepared; this Number, which should have contained it, records the cessation of the amiable writer's labours: such is the shadowy nature of man! Dr. Cogan's remains were interred, by his own desire, on Monday the 9th instant, in the burial ground belonging to the New Gravel-Pit Meeting, Hackney; and on the following Sunday morning, the 15th, a funeral sermon was preached for him, by Mr. Aspland, to a numerous auditory, from Prov. xiv. 14: *A good man shall be satisfied from himself.* At the request of the family of the deceased, the sermon will be printed; it will contain a *memoir*, which will also probably be inserted into this work.

Feb. 5, aged 72 years, Mrs. ELIZABETH, the wife of Mr. John GRICE, of *Whitechapel Road, London*, after three months, gradual decay. She retained her faculties until within a few hours of her death. Her confidence was in the mercy of God as revealed in the gospel: she expressed her firm belief that she should be again united with those she most loved. During her illness she often repeated the following verse of the twenty-third Psalm by Dr. Watts,

"While he affords his aid,
I cannot yield to fear,
Though I should walk through death's dark shade,
My shepherd's with mé there."

She was interred in the ground belonging to the General Baptist Meeting-house, Worship Street, Finsbury Square, where she had been a member many years. An appropriate address was delivered by the Rev. J. Gilchrist, and a sermon the Sunday following on the occasion.

Lloyd died, Mr. Davis had been his colleague for ten years, and ever since has continued to be one of the ministers of the united congregations in Cardiganshire; which were principally founded by David Lloyd, whose name is still held in the highest veneration, on account of his profound learning, extensive knowledge, liberal sentiments, popular talents and most amiable disposition.

The following anecdote may give some idea of the estimate formed by the orthodox of D. J. Rees's persuasive talents. At the wells in Radnorshire, where persons resort from all parts for the benefit of the waters, a popular clergyman among the Methodists, observed to a friend, "D. J. Rees is here, have you seen him? Beware of that man, he is enough to poison a whole parish."

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Feb. 11, at *Gelligron*, in the county of Glamorgan, Mrs. MARY REES BEVAN, having on the second of the same month completed her *hundreth* year, and retained to the last all her intellectual powers unimpaired. She was first married to the eminently pious and reverend Owen Rees, who was for some time minister of, what was then, the Presbyterian Congregation, of Pentre-ty-gwyn, near Llandovery, in Caermarthenshire, but afterwards removed to Aberdare, in Glamorganshire, and continued to officiate to the Presbyterian Congregation of that place until his death in the spring of 1767. Of the issue of this marriage only one son survived the period of infancy: this was the Rev. Josiah Rees, of Gelligron, who died in September 1804,* after officiating to the Presbyterian Congregation of Gellionaen, for upwards of forty years, having statedly supplied them during the last two years of his academical course at Caermarthen. He was the father of Mr. Owen Rees, of the house of Longman and Co. Paternoster-Row, Mr. Josiah Rees, late of Malta, the Rev. Thomas Rees, of St. Thomas's, &c. &c. Some years after the decease of her first husband, Mrs. Rees married Mr. Rees Bevan, a respectable surgeon who resided in the village of Aberdare, whom she survived about twenty years. Her neighbours had been so long accustomed to call her Mrs. Rees, that they could not bring themselves to address her by the name of her second husband, except occasionally; and she continued to be so designated so very generally, that it has been thought almost necessary to insert above both her names, in order to identify her to her acquaintance.

On the decease of her second husband, having no relations residing in her neighbourhood, and being then about eighty years of age, her son, with the view of having her under his own care, and providing the more effectually for the comfort of her declining years, prevailed upon her to remove to his own residence at Gelligron, where she remained to the time of her death.

Mrs. Bevan's maiden name was Howell. Her father was a highly respectable yeoman, residing between Neath and Swansea, on a tenement which had been cultivated by his ancestors through many generations. The family were strict and zealous Presbyterians; and in the civil contentions which agitated the kingdom in the middle of the seventeenth century, and wherein the county of Glamorgan very largely participated, they took a decided part with the Parliament and the Protector; and after the settlement of the latter at the head of the government, received from him some testimonies of his gratitude for the assistance they had rendered to his cause. From these ancestors she inherited a spirit of independence, and a love of freedom, especially in respect to religious matters, which she retained in full vigour to the close of her life. This spirit and temper, the connexion in which she was placed, and the society with which she most intimately mingled after her first marriage and for the long interval of eighty years, tended to cherish and confirm. Mr. Owen Rees was no less distinguished by his attachment to religious liberty and the sacred rights of conscience, than he was by his unaffected piety and the amiable virtues of his private life. And her son, in this, as in other respects, trod in the footsteps of his father, whom he lost at an early age, but whose memory he cherished with the warmest affection and respect. In the time of her first husband, their hospitable dwelling was the frequent resort of that constellation of eminent christian ministers in the Presbyterian connexion, who were then the great supporters of the cause, and whose praise is still in all the churches. That age beheld a Davies, a Perrott, a Samuel Thomas and a Jenkins at Caermarthen; a David Lloyd* in Cardiganshire; a Philips at Coed-y-Cymmer; a Samuel Davies at Merthyr; a Williams at Watford and Cardiff; and a Solomon Harries at Swansea;—all of them men whose names are associated with every quality that can command for them the admiration and esteem of every friend to religious freedom, rational piety and exemplary virtue. To these eminent persons succeeded a generation imbued with the same enlightened principles, and with the same catholic spirit—some of whom yet survive, as pillars and ornaments of the church.

In early life, Mrs. Bevan had embraced the Arminian sentiments of her husband;—and Arminianism was esteemed the great heresy of that day. With him she relinquished the doctrine of the Trinity, of hereditary depravity, of vicarious atonement and satisfaction, and embraced tenets, which may perhaps be called Arian. These, with some unimportant variations, she retained till she was eighty years of age. After her removal to Gelligron, having then no establishment of her own, nor any other secular cares to occupy her attention, she devoted herself to reading, with all the eagerness and ardour of youth. Her favourite volume was the Bible, of which she read some portion every day; and with the contents of which she was so familiarly acquainted, that she could at any

* See the Universal Theological Magazine, 1804, Vol. II. p. 238.

* The father of Dr. Charles Lloyd, of London.

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time, on hearing a part of a passage repeated, recite and explain the context, and point out the chapter and verse. Her memory and her quickness in this respect were indeed the astonishment of all her acquaintance. She perused, besides, most of the principal modern works on the Unitarian controversy; and at last became, upon rational and deliberate conviction, an Unitarian, according to the strictest acceptation of that term. In her conversion to these sentiments she preceded her son; who had, indeed, at this period, begun to suspect the soundness of his Arian sentiments, but did not till afterwards wholly discard them.

Though she adopted her new opinions, when occasion offered, with the warmth and zeal of a recent convert, yet it was to their practical bearing and importance, that she chiefly directed her attention and observations. Her principal delight in bringing them under discussion, arose from the view she entertained of their tendency to promote genuine piety, and holiness of life and conversation. From the repulsive system of Calvin, her heart, as well as her understanding, turned with involuntary horror: and she dwelt with a kind of holy rapture, on the Unitarian views of the nature and character of God, as embodying in himself every thing that is perfect and amiable and engaging, every thing in one word which can pertain to the character of a *father*. She admired the powerful motives to virtue furnished by this system, in the doctrine of the accountability of man for his actions, and in its representation of the future life as a state of righteous retribution, wherein men shall receive according to their works. She dwelt likewise with pleasing satisfaction on the consolations it was calculated to administer in seasons of suffering, by its delineation of the providential care of this benevolent Being over all his creatures, over-ruling and directing all events and circumstances for the advancement of the highest interests of his rational offspring. This was the thought that cheered her own spirits under all the infirmities of her advanced age, and supported her to her dying hour.

A few years ago, her sight, which had for some time been gradually on the decline, entirely failed. This was to her a severe calamity, as it deprived her of her chief source of amusement. After she became blind, she occasionally occupied herself in composing verses on familiar topics and on religious subjects, in the Welsh language, an employment which was quite new to her, and may be regarded as a striking proof of the great vigour of her intellectual faculties. These she would repeat with much energy, and with wonderful correctness; for though some of her pieces extended to about one hundred lines, and existed no where but in her own mind, she never forgot them, and would at any time, when required, repeat them without the slightest mistake or hesitation.

During the last eighteen months she never removed from her bed, being too weak to sit in her chair. She suffered but little, however, from bodily indisposition, except occasionally from the copious secretion of mucus, which, from the want of strength to expectorate it, sometimes greatly interrupted her breathing. At length the powers of nature gradually decayed, and she breathed her last without the least effort or struggle, as if sinking into a peaceful sleep. She was buried in the ground belonging to meeting-house of Gellionnen, on Monday February the 16th, and was followed to the grave by a large crowd of spectators and friends. At the meeting-house, an appropriate and excellent discourse was delivered by the Rev. John James, the minister of the place, from Psalm xci. 16, "With long life will I satisfy him, and shew him my salvation," a text with which she had herself supplied him for the occasion about a fortnight before. She has left a numerous posterity in the second, third and fourth generations, to cherish the remembrance of her virtues. May they also study to emulate them!

T. R.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Address of the Methodists of the New Connexion, to the British Public:

By order of the Ministers and Lay Representatives assembled at Halifax, the 26th of May, 1817, in their Twenty-first Annual Conference.

Having, since our institution as a Christian Community, been exposed to much misrepresentation, from persons who appear neither to understand our system nor our principles, we feel it due to ourselves, our friends, and our country, thus publicly to correct the rumours and remove the prejudices which have flowed from this erroneous source; and to show, in the face of the world, those leading features by which we are distinguished, and those principles by which our conduct has been governed.

Be it known then, that, following the example of the Church of England in her separation from the See of Rome; and of the Nonconformists, in their dissent from

the Established Church; we separated in 1797, from the "Methodists of the Old Connexion," now distinguished by the appellation of the "Wesleian Methodists." This separation, we deem it proper to state, was totally unconnected with political considerations; although a contrary report has been industriously propagated. The various publications to which this event gave rise, and to which we refer the reader, will furnish the most satisfactory information on this particular.* Neither did this separation originate in points of doctrine, for here we know no difference; the same peculiar doctrines, together with the same general mode of discipline, being held and enforced in both bodies. The fact is, our separation from the Old Connexion arose purely from matters of church government:—matters, in our opinion, affecting the rights of conscience, of reason, and of religious liberty, as revealed in the Scriptures; and involving in them, not only our own christian privileges, but the most valuable rights and liberties of our posterity.

As Englishmen, our excellent constitution, and the general practice of Dissenters, taught us to claim for our people a participation in our church government, a voice in the enactment of its laws, (those laws by which we were individually to be ruled,) and a share in the management of its temporal concerns. Through these important functions being exclusively assumed by one set of men, whether the clergy or the laity, both history and experience bear record that the church has frequently and severely suffered. To these sufferings the Methodist body was peculiarly exposed about the close of the last century; in consequence of which, many of its members were anxious to adopt a more liberal system, with a view to their happy termination.

Influenced by the spirit, a number of the leading and intelligent Methodists represented to the Conference then assembled at Leeds, that it was not reasonable for the preachers to meet and legislate alone, as they had been accustomed to do, without the interference and co-operation of the people; they therefore requested that the annual Conference might be composed of an equal number of ministers and of laymen, the latter to be chosen by the people, so that each circuit in future should be represented by one minister and one layman: thus giving to both orders that natural influence and interest in the system, which sound policy, and the best precedents, have proved to be indispensable to lasting union, purity and stability. The Conference thought proper to reject this reasonable proposition, and in a tone which gave no encouragement to repeat the application. It is neither consistent with our purpose, nor congenial with our feelings, to scrutinize the motives which led the Conference to this determination: we have only to say, that whether or no their consciences approve them in this matter, we fear not to be justified before God and man, for preferring to retire from a body which its ministers governed, and still govern with little less than arbitrary power, rather than surrender ourselves and our children to a domination insupportable by freemen in a free country.

Many circumstances, of which the prejudices and passions of mankind will afford a ready illustration, contributed to the formation of the Methodist New Connexion on a very limited scale of extent;* but the system, founded as it is on scripture, experience, and the fitness of things, has justified in its practice the best expectations of its friends; and, in proportion as it becomes known, will recommend itself to the approbation even of its enemies. Here ministers and people are seen uniting in the government of the church, blending their kind offices, without distinction of interest, or fear of improper ascendancy; and all, by the admirable adaption of its parts, realizing a happy picture of our unrivalled constitution.

Since its institution, our community has increased from five to ten thousand, and our stated ministers from four to forty-four, besides more than two hundred local or occasional preachers. We have erected one hundred chapels, and formed two hundred societies: and, as appendages to the Connexion, we have a book-room amongst us, for printing a monthly magazine, and for supplying our people with hymn-books, and other religious publications.† We have also succeeded in providing a fund for the support of our superannuated preachers, their widows, and families: and are now employed in establishing a Home Mission, for spreading the gospel in different parts of the United Kingdom.

As a Christian body, we are entitled to say, it has been our grand object to increase by means of converting souls to God, and not by making proselytes from other denominations: and though we feel it our duty to improve the openings of Providence, whenever our help is solicited from motives

* See the Methodist Monitor,—Minutes of the First Conference,—Life of the Rev. Alexander Kilham,—Review of ditto, &c. Sold by Messrs. Button and Son, London.

* See Apology for the Methodists of the New Connexion. Sold by Messrs. Button and Son, London.

† See the New Methodist Magazine.—Rules,—Minutes of Conference, &c. Sold as above.

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of real principle, still our endeavours have been, and will be directed, to carry the word of life into the obscure and neglected corners of our land; satisfied, that in so doing, we best serve our beloved country, and promote the glory of Almighty God.

As a religious community, we neither have interfered, nor do we profess to interfere, with political concerns: like the kingdom of our Lord and Master, the Methodist New Connexion has no relation to the political affairs of this world. As Christians and subjects, we exhort our people to fear God and honour the king: and this we do, not so much because our people need to be reminded of their obligations, but because we are commanded of God, and to his commandments we yield a constant and cheerful obedience. While thus discharging our duty in the fear of God, we leave every man to the free enjoyment of his civil rights, according to his own judgment, and the laws of the land; convinced that the diffusion of religion, morality and social happiness, is the best means of promoting the glory of a nation, and the surest pledge of attachment to its authorities.

It would, however, be ingratitude not to remark, that in our privileges as Dissenters we rejoice with thankfulness: and though we are not forward in professions, which too often speak the language of adulation, still we should be unjust to our feelings, did we fail to express our veneration for those laws, and that constitution in its different branches, by which these privileges, together wtih many other blessings are secured.

Under this proper view, we are grieved to remark a recent publication, entitled "Why are you a Methodist?" * in which we are accused of disaffection to the government of the land;—an accusation this, which charity itself forbids us to consider as a simple misrepresentation. We therefore repel the charge with honest indignation, and in the face of the world pronounce it illiberal and false. Proofs there are none adduced, and therefore we are simply at issue with the author. We defy him, or any other man, or set of men, to make good the assertion; and we rather court, than recede from, an examination, which would more clearly evince the purity of our principles, and the rectitude of our conduct. Of odium we have suffered, and we are prepared to suffer, a large proportion: but, while we suffer for righteousness' sake, we commit our cause into His hand who will never forsake his people. Confident of his protection, we shall fearlessly stand forward to defend the truth; not fearing, while candour and liberal inquiry characterize the British nation, to identify with the precepts of holy writ, and the best interests of men, the cause of the New Connexion.

By order of the Conference, (signed)
A. SCOTT, President.
W. MAKINSON, Secretary.

Sep. 18, 1817.

* For the works alluded to, See Rev. V. Ward's Answer to the Question, "Why are you a Methodist?"

INTELLIGENCE.

***A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the year* 1818.**

William Smith, Esq., M. P., Chairman.
Joseph Gutteridge, Esq., Deputy-Chairman.
James Collins, Esq. Treasurer.

Messrs. J. Addington, J. Benwell, J. Black, W. Burls, W. D. Clark, S. Favell, W. Freme, J. Gurney, W. Hale, G. Hammond, E. Maitland, J. T. Rutt, B. Shaw, M. P., W. Shrubsole, T. Stiff, J. Stonard, W. Titford, J. Towle, H. Waymouth, T. Wilson, B. P. Witts.

John Webster, Esq., Queen-street, Cheapside, *Secretary*.

Manchester District Quarterly Meeting.

THE Christmas Quarterly Meeting of Ministers, denominated Presbyterians, was held at the Cross-Street Chapel in Manchester, on the 7th inst. The Rev. J. Hawkes introduced the service, and the Rev. S. Parker preached the sermon. Fifteen ministers, including visitors, were present. One new member was added to the association. The next meeting will be at Stand Chapel, on Good Friday. Owing to an accidental circumstance, the notice of the former meeting, which was held at Hyde, September 25, 1817, was not sent for insertion. W. J.

Manchester, Jan. 15, 1818.

On Tuesday, December 23d, 1817, the Second Quarterly Meeting of Unitarian ministers of the *Midland* and *Northern Association* was held at Rotherham. The devotional service in the morning was performed by the Rev. P. Wright, of

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Sheffield, and a very interesting discourse was preached by the Rev. R. W. Wallace, of Chesterfield, from Gal. i. 16—20, in which he endeavoured to prove that St. Paul after his conversion spent three years in Arabia for the purpose probably of studying more thoroughly the nature of the christian system and fortifying his mind with those arguments for its truth which were derived from the fulfilment of the prophecies of the Old Testament. In the course of the afternoon this idea mentioned by Dr. Lardner, became the subject of interesting and improving conversation. In the evening they again assembled for worship, when the devotional service was performed by the Rev. J. Platts, of Doncaster, (late of Boston,) and the Rev. John Gaskell, M. A. of Thorne, was prevailed upon to deliver a sermon on the importance of an open and fearless avowal of the *whole* truth, founded on Acts xx. 26, 27.

The next meeting was appointed to be held at Stannington, near Sheffield, on Good Friday. The Rev. J. Brettell, of Rotherham, is the preacher, and the Rev. H. H. Piper, of Norton, his supporter.

W.

Sheffield, Jan. 18, 1818.

The *South Wales* Quarterly Meeting of Unitarian ministers was held on the 15th and 16th of October last, at Gellionnen, Glamorganshire. There were sixteen ministers present. The service was introduced on the evening of the 15th, by Mr. Thomas Evans, of Aberdare, and Mr. John Thomas, of Llanelly, preached from Heb. i. 6, and Mr. John Thomas, of Capel-y-Groes and Pant-y-defaid (Cardiganshire) from Eph. iv. 5. On the morning of the 16th, the services were introduced by Mr. E. Lloyd, of Wick and Newton Nottage, and Mr. B. Philips, of St. Clears, preached from Matt. xvi. 6, and Mr. Evans, of Aberdare, from Acts x. 33.

The next quarterly meeting was appointed to be held at Aberdare, on the 31st of December 1817, and the 1st of January 1818. It was also unanimously resolved, that it was desirable the Quarterly Meetings should be continued, and that a circuit should be appointed for holding the meetings in succession. The following places were then named in the order in which the services are to be held at them, viz. Aberdare, Blaen-y-gwrach, Capel-y-Groes, Pant-y-defaid, Gellionnen, Llandy-faen, Merthyr, Neath, Pant-teg, near Newcastle Emlyn, Rhyd-y-Park, Wick and Nottage. It was agreed that any other places might be hereafter added to these if found desirable.

The friends of Unitarianism having taken refreshment at the chapel, went away highly gratified by the services and the business of the day.

These quarterly meetings are not appropriated exclusively to preaching; it is customary after service to discuss some religious subject proposed for the purpose. An inquiry into the meaning of the first fourteen verses of the first chapter of John was proposed by Mr. Edward Williams, the bard, for the discussion of the next meeting.

Fellowship Fund, established by the Society of Unitarian Christians, assembling at the Upper Chapel, Norfolk Street, Sheffield.

The object of this institution is,—

1. To give such occasional assistance as the fund will allow, to Unitarian Chapels about to be erected or enlarged.

2. To aid any institution now existing, or which may be hereafter formed, appearing to be calculated to promote the diffusion of christian truth and virtue.

3. To afford temporary relief to Unitarians under the pressure of infirmity or want; and to embrace any other benevolent object which the members may approve.—It was resolved,—

4. That the fund be supplied by voluntary donations and subscriptions; also, by weekly, monthly, quarterly, or annual payments, *in advance*.

5. That a subscriber of one penny per week, or upwards, (not in arrears), be entitled to vote at the public meetings of the society.

6. That a president, secretary, treasurer, and one collector for every ten subscribers, be appointed; the election to these offices to be annual, with the exception of president, which shall be offered permanently to the minister for the time being.

7. That when a case is to be submitted for consideration and assistance, the secretary, on receiving a requisition signed by five members, shall call a meeting, to be held in the Upper School-room, for those purposes.

8. That in all cases, a majority of members present (entitled to vote) shall decide; the president or chairman having a casting vote.

9. That all monies received shall be deposited in the bank of Messrs. Parker, Shores, and Blakelock, in the joint names of the president, secretary, and treasurer, and that all orders for payment to them, shall be signed by not less than two of those officers.

10. That the secretary shall keep a book for minutes of the meetings, and the treasurer an account book, which shall be open for the inspection of donors and subscribers (not in arrears) at every meeting; and that a statement of the accounts be submitted to the general annual meeting, to be held the last Sunday in July,

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and that notice shall be given of the same on the previous Lord's Day, as well as on the day of meeting: the officers to be then elected, the accounts passed, and other business transacted.

11. That Mr. F. W. Everet having accepted the office of treasurer, and Mr. James Wild that of secretary, those gentlemen and their successors in office, together with the minister, shall constitute an acting committee for the time being.

12. That these rules be printed.

December, 1817.

Leicester Fellowship Fund.

At a meeting of persons friendly to the establishment of a Fellowship Fund, on the plan adopted at Birmingham, &c., held in the vestry of the Great Meeting, Leicester, February 1, 1818—

The Rev. C. Berry in the Chair;

Resolved,—1. That its objects be to afford occasional contributions to small and indigent congregations, to furnish annual subscriptions to the Unitarian academies, and to promote generally the diffusion of those great principles of religious truth which, as it appears to us, were taught by Christ and his apostles.

2. That the fund be supplied by subscriptions of one shilling per quarter.

3. That an annual general meeting be held in the month of October, at which time a president, treasurer and committee shall be chosen.

4. That the committee shall consist of the president, treasurer and six other persons, to be chosen at the annual meeting, of whom five shall be competent to act.

5. That the meetings of the committee shall be held quarterly.

6. That in cases that may require it, a special meeting may be called.

7. That the Rev. C. Berry be requested to accept the office of president.

8. That Mr. Cooper be appointed treasurer.

9. That the following persons be chosen members of the committee for the present year, Messrs. Colston, &c. &c.

Literary.

Sir, *Clapton, Feb.* 22, 1818.

I am sorry to have occasion, by favour of your *Intelligence*, to inform the subscribers to Dr. Priestley's Works, that the delivery of the Fourth Volume, now in the press, is unavoidably deferred by a disappointment in procuring some part of its contents. On Saturday March 28, it will be ready for delivery at Mr. Eaton's, where I beg leave to request those subscribers who have not received the two previous Volumes to apply for them.

I am much indebted to several friends to this undertaking, for the communication of *Letters* and valuable information. Should any others be designing thus to assist me, I shall be essentially served and obliged by the most prompt execution of their purpose. I now wait only till I may fairly consider such assistance as exhausted, before I prepare the *first* Volume, containing the Life and Correspondence of Dr. Priestley, for the press.

J. T. RUTT.

The Rev. *John Evans*, of Islington, has in the press new editions of the Juvenile Tourist and Juvenile Pieces, with augmentations and improvements; both volumes being devoted to the instruction and entertainment of the rising generation.

We hear that the *Sermons* of the late *Mr. Francis Webb*, published many years ago, in 4 vols. 12mo., and now become scarce, are about to be reprinted in one large handsome volume, 8vo. These sermons, on account of their style, their brevity, their moderation and their rational character, have been great favourites with the clergy, and may, perhaps, be recognized on their re appearance by many a church going reader. As Mr. Webb's opinions probably underwent some change in the course of his long and studious life, we would suggest that some explanatory Preface or Notes would be only just to his mind and memory.

We have great pleasure in announcing a *Third* and cheap edition in 12mo. of the late *Rev. Newcome Cappe's Discourses on the Providence and Government of God*, published by his amiable and affectionate relict *Mrs. Cappe of York*. These *Discourses* are a happy evidence of the power of rational Christianity operating upon a good heart to produce a fervent devotion and pious assurance.

American.

A work, under the title of "A Star in the West," has been published at Trenton, in New Jersey, by Dr. Elias Boudinot, to prove that the *Indian nations of America are the descendants of the long-lost Ten Tribes of Israel*. The work is recommended by men of some consideration, and is praised in the American Journals.

Notices.

The Annual Meeting of the *Southern Unitarian Fund Society* will be held at the Unitarian Chapel, in High street, Portsmouth, on Wednesday, March 25. The morning service to begin at twelve o'clock: the Rev. J. Fullagar to preach. There will be service in the evening, to begin at half-past six o'clock, the Rev. W. J. Fox to preach.

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MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

SLIGHT occurrences frequently lead us to a knowledge of the temper of the times. The discussion on Easter-day, which is now pretty general in the higher and middle classes, is carried on with a degree of indifference, that would have astonished the christian world fifteen hundred years ago. If the same thing had then happened, bishops would have been seen posting from one end of the empire to the other, and the true fixing of Easter-day would not have been accomplished without fierce contention and violent blows. A scene would have been exhibited, displaying in strong colours, how little of the christian principles had been imbibed by the combatants. The present generation thinks very differently. Little or no anxiety has shewn itself, whether the services of the sect established by law, are properly performed or not; whether, in short, they follow their own rules or neglect them. It is considered of no consequence, whether they eat their cross buns on the 20th of March, or on the 29th, or whether the commemoration of the Resurrection is made before or after the full moon.

But if the ecclesiastical question is treated in this slighting manner, it is not so with the legal part of it. For considerable apprehensions are entertained, lest the keeping of Easter-day, as it is now erroneously fixed by the Almanack makers, probably one and the same person that utters his astrological nonsense every year in Moore's Almanack, may not be attended hereafter with very serious inconvenience. Two of the law terms, Easter Term and Trinity Term, depend on Easter-day: the opening of the first is now fixed for the 8th of April, of the second for the 13th of May. But as Easter-day, from which they determined the openings of these Terms, is erroneously fixed, the days on which they ought to open are, for the first, the 15th of April, for the second, the 20th of May. Consequently it is a question, whether proceedings in these courts from the 8th to the 15th of April, and from the 13th to the 20th of May are legal: for, though the judges may choose to act upon these days, it does not follow that their decisions may not hereafter be invalidated by an appeal to that Act of Parliament, which has determined in precise terms, that, if the full moon happens on a Sunday, Easter-day is the Sunday after. Now they have fixed Easter-day this year on the Sunday, on which the moon happens to be full. Consequently it may be urged, that that was not the true Easter-day, fixed by Act of Parliament, and, of course, the courts were opened at a time contrary to the directions of the Acts. However this may be, it will be adviseable for all persons, who are unhappily engaged in suits of law in these courts, to take care that their causes shall not be brought on in the first week of either Term; lest they should be hereafter involved in the repetition of law: and, though they should ultimately gain their suits, the expense and vexation attending a second conflict, would by a prudent man be, if possible, avoided.

It is urged, however, by lawyers, who are seldom very acute reasoners out of their own profession, that the Easter-day is legally fixed, since it is fixed by certain tables, also laid down by Parliament. But it does not seem to be by any means clear, that tables known to be erroneous, are to be acted upon, when they contradict the positive words of the Act, in reference to which the tables were framed. Thus, if an act of parliament should determine a sum, not exceeding twenty thousand pounds, to be awarded to a certain person for certain services performed by him, and directions also were given for the due estimation of these services, it would not be sufficient to say, that a calculation had been made according to these directions, and by them the sum to be paid to the person, amounted to twenty-five thousand pounds, and therefore they had given that sum. The precise words of the act would be quoted against this determination, and it would be said, that they were authorized to pay only twenty thousand pounds, and if any thing farther were necessary it was incumbent on them to come to parliament for a new grant. The case of Easter-day seems to be the same. The tables are to be followed, provided they do not violate the positive words of the act; and, if any doubt had been entertained on the subject, it should have been brought before parliament. But it is probable that the Almanack maker never gave himself any trouble about these positive words. He fixed the day without thought, and it was not till all the Almanacks had been published, that the error was discovered.

Happily the whole may be rectified

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without any mischief. It is only for parliament to pass an act, that the day now fixed on shall be the legal Easter-day: and perhaps it would be wise to give up the use of the tables, and to fix the future Easter-days on the second Sunday following the 21st of March; but if the 21st is a Sunday, then on the Sunday following. As to the ecclesiastical question, that may be suffered to sleep. A very great majority of the kingdom is not at all concerned in it; and, as to the sect established by law, few of them know on what grounds the keeping of Easter-day depends on the moon; and if the new moon should be on that day, it would make no difference in their devotions.

A subject of greater importance has fixed the attention of the legislature, and the eyes of all England have been turned to its deliberations. The suspension of the Habeas Corpus Act was sensibly felt. Even they who were friendly to it, could not but have some doubts on the subject; and the burst of loyalty that manifested itself, from one end of the kingdom to the other, on the death of the ever-to-be-lamented Princess and her child, was a sufficient answer to the wanton and unfounded surmises of the disposition of the people with respect to the reigning family and the constitution of the country. That discontent had appeared in some counties was true, but the trials that took place manifested that it was confined to very inconsiderable districts. It is not surprising, therefore, that the feelings of Englishmen were acute, when they found that for so trifling a cause their dearest rights were suspended.

The administration seems to have been sensible of the unpopularity of its unnecessary measure, and therefore on the commencement of the session the Habeas Corpus Act was restored with as much dispatch as the forms of the Houses admitted. But this could not supersede all thoughts on the nature and propriety of the measure it had adopted. Many persons had been seized, forced violently from their homes, and secluded from society for many months. On their liberation they appealed strongly to the feelings of their countrymen, and their cries were not heard in vain. A liberal subscription was raised to assist them in their necessities. Some had been liberated on their own recognizances, others refused with disdain the proffered boon. All called aloud for justice, and the tables of the House were filled with petitions, complaining of the treatment to which the prisoners had been subjected, and of the unwarrantable manner in which they had been deprived of their liberty. Some of the cases appeared to be very hard, and at any rate to be deserving of inquiry. Their petitions were ordered to lie on the table of the House, but to what purpose it is left to time to discover.

The suspension of the Habeas Corpus Act has been of late years followed by an act of indemnity. This was of course looked forward to, but as a preparatory step decency required that some examination of the conduct of the ministers during the suspension should take place. Preparatory to this, a green bag, sealed up, made its appearance in both Houses, in each of which a committee was appointed to examine its contents. The committee was formed by ballot, i. e. by lists put into a glass, each member being supposed to write down the names of those persons whom he deemed best calculated to form an impartial judgment of the question before him. The uniformity of the lists, of which between ninety and a hundred presented the same names in the same order and in the same writing, abundantly testified in what manner the lists had been composed. But this did not excite surprise. It was generally allowed to be the list of the minister, and it called forth some reprehension on the part of the opposition, that they whose conduct was arraigned, should form part of the committee to decide on their own merit or blame.

The report of the Committee of the House of Lords has made its appearance, but it contains nothing with which the public had not been previously acquainted. It is laboured to prove that there was sufficient cause for the suspension of the Habeas Corpus Act, from the disturbed state of the middling counties, and the outrages that had taken place in Derbyshire, which had been expiated by the lives of the culprits, sentenced to death for acts of a treasonable nature. The conduct of the spies employed by government seems to have occupied very little attention; and whatever impression the report may make upon the House, it is evident that it will be viewed in a different light by the country at large. Lord Sidmouth is to bring in a bill founded on this report, which will of course tranquillize his mind, as to any proceedings which were meditated by those whom he had taken up and imprisoned. A similar report will probably, before this reaches the public eye, be presented to the House of Commons, which will therefore be prepared for the bill that comes to them from the Lords. And thus will end the history of this suspension, of which futurity will judge in a very different manner from the legislature.

But though the legislature can indemnify the principal actors in this tragi-comedy, it seems, that one of the suffer-

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ers thinks, that there is another court, to which an appeal may be made, and this is what is vulgarly called the court of honour. Our ideas on this court are well known, and duelling on any occasion will never be advocated by us. A poor murderer was saluted, by the chaplain the other day, on the signal made for the drop to fall, with these words: "Whosoever sheds man's blood, by him shall his blood be shed." This expression will be applauded by many, who will not permit them to be used in a case of honour: as if the taking away of the life of man, under the influence of one bad passion, was worse than taking it away under that of another; and which indeed, proved perhaps, as depraved a heart in the man of honour, as he is falsely called, as in the man who forfeited his life at the gallows for his crime against the laws of his country, and his sin against God.

One of the sufferers under the suspension of the Habeas Corpus, challenged Lord Sidmouth for his conduct, but the challenge was not accepted. Instead of going into the field to meet his antagonist, the noble Lord went to the court of law, laid his complaint before it, and the challenger was taken up, and is to take his trial for the offence. The men of honour, as they are called, are not perfectly agreed it seems, on the propriety of this challenge. They say, that a minister is not to be called out by any man who deems himself injured by the necessary acts of government, and that a privy counsellor is to be protected against such a design. It would be well if privy counsellors would attend to this maxim, and that two of them had not appeared in the field under the wicked and detestable pretence of giving and receiving satisfaction. They have set a very bad example to the public, and it is not to be wondered at, if others should think themselves justified in calling out a cabinet minister, when cabinet ministers have aimed a ball at each other's heart, and one of them, every day he sits down, is reminded of the wound inflicted upon him by his present dear friend, companion and associate. Sins are not to be palliated in this manner. The higher the rank, the greater ought to be the sense of what is due to God and man.

There are at present three persons under confinement for three months and a fine, for being engaged in a duel, in which a life was lost. The manner in which this attempt at duel is treated in our law courts, may afford matter for future remarks. Whatever may have been the injury done or supposed to have been done by Lord Sidmouth, he was perfectly right in protecting himself by law: and if he has done wrong, it would be only in the extreme to increase that wrong, by taking away the life of his adversary.

France has exhibited nothing new in its legislature. A shot, fired at the Duke of Wellington, has excited a great sensation at Paris; but whether the assassin was excited by political or private motives is not ascertained. The infernal machine, by which Buonaparte's life was assailed, if it was really fabricated by French hands, might have prepared us for the attack that has been made: but, whatever may be the vices of the French, assassination is not a common practice among them. Though the act is sufficiently base, even if grounded on what most affects the feelings of man, yet it is better that it should be on such a motive than on political causes. The latter would affect the general tranquillity of Europe.

A curious cause gives a trifling interest to their law proceedings. A man is upon trial for pretending to be the son of the late king, and his conduct might be that even of the person he pretends to be, whose education was sadly, it is said, neglected, and he was put to a most ignominious service. Their manner of trying this cause appears very strange to us, and they failed in one point which would appear very important to us. The woman brought forward as his sister, would not swear that he was her brother, and this casts a cloud on much of the evidence that has been adduced. It is very extraordinary that the time and mode of the death of the real Dauphin have not been ascertained. If he is really alive, it would not be at all surprising that he should be in the state of imbecillity in which the pretender is represented to be. The Duchess of Angouleme could at once put an end to all doubts on the subject.

The affairs of the insurgents in America do not appear to be prosperous. It seems to be clear, that Mina has failed in his enterprise, and has fallen a sacrifice to his attempt. In the Caracas also, they have received a check. In the South however they are more successful. Great care is taken that they should not receive assistance in arms and ammunition from Europe.

A strange tale is told of the barbarity of the Dey of Algiers; with what truth it is difficult to ascertain, but it is evident that the late chastisement has not produced the effect that was expected. At any time it is sufficient to raise an outcry against the Christians to excite the Turks and Moors, and all hopes of civilizing that unhappy race seem far distant.

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Sermons.

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On the Death of the Princess Charlotte.

(Continued from page 80.)

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ERRATA.

P. 34, col. 1, 5 lines from the bottom, for "our church," read *the church.*
P. 61, col. 1, for Article II. read Article III.

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BIOGRAPHY.

Memoir of the late William Russell, Esq.

WILLIAM RUSSELL, Esq., whose death was announced in the last Number, [p. 141,] was born at Birmingham, on the 11th November, 1740. He was formerly concerned in the exportation of the manufactures of Birmingham and Sheffield, to Russia, Spain and the United States of America, with which last country his family before him had been long connected. The records of the town of Birmingham will bear witness to the numerous objects of public interest to which his efforts were directed, such as the improvement of the adjacent roads, the better paving of the streets, the erecting an hospital, and forming a public library. On all affairs of importance he took a diligent and zealous part, and such was his ability as a speaker, and his knowledge as a man of business, that he was frequently invited to preside at the meetings of his townsmen. For many years he was an active magistrate for the county of Worcester, as some time after his marriage, which took place in 1763, he had fixed his residence in that county, at Showell Green, within two miles of Birmingham.

Mr. Russell was rendered more particularly conspicuous by his strenuous and undaunted support of civil and religious liberty, his efforts to assist in obtaining the repeal of the Test and Corporation Acts, and his intimacy with that great philosopher and most excellent man Dr. Priestley, who, in his Memoirs, published in 1806, p. 94, thus speaks of Mr. R.: "On my removal to Birmingham commenced my intimacy with Mr. William Russell, whose public spirit and zeal in every good cause can hardly be exceeded. My obligations to him were various and constant, so as not to be estimated by sums of money. At his proposal, I doubt not, some of the heads of the congregation made me a present of two hundred pounds, to assist me in my theological publications;" and p. 98, "I have been minister here between seven and eight years without any interruption of my happiness, and for this I am sensible I am in a great measure indebted to the friendship of Mr. Russell."

This friendship exposed Mr. R. to the effects of a spirit of intolerance then prevalent, and marked him as a victim for party rage, at the riots in Birmingham, in 1791, from which he was one of the principal sufferers. During these disturbances, the intrepidity of his character shewed itself on several occasions. By his courage and presence of mind he preserved his own house from destruction for three days, and only left it to go to the relief of his family. Had he been supported by the magistrates, as he earnestly solicited from the commencement of the riots, there is scarcely a doubt but almost all the mischief that ensued would have been prevented. His house being burnt, he repaired with his family to London, and immediately waited on Mr. Pitt to claim the interference of government. He frequently spoke of this interview, as evincing on the part of Mr. Pitt a desire to restore tranquillity and grant indemnity to the sufferers. Shortly after the riots Mr. R. retired from business, and lived for some time in the vicinity of Gloucester; but not being able to bring the extensive concerns he had carried on in America to a satisfactory conclusion, and having considerable claims on the state of Maryland for paternal property detained during the American war, he resolved to visit that country, and accordingly embarked with his family, two daughters

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and a son, in August, 1794. He did not, however, arrive in America till September, 1795, having been taken prisoner soon after sailing from Falmouth, by a French squadron, and detained in Brest harbour, notwithstanding the immediate intercession of the American minister.

Many interesting circumstances might be related respecting his capture, detention and subsequent stay for a few months in France; but this would be going beyond the bounds of the present sketch. It would also be transgressing the limits prescribed to enlarge on his residence in America, where he continued almost five years, and was gratified by the notice of the most distinguished characters there, and chiefly by that of the founder of American independence. This illustrious hero he visited at Mount Vernon, after he had retired there from public life. A friendly intercourse followed between them, and several of General Washington's letters remain amongst Mr. R.'s papers.

Mr. Russell's family being less partial to America than himself, he complied with their desire to return to England, but determined himself to take France in his way, to visit an estate which had been assigned to him by an American gentleman who was largely indebted to him; there he intended to remain only a few months, but war breaking out, he was prevented from joining his family in England, and though he was beyond the age of the proscription then issued against the English, (May, 1802,) yet all the favour he could obtain was permission to retire to his property in Normandy, where he continued during the whole war, only disturbed by some occasional alarms as to his personal safety. His benevolent disposition procured him, in the neighbourhood of Ardennes, the appellation of "Le père des pauvres." The situation he was in afforded him, indeed, the means of being extensively useful amongst the surrounding poor, who had very scanty means of relief from their great distress: of this distress he was accustomed to draw a most feeling picture.

On the return of peace, Mr. R. hastened, with his son, &c. to revisit his native country, where he landed on 26th October, 1814. He was now 74 years of age, and though his day of activity was over, yet he retained, in a surprising manner, that strength of constitution and vigour of intellect which he formerly enjoyed. Had there been no other obstacle, his increased deafness would alone have prevented his entering again into public life, at the same time that it essentially curtailed those social pleasures he was so well qualified to partake of and to impart; but he never permitted the mortifying consequences of this infirmity to depress his spirits; his convivial powers were still great, and by a constant and quick attention to the lips of persons speaking, he had learnt to comprehend what was said with surprising facility.

As the power and inclination to occupy himself in the busy concerns of life diminished, he betook himself with more ardour to the comforts of religion, and rejoiced incessantly that he had been alive to them in his earliest youth, as well as through all the varying scenes which had succeeded. He was a great advocate for family devotion, which he constantly practised, and now employed much of his time in composing a set of prayers for this purpose, of which he had a few manuscript copies made for his particular friends. Never did truer piety emanate from a more entire conviction of the truth of Christianity, and a more absolute dependence on its promises. This was strikingly apparent on the bed of death. When all around him was fading away, and he felt himself gradually but certainly withdrawing from existence, he was at this moment not only resigned and complacent, but almost joyful; firmly persuaded he was about to undergo a happy change, and that the assurance would be verified in his case as in that of all mankind, that Jesus Christ was the Resurrection and the Life. Since his return from France, he had spent more than three years at Upton-upon-Severn, in the bosom of his family and friends, who, while they deeply lament his loss, reflect with satisfaction on the tranquillity of his latter days, and especially of his last moments. His illness was short, and fortunately attended with little bodily pain. He expired on 20th January

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last, at the Hyde, near Upton, the residence of his son-in-law, James Skey, Esq., and was buried in the family vault at St. Philip's Church, Birmingham, on 3rd February; but very few of his former friends survived to attend him to the grave.

February 12, 1818.

T. R.

Memoir of the late Rev. Thomas Astley.

[Concluded from p. 85.]

SOON after his removal to Chesterfield, Mr. Astley engaged in the education of young gentlemen, whom he received into his house as boarders. For the fulfilment of the duties of this very arduous and deeply responsible occupation, he was admirably qualified by the extensiveness and solidity of his acquirements; and especially by the happy manner he had of communicating instruction, together with the great amiableness of his temper. His services in this capacity were highly valued, anxiously sought after, and are affectionately remembered.

In December, 1775, Mr. Astley married Phebe, the only daughter of Joseph Wilkinson, Esq., of Birmingham.* By her he had five sons and four daughters: and never were the pious fortitude and resignation of the true Christian more strikingly manifested, than in the exemplary manner in which he sustained that great trial, the loss of children. Two of his children, a son and daughter, died in their childhood; and two others, a son and daughter, died, the former aged 22 years, the latter at the age of 19.

In the spring of the year 1777, circumstances, connected with the increasing reputation of his school, rendered it expedient for him to remove to Dronfield, a village about five miles distant from his congregation. The inconvenience, however, which necessarily attended his residing so far from his professional engagements, was not permitted by him to prevent the faithful and conscientious discharge of his duties as a christian minister. These he always considered as of the first importance; and as such he would not allow himself to perform them with carelessness or indifference. Indeed, his talents and character as a minister of religion were so highly and justly appreciated, that he was frequently sounded on behalf of congregations who were without ministers, as to his disposition respecting a change of situation: but his modesty always led him to distrust his fitness for undertaking any more weighty charge; and his contented, unambitious temper, forbade the desire of change.

Following the order of time, it may here be observed that, as a scholar, Mr. Astley's attainments were held in such great estimation, that, in the year 1779, he was strongly solicited to accept the classical professorship in the academy at Warrington. The invitation of a "Special General Meeting of the Trustees of the College" to fill this department, was communicated to him by T. B. Bayley and T. C. Worsley, Esqrs., as "the general and hearty wish of the Trustees;" accompanied by expressions of the warmest approbation on the part of the two other tutors, Drs. Aikin and Enfield, and by assurances of their cordial friendship, assistance and support. But though this invitation was given in the most gratifying manner, his great diffidence, together with some domestic considerations, induced him more than once to decline it.

Mr. Astley continued to reside at Dronfield, till the spring of 1784, when the cares attendant upon an increasing family, together with the discharge of his professional engagements, induced him to relinquish a boarding school, and to reside again in Chesterfield. His design now was to have limited his attention, as an instructor of youth, to his own children: but the solicitations of the parents of some few of his pupils who had not finished the intended course of education under his care, prevailed with him to retain *them* for a year or two longer; and the request of other friends in Chesterfield induced him to receive under his care a few young gentlemen as day-scholars. He seldom, and never from choice, had more

* Of this gentleman, as a contemporary with Mr. Bourne, a short account was published, on the communication of Mr. Astley, in the "Memoirs of the Rev. Samuel Bourne," by Joshua Toulmin, D. D.

than ten or twelve of these under his care. About this number he continued to instruct till the year 1800, when he entirely gave up the engagements of a school, and devoted himself to the exercise of his ministerial functions. These he continued to perform with great acceptableness, till the summer of 1813, when the infirmities of age led him to resign (not without reluctance both to himself and many of his hearers), a profession to which he had been strongly attached, and in the exercise of which he had been a truly useful and highly respected character during a period of more than half a century.

He was immediately succeeded by the Rev. George Kenrick, (now of Hull,) who, however, only remained at Chesterfield till the commencement of the year 1815. From that time till September of the same year, when the Rev. Robert Wallace became their pastor, the congregation at Chesterfield were for the most part supplied by ministers from a distance. But, occasionally during the interval, Mr. Astley officiated amongst them with almost his wonted vigour and collectedness. The period of active usefulness was, however, nearly past, and after a gradual and silent decay of the powers of nature, he departed this life on the morning of the 15th of October, 1817, having completed his 79th year. He was interred October 20th, in the vault belonging to his family, in the parish church of Chesterfield. On the following Sunday the Rev. Robert Wallace preached a sermon suited to the occasion, from which he has obligingly permitted the following extract to be added to the preceding imperfect sketch.

"From the few opportunities of intercourse with Mr. Astley, which my recent removal to this place has afforded me, I am not prepared to enter into that minuteness of description, in which I might otherwise have felt a melancholy pleasure: nor, indeed, is my testimony required to the uniform excellence of his private character, to his attainments as a scholar, or to his eminent qualifications as a public teacher of religion. In the capacity of a christian minister, all who knew him can bear witness to the uncommon faithfulness and diligence by which his life was distinguished. He attached a very high degree of importance to scriptural studies; and made all his attainments subservient to the elucidation of that sacred volume, which contains the words of everlasting life. Religion was with him a matter of the deepest personal interest; and the opinions which he held on many of the disputed doctrines of Christianity, though differing widely from those entertained by the majority of his fellow-christians, were not embraced and acted upon till they had undergone a careful and minute examination. But, though much of his time and labour was regularly devoted to the acquisition of scriptural knowledge, he was far from being inattentive to the other duties connected with his profession. In preparing his pulpit exercises, he was a model of regularity and accuracy. His subjects were happily chosen, and the strain of his preaching was for the most part practical, though interwoven with occasional allusions to that system of religious doctrine, which he had made the object of his early and deliberate choice, and in the belief of which he had been confirmed by the study and reflection of succeeding years.* His prayers were highly animated and devotional; free from all vain repetitions and affected phraseology. His piety was of a liberal and rational kind, and had its seat in the understanding and the heart. His charity for those who entertained views of Christianity different from his own was unlimited and universal. He always made suitable allowances for the prejudices of education, and appreciated the good qualities of his friends, without regard to the distinctions of sect and party. Wherever there was talent or learning to excite admiration; wherever there was virtue to secure respect; wherever there was distress to call forth sorrow, or indigence to demand relief, the appeal was never made to his heart in vain. The meritorious always received from him their due meed of praise; the ignorant uniformly profited by his counsel and experience; the sons and daughters of affliction derived consolation from his sympathy, and the

* "Mr. Astley's sentiments, with regard to religious doctrines, were strictly Unitarian."

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poor found in him a liberal benefactor and a generous friend. In his family circle he was beloved and revered; from his congregation he met with much respectful attention; and in his intercourse with the world, his conduct was so correct, and at the same time so modest and unassuming, as to give you at once a complete idea of the Christian and the gentleman. In short, to adopt the language of Mr. Radcliffe, in summing up the excellencies of Dr. Lardner's character, 'When I consider his ardour for truth, yet tenderness for error; his learning mixed with so much diffidence and humility; his zeal tempered with so much prudence; and his faith accompanied with so much benevolence; when I observe the simplicity of his deportment, his uniform and unaffected piety, his attachment to his divine Master, and goodwill to mankind, I cannot help saying, 'This was the disciple whom Jesus loved:'" * and, when this is said, all further panegyric would be idle and vain."

R. A.—H.

* "The above eulogium has been already applied to the character of the Rev. T. Lindsey, (of whom, I need scarcely add, it was not less truly descriptive,) in a sermon by the Rev. J. H. Bransby, on the death of that venerable confessor and eminent 'servant of God;' and likewise interwoven in the discourse of the Rev. Robert Aspland on the same occasion."

R. W.

ORIGINAL LETTERS.

[Communications for this department are earnestly requested. Autographs shall be returned, when it is so desired.]

No. 1.

From Rev. Theoph. Lindsey to Mr. (afterwards Dr.) W. Harris.

Piddletown, April 19, 1768.

Dear Sir, and my good Friend,

I SHOULD have sooner acknowledged yours had I not been hindered in my purpose of looking over Madame Sevigné's Letters before I wrote to you. I have gone through the six volumes, and noted the few things relative to your subject, and should have sent them this post, but that I am prevented by an ugly cold which these north and easterly winds have given me, and which seems not likely to leave me till they go away; but they shall be sent as soon as I can transcribe them, and, in the mean time, I send this to quiet my own mind for not answering yours sooner. We were glad to hear yourself and Mrs. Harris were both well; we have reason to be thankful for the same great blessing, for my ailment is nothing but what the French call *un rhume de cerveau*, and I bless God my wife is perfectly well. She joins me in every good wish and compliment to yourself and Mrs. Harris and niece.

I have had no letter from London lately, so that I know nothing but what the public press tells us, and by the last of them Lord Bute has actually resigned. Whatever the North Briton has thrown out against him, some friends of mine tell me he does not deserve it, and that any obnoxious measures he may have been led into, have been through the suggestion of others, and particularly of one whom you Honiton people, in the last Salisbury journal, have expressed your spleen against. Lord H——n never was to go to Ireland nor Lord N——nd. Lord Harcourt was certainly to have been the man before the late resignation; who it may be now, is not, perhaps, easy to say. My prayer, in which you will join me, is for concord and unanimity in pursuit of the public good amongst our governors, which was surely never more wanted than at present.

I hope Mr. Hollis is well; to my shame I have not wrote to him since I saw you: but I am unwilling to interrupt his moments that are so valuably employed, unless I have something worth his attention. I have been taken up lately with reading Hume's History of the Tudors and of Great Britain, which we borrowed;

an agreeable insinuating writer, but most partial in his representations both of character and sentiments.

I hope you don't want the books you were so good as to lend us; however, we shall ere long have satisfied ourselves with them, and they shall be sent you. The week after next we go upon a visit to a friend in Blackmore, for about ten days, who is just now returned from London, after having been confined there half a year by the rheumatism. I know of no other excursion of more than one day that I shall make during the summer, except into Devonshire, for I reckon on our seeing each other at our homes, as well as at some third place during the fine season. Whatever situation any friends of mine may be in, I shall never desire nor solicit for any thing more than what may give an opportunity of seeing more frequently, and with more ease, one or two friends beside yourself, and of being more at liberty than I can be at present, of doing what I think might be more useful than haranguing always to a country parish. But this *Deo* ———, and, in the mean time, I bless God we *want no thing that is good*. And now, farewell; expect a letter from me again in a post or two, after which I shall wish to hear of and from you.

Your sincerely obliged and affectionate
THEO. LINDSEY.

No. 2.

From the Same to the Same.

Monday Morning, Oct. 31, 1763.

DEAR FRIEND,

AND whom I greatly esteem and have reason to do so, and whose mutual regards I shall ever wish to cultivate; I sent you a letter on Monday last, the very first opportunity after my coming here, to tell you of my speedy removal hence, and to propose to you a meeting at Bridport. By not hearing from you, I conclude either that you are not well, or that my letter has never reached you; either of which I shall have reason to regret, as it will deprive me of the satisfaction of seeing you. As I cannot, therefore, now look for an answer, and my time is very short, going away hence the latter end of this or the beginning of next, I can only present you and Mrs. Harris with mine and my wife's most cordial regards, with desiring that I may sometimes be favoured with a line from you, and in hope of which you shall soon receive a letter from me and our new address. Had not our removal been so sudden and unexpected, both my wife and I should have waited on you this very season. Farewell, every good attend you.

Yours,
T. LINDSEY.

Could you conveniently send, by the coach, the book or two which you have of mine? But if you want them you are welcome to them.

The time when the next letter was written appears, by the matter of it, to have been immediately after Mr. and Mrs. Lindsey's arrival at Archdeacon Blackburne's, subsequent to their quitting Piddletown.

No. 3.

From the Same to the Same.

MY DEAR AND MOST ESTEEMED FRIEND,

AFTER many perils and dangers and delays and interruptions from violent colds, I can at length sit down for a few minutes, and tell my friend that we are well, and trust that he and Mrs. Harris are so, and shall hope soon to hear that so it is. I can, with the greatest truth, say, that never did any thing of the kind give me the like regret, as to be obliged to quit the West without seeing you. I told you of my wife's tears on the occasion, and which have been renewed since, and which gave me great satisfaction; for she says that except our father-in-law, Mr. Blackburne, whom you resemble, there is not any one for whom she has a more affectionate regard. We are at present with him, our new habitation not being quite in order to receive us; happy to have such friends to be with and so near the spot. Mr. Blackburne charges me with all imaginable regards, and wishes to smoke a pipe with such a man as yourself, for which he would ride many miles. But he desires me to tell you, that he hopes you may some time or other find occasion to do justice to Archbishop Abbot, whom you have a little injured, and who was as honest and

upright a champion for civil and religious liberty as Maister Laud was the contrary: but to come nearer home to ourselves, who would not be grieved that the best of causes should be hurt by being in bad hands, or such hands as have most indiscreetly given a handle to raise the rational odium against them? If it might but fare well with him in the next world, we would wish him out of this, rather than that he should live to do harm in it. But yet I think him a better man than some others with fairer pretences. Extract of a letter to-day: "A letter was sent to Wilkes to attend the duty of the House. His answer, that if they wanted his life, he would attend. To-day, it is said, he has had a relapse, and is in a dangerous way. If he recovers he is to be ousted. For if he is expelled, then his creditors come upon him, and it is no where believed his friends will pay 2 or £3000 a-piece for him.

"Something is advertised to-day at least under the name of the Essay on Woman. *This*, Kidgell well deserves, who is well roasted for his dirty officiousness. It appears that very great sums of money were offered to the printer for a copy of the aforesaid. It is believed, that when Wilkes's affair is over, there will be nothing more to be done in parliament, nor any opposition there, so sure are the present powers of a majority."

I am sure you are pleased with your fellow-labourer, Mrs. Macaulay, I trust she will prove a noble counterblast to your Humes and Smollets, the latter of whom, I was told here, was educated amongst the Jesuits and is a concealed Papist.

I have an account to-day of a new translation of the Bible coming forth, by a Quaker, which is said to be better done, in many respects, than our own. I have now done for the present; when you write I desire to know how Mr. Munckley does, and desire you will present my compliments to him, if he be one of your correspondents. I dare say you have seen the New England Controversy betwixt the worthy Dr. Mayhew and Apthorpe. Mr. Blackburne repents now of the pains he took, and the success he had in the collection for the colleges in America. My wife joins in every kind and friendly regard and wish for you and Mrs. Harris, and all yours,

With your

T. L.

—— *at the Rev. Mr. Archdeacon Blackburne's, at Richmond, in Yorkshire.*

No. 4.

From Mrs. Macaulay to Dr. Harris.

Bath, December 17, ——

Dear Sir,

I have now spent ten days at Bath, and the neither seeing you nor hearing of you, alarms me for your health and welfare; since a week before I set out from London, a letter was written by my direction, (being at that time in bed with a fever,) to inform you that my journey to Bath was hastened by my illness, and claiming your promise to give me a meeting. In this, letter was inclosed another, which you would have received before, but for a mistake in the direction. I am extremely mortified that I have missed the pleasure of your conversation whilst at Bath, but hope to hear that my disappointment is not occasioned by your ill health, or the ill health of your family, to whom I desire my compliments.

I am, dear Sir, your most sincere friend and humble servant,

CATH. MACAULAY.

No. 5.

From Dr. Harris to Lord Barrington.

[Lord Barrington was a fellow-student with Dr. Harris, at Mr. Grove's academy at Taunton. The following letter, (which well deserves attention at a time when a general election must soon take place,) which is in Dr. Harris's hand writing, appears to be an answer to an application, after his Lordship was in administration, to influence the people of Honiton to vote for a ministerial candidate. This was probably a rough draught, as there is no signature to the letter.]

My Lord,

Your kind reception and recommendation of my book are highly acceptable to me, and I return you my humble thanks for them. Will your Lordship pardon me if I presume to ask why you are surprised at my

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not having declared for Sir William Yonge? I have little knowledge of him; have not the most distant obligation to him; am no way inclined to meddle with election matters, (being, I think, wholly unqualified,) nor was I ever asked for my vote by him. I love to be quiet, to disoblige none, nor make enemies of any, which I cannot help doing if I interfere. I must add also, that I perfectly disapprove of the measures taken on all sides in this borough to procure votes, which are scandalous and illegal, and have a tendency to nothing but the debauching the manners of the people, and entailing poverty on them and their posterity. I cannot, therefore, with honour act, and I intend to give my voice for none of the candidates. However, Sir William has always had my best wishes. I have no way prejudiced him, though I could have done it more than most here, and he will have the voices of almost all who are under obligations to myself and uncle, the number of which is not small. I know not what your Lordship may think of these reasons: they seem to me at present conclusive, and my conduct must be regulated by them. I have neither ambition to gratify, nor avarice to satiate. Happy in obscurity, I want nothing, I desire nothing; all I aim at is to live independently, to act uprightly, and promote truth, virtue and liberty, by every honest and honourable method. Pardon, my Lord, this freedom in an old acquaintance, used, as you well know, from early youth to speak his mind, and yet untaught to flatter! and believe me to be, with great truth,

Your Lordship's, &c.

Sent to Lord Barrington, December 1, 1753.

THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

***The Correspondence between Locke and Limborch*, 1685—1704.**

(Continued from p. 88.)

No. 5.

John Locke to Philip a Limborch.

Rotterdam, Mar. 8, 1687.

MOST REVERED, BELOVED AND ADMIRED FRIEND,

WITHOUT referring to the doctrine of fate and absolute predestination, I have experienced how the beginnings of transgression insensibly produce a necessity of offending. Urgent business of another kind prevented my answering your friendly letters of the 9th and 14th February, as soon as I received them. But though the conclusion of that business, by the departure for England of the person with whom I was engaged, seems to afford me leisure enough for writing letters, yet I cannot find my accustomed liberty of composition. Hindered by other affairs I have had the misfortune, unconsciously, to fall into this crime of silence, till it has increased by time, as shame has, at last convinced me. Thus it is, that once ensnared, we accumulate transgressions, and the diffident and the daring are equally entangled in their vices. You see in what a condition I am, and unless you would have me believe that all things occur by unchangeable necessity, you ought to overlook this my neglect, that our former free intercourse may be renewed.

Concerning the German theology of the Fathers, I am entirely of your opinion. There always was, and always will be a large number of German writers, and there are few among such a multitude, who do not discover that they were born in the same climate. But it is no wonder that I think like you on this subject. I will confess farther, that I have consulted your secret characters, and that you have observed this. Be on your guard, and, above all, excuse my silence, lest I should tease you with loquacity, since you find me possessed of your secrets. "*Scire volunt secreta domûs.*" You know what follows, "*atque inde timeri.*" These magical powers are, indeed, to be little trusted, as too plain

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by which I am not a little delighted, since they spring from a source so agreeable and praiseworthy, and bring to my knowledge, what above all things I desire to know. I now discover how my mind, ruled and governed by a certain sympathy, can harmonize with yours. O that I could also become wise by the same means. To confess a truth, I use your characters, though inexpertly, but I am glad to advance so far. I wish that may be the case on other subjects. I acknowledge your genius, to the guidance of which I freely resign myself. I thank you much for all your care and labour bestowed on letters, books, and my other affairs. How willingly would I amply repay them! Farewell, and regard me as

Yours affectionately,

J. LOCKE.

No. 6.

John Locke to Philip à Limborch.

Rotterdam, May 16, 1687.

WHAT can be done with a man who is neither able to sing nor prepared with an excuse? To what purpose can I use the liberty you allow me, without powers sufficient, properly, to employ it?

Your delightful style, replete with beauties, powerfully invites to read, repeatedly, whatever you write, so that when I would take up my pen, and give you something of my own in return, I am greatly disheartened and deterred. Though it becomes a grateful mind to offer some reply to the witty and agreeable communications of a friend, yet in an intercourse by letters it seems rash, and scarcely decent to return the rough-hewn for the polished, the rustic for the refined, the vile for the precious.

You, therefore, in vain, give me liberty of writing, a gift truly estimable in its kind, but unless you can make me partaker of your genius, quite unavailing. For, in vain you accuse my tardy use of this freedom, who have the ready and just defence that it becomes not the dull to be loquacious, nor to return brass for gold, so that in as much as I am free, I seem liberal in not employing my freedom. I know your disposition, I know your ingenuous temper, and how ready you are from good-will to accept whatever is offered. This is no small praise of one so capable of judging in all cases, though the worst excuse possible for his correspondent. Yet sustained by that confidence I again venture to interrupt your more worthy pursuits. If, in so doing, I am committing a fault, I will not accuse my fortune, which would be a most unworthy excuse, but yourself, who are so unwilling to use restraint and coercion, whose humanity, benevolence and politeness, compel me to feel and acknowledge that I ought to express my gratitude, though aware that I am unequal to the task.

If you will proceed with me on such conditions, I shall be most eager to read your letters, though inclined to make my replies tardily, and from necessity, rather than inclination. You cannot avail yourself of my excuse, therefore pray write to me as largely as possible. You will otherwise hear me complain grievously, that you withhold, from a friend in need, what is in your power to bestow, and what you are bound, because you are able to give him. If I were now beginning to cultivate a mutual friendship between us upon such unequal terms, I could scarcely bring my mind to propose them. But as, from the commencement of our friendship, we have so proceeded, that you have been prompt to render me all the offices of benevolence, which I have too slowly and partially acknowledged, you must now excuse my confirmed, though bad habits, in which you find nothing new nor intentionally disrespectful.

You see what sort of a man you have for your correspondent. Yet, though faulty, I would not appear quite ungrateful. And do I not, indeed, express some gratitude, while I love and admire in you that virtue, in which I confess myself deficient? In this matter I ask you to grant me an excuse which I cannot allow myself.

But enough of myself; I pass to your more important concerns. I am not a little angry with your printer for delaying so long your learned and valuable work. I hope, as the summer advances, the printers will be warmed into diligence. I also rejoice to hear of the Treatise, by Episcopius.* Concerning another Trea-

* Limborch is said to have possessed

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tice,* of which you require from me some account, to confess the truth, I should have informed you sooner, but I hoped before this time to have been at Amsterdam, and have there enjoyed the pleasant intercourse of my friends, especially of yourself, without which even these days of spring would not pass agreeably.

Farewell, most excellent friend, and regard me, as you have obliged me to be,

Your most devoted,
J. LOCKE.

No. 7.

John Locke to Philip à Limborch.

Rotterdam, Sept. 11, 1687.

IS it not a sufficient triumph for your talents to have conquered the Jew,† unless, by means of the same work, you entirely subdue one most attached to you among Christians? You assail us, I own, with different weapons; him you attack with arguments, me you hold captive with benefits. From such weapons neither of us can escape. I certainly must acknowledge myself bound to you for ever. For what can I repay to one who is not satisfied with heaping benefits on me unless he further endeavour to make me appear worthy of them; who detracts from his own reputation to set off mine; and wishes me to partake of praise to which I have no claim? Yes, I confess, by your friendly courtesy, can more easily lead me at your will, than the other with all his metaphysics. Yet expect not ever so far to persuade me, that I should acknowledge your promptitude in sending me the first copy, to be an attention by any means my due. I put the whole, both the gift and your speed in bestowing it, to the account of your friendship and good-will. You, perhaps, such is your kindness, thought it right to present him with the work first of all, whom you knew, from a taste he had of it, to be very anxiously expecting this Dissertation, and to seek a repetition of his pleasure by studying it afresh. I readily acknowledge the justice of this feeling; nor can you present this volume to any one by whom it has been equally desired, or to whom it can be more acceptable. No one shall see it, for three days and more, as you directed.

I highly approve your courtesy to the Jew, though, I suspect, when he reads it, he will not so much credit the good designed for himself, as rejoice that his book has fallen into such hands as yours. Of the notice at the foot of your letter, to say much in few words, I grieve that you should have been, for three days, so near and yet too distant for an interview. But I ought to bear it patiently, satisfied that I have him for my friend, whom so many esteem.

I pray you, salute for me, most respectfully, your excellent wife, your colleagues, and the rest of our friends. Farewell, and regard me as

Your most affectionate,
J. LOCKE.

No. 8.

John Locke to Philip à Limborch.

Rotterdam, Sept. 23, 1687.

MOST EXCELLENT FRIEND,

YOU are really too severe an exactor of your own services to your friends, yet equally disposed to excuse their negligence. Thus you accuse yourself of delay, even to him whom you have proved to be of all men the most dilatory. I am, therefore, unwilling the axiom should be adopted by you, which you unluckily apply to your last, *nothing is worse than a dilatory friend*, whether you refer to yourself,

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the MSS. of his relation. See Nouv. Dict. Hist. IV. 115.

* The *Essay*. See note (*) p. 86.

† *Don Balthasar Orobio*, a Spanish Jew, whose parents outwardly professed themselves Roman Catholics. The son was a physician at Seville. Accused of Judaism, he suffered horribly in the Inquisition. After three years, being discharged, he became Professor of Medicine at Toulouse, still outwardly adhering to the popish religion. He, at length, removed to Amsterdam, where he was circumcised, took the name of Isaac, and professed Judaism. Limborch had first a personal conference with the Jew, who afterwards addressed to him three papers on the subject of the christian religion. These, with his own replies, Limborch published, in 1687, under the title, *Amica Collatio de Veritate Religionis Christianæ, cum erudito Judæo*. A Roman Catholic biographer praises this piece as *excellent morceau pour cette partie de la Théologie*. Nouv. Dict. Hist. IV. 115. Orobio died this same year. See *Letter* No. 2. *infra*.

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or, (as your way sometimes is with more justice,) to me. For though very slow, I will claim a place not quite the last among those who are faithful in the cultivation of friendship. You will judge if this language savour of arrogance. You bestow upon me undeserved praises, and if I once allow myself to regard them as merited, how high may I not exalt myself!

That decree of the Synagogue evidently appears to me to have been craftily published by the Jews, that their champion may have something to say to others, though he can give no answer to you. This, I think, was done for the express purpose of his retiring from the contest without the loss of his honour, and, as much as possible, without ruining the cause. I know not whether your mode of argument would be pleasing to some conceited Christians, who approve nothing but what they do themselves; but I scarcely think it will please the Jews, who will thus find themselves more embarrassed by you than they have been by those opponents, who, undermining the christian religion more to theirs, could not so readily find in it what they might justly oppose to the Jewish Creed.

Ever since I received your *first* book, (for you are so bountiful that I must distinguish,) I have been so constantly indisposed, that I have not yet been able to apply myself to peruse it. But as I am now daily amending, I trust I shall not long be without that pleasure. In the mean time, accept my best thanks. And now, I trust, you will agree with me, whom you have delighted with this double tribute of your regard, that this production of the Jew is barbarous as to the style and substance. But concerning your own, if you say any thing, you ought to reflect and acknowledge how much I have profited by you. Such in truth is the case. But I will no longer contest the matter with you, lest you should refuse to send me a third book.

I never found those letters from M. Le Clerc, which you mention as enclosed in yours. I hope there will be some means of sending them from Amsterdam, and that I shall soon receive them. I pray you make my respects to him, to your wife, and to our mutual friends, and regard me, most excellent friend, as yours,

Very affectionately,

J. LOCKE.

No. 9.

John Locke to Philip à Limborch.

Rotterdam, Oct. 20, 1687.

MOST EXCELLENT FRIEND,

AMONG cordials, and, as one call them, restoratives, I find nothing so efficacious as the kindness of my friends. I feel myself very much refreshed by your last letters. I should have replied to your first some time since, could I have ventured to state any certain opinion respecting my health. For often when I have thought myself quite recovered, a relapse has suspended me between the pressure of disease and the hope of amendment, so that I have deferred writing to you till, from the trial of a few days, I could promise myself to be again recovered. This delay called forth your last letter, full of friendship, and brought a remedy more pleasant and powerful even than that which you so kindly and carefully sent me from Dr. Veen by Helmont; though it was in vain, for the servant-maid carelessly overturned the phial and spilt all the contents. But I hope to have no farther occasion for remedies, for though I sometimes feel slight symptoms, I am willing to regard them not as threatenings of a disorder coming on, but the remains of one passing away. I scruple not to write to you so minutely, because nothing less would satisfy your kind solicitude on my account. I am very glad your complaint was removed by so small a loss of blood. Use, I pray you, that remedy, though with great caution. When you feel some oppressive weight, either of the head or stomach, you must immediately fly to bleeding. If you neglect this advice, there is more to be apprehended for you, a healthy man, than for me an invalid. We valetudinaries are a sort of hypocrites, who stop short of the mark to which we seem continually tending. I owe much to you, to your colleagues, and my other friends at Amsterdam, nor can I hope to live long enough to acknowledge such benevolence, yours especially, as it deserves. Of this, however, be assured, that, insignificant as I am, I am en-

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tirely yours. I pray you, salute for me, most respectfully, the Veens, the Guenelons, and all friends, and assure them that they have been my best physicians, as their good wishes have done for me more than all other remedies. Make my most respectful remembrance to your excellent wife. Adieu, and that I may remain in good heart, continue your kind regards to your most obliged and affectionate

J. LOCKE.

MISCELLANEOUS COMMUNICATIONS.

Close of a Sermon, on a late Melancholy Occasion.

Jeremiah ix. 23, 24.—"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord."

THE preacher, having endeavoured to illustrate the folly, ingratitude and iniquity of an over-weening confidence in those qualifications and gifts of Providence mentioned in the text, namely, riches, strength, worldly and religious wisdom; together with some other external advantages and accomplishments which may be included in them; as beauty and wit, gracefulness of manners, or eloquence of speech, which are too often the subjects of vain-glorious boasting; the fatal effects that must ensue from such a conduct, both here and hereafter; and the duty of referring every thing to God, from whom we have received all our talents and capacities of enjoyment, who hath conferred these favours upon us with the most gracious intentions, who hath manifested his divine power, wisdom and goodness, the exercise of his "*loving-kindness, justice and righteousness,*" in the works of nature, providence and grace; and who will hereafter more fully display the effects of these excellencies and perfections, in the face of an assembled universe—thus proceeds:

The importance of the disposition which we have been recommending, and the salutary consequences of fulfilling the duties enforced upon us by the admonition of the inspired prophet, are brought into full view before us, in contemplating the recent, afflictive and awful event, which hath taken place in our land. The death of a young person of either sex, but lately in the full possession of health and activity, is at all times a subject of surprise, of melancholy, and of regret: but, the death of a female, in *such* circumstances, a female of such exalted rank and dignified prospects, affects not only the pious and attentive, but even the careless and inconsiderate, with thoughtfulness and dismay. The good man is awe-struck at this signal visitation of the Most High; and the wicked stands aghast! not knowing how soon his day may come. But, if her moral character was as exalted, considering her age and experience, as her rank in the scale of society; our regret upon this occasion will be prodigiously increased, and our affliction justly acquire the nature of deep and poignant anguish! And, that her moral character was thus excellent and exemplary, I assume as *a fact*, because, long before her last illness, it was a matter of *public notoriety*, which no one ever called in question, which no one ever pretended to controvert. The follies and vices of the great, it is impossible to conceal: calumny and envy are ever on the watch to discover, and rumour, with her hundred tongues, to proclaim them. If, therefore, there had been any spot or stain in the general character and conduct of the deceased Princess, we must have been acquainted with it. But here she stands acquitted, and may I not say *unrivalled*? I do not say unrivalled as a female, but as a female in so exalted a station. I shall not insist, in this view, on the fulfilment of her *filial duties*, in circumstances of extreme turmoil and difficulty; nor on her exemplary conduct as a wife; a relative to the first family in the king-

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dom; a member of that high social circle, with which she occasionally intermingled; a mistress, a neighbour or a friend; for many virtuous women have excelled in these respects,—but confine myself to a brief consideration of those positive excellencies and perfections pointed out to us in the text, and which are not always to be met with in persons of exalted stations.

First, then, this "elect Lady," for so I may justly call her, in the language of St. John, without any imputation of flattery, or vain and empty adulation, this amiable Princess was entirely free from "*glorying in her riches;*" for she appeared to be absolutely delivered from pride, selfishness and avarice, which so often accompany their possessors. In her younger years we never heard of any querulousness or discontent at the portion of earthly goods assigned her; and, since she became a wife, in unison with the disposition and practice of her august and beloved consort, she ministered freely, according to her ability, and even far beyond the common standard, to the wants of the poor and needy. Nor was she content with giving of her abundance, but she afforded, also, her personal presence and inspection in particular cases: far removed, in her ideas, from the suggestions of a spurious and frigid philosophy, which would persuade us that there need be no miserable and destitute person in this highly favoured kingdom, she had learned of her Saviour, that "*the poor we have always with us:*" that the poor were to be found—the virtuous and industrious poor, not only in obscure and remote corners of the land, but even under the auspices of princes, and the full sun-shine of royalty! She knew this, and she acted accordingly. "*When the ear heard her, then it blessed her; and when the eye saw her, it bare witness to her.*" Much of this we know, and there is probably much more of the kind, of which at present we know nothing. She appears to have early imbibed a proper notion of the nature and *design* of wealth, and to have been solicitous to employ it to the best purposes, and thus to make to herself, "friends of the earthly mammon," as of that which will shortly recede from us or we from it. She was easy of access, and possessed, in an eminent degree, "*the ornaments of a meek and quiet spirit;*" I mean, *the exercise of it;* for it is said, that her natural disposition was vivid and ardent: if so, the actual regulation of it, in the general course of her conduct and behaviour, was the more to her praise: for there can be little merit where there is little temptation; no victory where there is no resistance.

Secondly, in natural talents and abilities, and in external qualifications, this exalted personage was also eminent. She appeared to have possessed the usual share of health, strength and animation, common to her age and sex, and to have excelled in those lighter accomplishments which we naturally expect to meet with in females of rank and dignity; and, if not distinguished by dazzling beauty, she possessed the strongest claims upon our affection and regard, from that "*law of kindness which was upon her lips,*" the attracting expression of her countenance, and the amenity of her behaviour and address. We do not expect the great to speak to us in the same familiar manner as our equals, but if they behave with austerity and superciliousness, we justly accuse them of pride, and of an inexcusable ignorance of the true and proper equality of man. But nothing of this kind was to be found in her, whose loss we now deplore. Sensible that riches, rank and dignity are of little avail, any farther than as they promote the welfare of society, she proceeded in the even tenor of her way, with modest steps, bearing her faculties meekly, not antedating, or unduly anticipating her future prospects, but fulfilling her present duties; blessing and being blest.

But farther, thirdly—besides the possession of excellent natural abilities and external accomplishments, we have reason to believe that the Princess had her full share, for her years, of *acquired knowledge*, not only of general knowledge, but of political, commercial and historical knowledge; in a word, that knowledge of the world, and the things that are therein, which, while we are in it, we should all endeavour to attain in different degrees, and which is indispensably requisite in those "*who sit in the high places of the earth,*" and who are apparently destined to be the rulers of

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states and kingdoms. She was fond of *study*, and devoted much of her time to reading, and to the improvement of her talents. Thus it appeared that she possessed "*wisdom*;" not that kind of short-sighted wisdom, which, when combined with an undue attachment to the things of time and sense, is "*foolishness with God*," but the true *justifiable* wisdom of this world;—without being proud of it, without *glorying* in it, but rendering the glory to "*the Giver of every good and perfect gift*."

That she did not rest here, but added to all "*religious wisdom*," is further evident, from her preferring a life of comparative solitude, with the chosen partner of her joys and sorrows, and a few select friends, to the bustle and parade of public life in courts and assemblies. Had she been a votary of vanity, or of a premature ambition, this would not have been the case. Pomp and publicity are necessary, in a certain degree, in high stations, but they were not immediately necessary to her, and therefore she wisely declined them. To her penetrating mind, "the post of honour was a private station." So the summer sun does not at once overtake the darkness of the night, but veils his bright beams in a radiant cloud, or sends before him as his harbinger, the fluid twilight, from which he gradually emerges on our astonished view, diffusing joy and gladness all around him.—But *this* bright sun is set, ere it was yet day, and shall appear again on our horizon no more for ever!

But, that the amiable subject of our meditations was in the possession of *religious wisdom*, is still further manifest, from her punctual observance of the *Lord's-day*, her regular attendance on religious duties, her promotion of religious and moral education among the poor, and her private studies of this kind. These facts are so well authenticated, that they require no further proof. Her example was good, and she promoted the cause of virtue by her example; and wherever the outward expressions of religious wisdom are combined with virtuous practice, we necessarily conclude the character to be perfect, in its measure and degree, and render it all that homage and respect, which it so justly deserves at our hands.

Such a character, my friends, and in such circumstances, speaks to us all, in language the most clear and explicit. It animates us while living, and even from the confines of the tomb it hath power to charm! It speaks to the *young*, to guard them from the snares of vice, and a false confidence in the things of earth and time, and to encourage them in the paths of piety and virtue. It speaks to *the aged*, for, if so much has been done "in the green tree, what shall be done in the dry?" It speaks to *the rich*, to warn them of the instability of their earthly possessions, and to stimulate them to the most active exertions in the cause of public virtue and prosperity, of humanity and benevolence; and to *the poor*, to shew them *the folly* as well as the iniquity of the passions of envy and malignity, fretfulness and repining, by furnishing a striking and awful instance of *the natural equality of man*, in all the leading circumstances of his being. It speaks emphatically to the august family with which she was more immediately connected, and especially to her royal parents, and to her deeply afflicted and affectionate consort, now in a situation of mind, which I dare not touch upon! Their afflictions are pending and moped; may the most sacred consolations be with them and abounding! And it speaks emphatically to *the nation at large*; to rulers and senators, and statesmen and politicians, as well as to the great body of the people; for our loss may be regarded as a national calamity, and a national *visitation*, though we have no authority to pronounce it a national judgment. Be zealous and active, O ye governors of our Zion, in cherishing and defending the genuine principles of that civil constitution, which ye have sworn to preserve and maintain! "*Mark ye well her bulwarks, consider her palaces, and repair her foundations*," that she may continue to be—I will not say, "the arbiter of surrounding nations," for that is a groundless and unwarrantable assumption;—but, that she may be a joy and a praise throughout the whole earth; and a bright pattern for imitation, as well as a permanent source of consolation and happiness to her own people, unto the latest generations!

"In this great work, it would have been my delight [illegible] to have

hesitated, had providence continued me in life; but he hath been pleased to cut short my days in the midst, and to remove me to the unseen state, where, I trust, according to the terms of his gracious gospel, I shall receive my part and portion, in new and brighter scenes, throughout a blissful immortality!"

Surely, we may suppose that *these* were in part, at least, the sentiments which passed through her mind in the last moments of her earthly being; when, with a countenance beaming with hope and resignation, she stretched forth her feeble hand to her beloved husband, and said,—"*Is there any danger?*" And may we not also condeive on the solemn occasion, some messenger of peace, some herald of the skies, commissioned to descend, and to relieve her fainting spirit with this reply—"Yes, there is danger, but it will soon be over!—But there is another danger, from which you are happily delivered! You shall '*not be hurt of the second death*'! You have early dedicated yourself to your Maker and to your Redeemer, and during the short course of your earthly pilgrimage, have fulfilled the purposes of your creation: you might naturally have expected a longer continuance in life, and far more extensive usefulness; but the ways of Providence are inscrutable to mortals! In *former seasons* of deep and poignant anguish, you have often breathed forth this prayer, '*O that I had wings like a dove, for then would I flee away, and be at rest!*' You are now about to realize these devout aspirations: leave this imperfect scene, these conflicts of temptation and trial and sin and death, and ascend with me into the mansion prepared for you: and, in due season, you shall be fitted for more sublime employments, for the society of angels and glorified spirits, and the vision of the eternal Jehovah! For you know him who hath said, '*Blessed are the pure in heart, they shall see God.*'"

Islington,
8th, February 16, 1818.

UNDERSTANDING that the tomb of Dr. James Foster, in Bunhill Fields, has been for some time past in a very dilapidated condition, some friends to the memory of this great man are desirous of restoring it. I beg leave to state, that the Rev. Simpson Kingsford, of Canterbury, the Rev. Thomas Morgan, Mr. John Towcester, Mr. Stanger, and myself, are ready to come forward with our contributions, whilst Mr. David Eaton, and Mr. Cordell of Bishopsgate-street, will obligingly receive subscriptions, however small, for this purpose. Mr. William Tibbot and myself having inquired into the expense, find it will amount to about *twenty pounds*, and any surplus shall be given to the Unitarian Fund.

It will be remembered that Dr. James Foster was an eloquent General Baptist minister, who conducted a Sunday Evening Lecture at the Old Jewry, for twenty years, and whom Pope has thus so pointedly eulogized in his Satires,—

"*Let modest Foster*, if he will, excel
Ten metropolitans in preaching well!"

His *Defence of Revelation*, also, were most judicious and satisfactory, whilst his conscientious avowal of *Unitarian* principles, under very trying circumstances, in the west of England, previous to his settlement in London, does honour to his zeal and integrity. His spirit, indeed, was truly independent and liberal.—"I always had," says he, "I bless God, ever since I began to understand or think to any purpose, large and generous principles, and there never was any thing, either in my temper or education, which might incline me to *narrowness* and *bigotry*, and I am heartily glad of this opportunity which now offers itself, of making this public profession, that I value those who are of different persuasions from me, more than those who agree with me in sentiment, if they are *more serious, sober and charitable*." This is a noble declaration, warranted by the soundest dictates of reason, as well as sanctioned by the precepts of pure and unadulterated religion. An infuriated bigotry has disfigured and despoiled the largest portion of Christendom.*

Dr. Foster died Nov. 5, 1755, in the 56th year of his age, of an illness brought on by an attendance upon the amiable Lord Kilmarnock to the scaffold on Tower Hill. The melancholy

* See *Sequel* (fourth edition) *to the Sketch of the Denominations of the Christian World.*

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business agitating his tender and sympathizing spirit, terminated at length in his dissolution. I shall only add the mention of a fact, perhaps not generally known to your readers, that *the tombs* of the truly excellent Watts and Doddridge, have been lately repaired by the generosity of their friends; and the admirers of the character as well as of the writings of the learned, pious and benevolent Dr. James Foster, will not, I am persuaded, be less ready in paying a similar token of regard to his memory. Even the wandering Tartars are said to entertain so great a reverence for the dead, that retiring however rapidly before an invading enemy, they are sure of making a stand when they reach any one cemetry, determined, at all events, to preserve *the sepulchres* of their *ancestors* from destruction. J. EVANS.

Sir, *Feb.* 26, 1818.

I EXTRACT, *verbatim*, from the New Annual Register, the following passage, which is among the "Principal Occurrences in the Year 1783," and given under the head of *Paris, Dec.* 16:

"Three young gentlemen being at a tavern on a Sunday, at Charlemont, in Auvergne, in a state of intoxication, took a wooden crucifix that happened to be in the room, and thrusting a spit into it, made the crucifix turn before the fire, for which offence they were all three broke alive on the wheel, after having their wrists cut off by the common executioner." *New Ann. Reg.* IV. 64.

If this really happened, as there is no reason to doubt, what must have been the government of France, and how worthy of destruction, even though it might boast of being *legitimate*?

J. O. U.

Dr. John Jones on the Introduction of Christianity into Rome, as stated by Josephus.

Sir, *Feb.* 15, 1818.

IT is a remarkable circumstance in the history of the christian religion, that no account has been transmitted to posterity, by what means, and at what time, it was first introduced into the metropolis of the empire, and how was laid the foundation of a church, which in all ages made so conspicuous, though melancholy a figure among the other churches of Christendom. And this phenomenon seems to have led a late writer to question the genuineness of the letter which the Apostle addressed to the Roman converts. The following passage of Josephus affords some important information on this interesting subject. "A Jew resided at Rome, who, having been accused of transgressing the laws, fled from his country to avoid the punishment which threatened him. During his residence at Rome, he pretended to unfold the wisdom of the Mosaic laws, in conjunction with three other men, who in every way resembled himself. With these associated *Fulvia*, a woman of rank, that had become a convert to the Jewish religion, and whom they prevailed upon to send, for the temple of Jerusalem, presents of purple and gold. These they received, and appropriated to their own use; which, indeed, was their motive at first in making the request. Tiberius (for he was informed of this by his friend Saturninus, the husband of Fulvia, at her earnest request) commanded all the Jews to be expelled from the city. The men, to the amount of four thousand, were forced into the army by order of the senate, and sent to the island of Sardinia. But most of them being determined to preserve their laws inviolate, refused to enlist, and were put to death. And thus, because of the wickedness of four men, the Jews were driven from the city." *Ant. Jud.* cap. xviii. c. 5, §. 8. On this passage I shall make a few remarks.

1. The distresses here spoken of as endured by the Jews, took place about four years after the resurrection of Jesus: for Josephus presently notices the removal of Pilate from the government of Judea, which took place a little before the death of Tiberius.

2. In his work against Apion, Josephus, when speaking of the law of Moses, meant that law as improved and spiritualized by Jesus Christ. This is certain, that he means the same gospel, "by the wisdom of the Mosaic laws," the language used by him in this place; which is, indeed, a proper designation of it, the gospel being the internal meaning of the law, separated from its external grosser parts. The Jew, therefore, whom he characterizes as wicked in every respect, was a pretended teacher of

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Christianity, he being, as we shall see reason to believe, one of those impostors known under the name of Gnostics. His associates appear from the context, to have been the priests of Isis, who being similar to himself in character, united with him for similar motives.

3. The Jews who were expelled from the city, forced to enlist, or put to death, must have been, for the most part, believers in Jesus. Here, therefore, we have the extraordinary fact, on the authority of the Jewish historian, that a few years after the resurrection of the founder, Christianity was introduced into Rome, and so prevailed as to occasion great disturbances, and to attract the notice and interposition of government.

4. The conduct of the emperor and senate towards the Jews on this occasion, was not only cruel and unjust, but quite contrary to the usual policy of the Romans, who had hitherto tolerated all nations in the exercise of their respective rites. The Jews were exempted by law from the duty of serving as soldiers. But on this occasion they were compelled to enlist, and in case of refusal, put to death.

For this extraordinary severity, extraordinary causes must have existed. The causes were the prevalence of spiritual Judaism, the disputes and tumults which it hence occasioned, the charges brought against the converts that they intended to dethrone Cæsar, and raise a prince of their own to universal empire. This serious charge, which was too much countenanced by the yet mistaken views of the believers in Jesus respecting the nature of his kingdom, was made by Sejanus, who was minister of Tiberius, and the determined enemy of all the Jews. But this wicked minister fell a victim to his ambition; and the event proved very auspicious to the authority of the gospel. For the causes which led the emperor to hate Sejanus, naturally occasioned a change in his opinion and conduct towards the Jews, who from the first, perceiving the treachery and ambition of that minister, gave his measures all the opposition in their power. Tiberius, therefore, from being a persecutor, became their friend: he restored to their violated rights such of the Jewish nation, whether believers or otherwise, as were at Rome, defended them from calumnies, and moreover, sent an edict to all the provinces, in which the respective magistrates were commanded to protect them in the full exercise of their privileges. These important facts are thus stated by Philo: "All nations, though prejudiced against the Jews, have been careful not to abolish the Jewish rites; and the same caution was preserved in the reign of Tiberius, though, indeed, the Jews in Italy have been distressed by the machinations of Sejanus. For after his death, the emperor became sensible that the accusations alleged against the Jews in Italy were lying calumnies, the mere inventions of Sejanus, who was eager to devour a nation that alone or chiefly would, he knew, be likely to oppose his impious designs and measures. And to the constituted authorities in every place, Tiberius sent orders not to molest in their several cities the men of that nation, excepting the guilty only, (who were very few,) and not to suppress any of their institutions, but to regard as a trust committed to their care, both the people themselves as disposed to peace, and their laws, which, like oil, inure them to order and stability." II. 569.

Though the early christian writers had the strongest motives for passing over in silence the transactions at Rome, noticed by Philo and Josephus, they could not help adverting to the edict of Tiberius in favour of the Christians. Tertullian, in his Apology, (c. v. p. 6,) has a passage, which is thus translated by Lardner, (VII. 232,) "Tiberius, in whose time the Christian religion had its rise, having received from Palestine an account of such things as manifested our Saviour's divinity, proposed to the senate, and giving his own vote as first in his favour, that he should be placed among the gods. The senate refused, because he had himself declined that honour. Nevertheless, the emperor persisted in his own opinion, and ordered, that if *any accused the Christians*, they should be punished."

Though Tiberius might have received from Pilate an account of the miracles and resurrection of Jesus, he could not have received an assurance of his innocence; because Pilate had at this time sanctioned his death, as a pretended king of the Jews, and an

enemy to Cæsar. It is true, that the governor was sensible of our Lord's innocence, and confessed it. But this confession was made to the Jews, made before the sentence was passed, and made as a motive to divert their malice against the accused. But after he had ratified his condemnation, Pilate would acknowledge his innocence no longer, much less would he send an assurance of it to Cæsar, because this would be to condemn himself, as a cruel and unjust judge. It is evident, therefore, that the emperor had some knowledge of Jesus, through a channel very different from Pilate. Besides, he knew that the believers in Jesus were accused; and he knew also that the accusation was false: and as this accusation was no other than a charge of treason, for which their leader, as king of the Jews, had already suffered in Judea, nothing short of personal knowledge, nothing but the notoriety of the sentiments and conduct of the Christians at Rome, could convince him of its falsehood. The narrative of Tertullian implies, therefore, that there were, even at this early period, Christians in Italy and Rome, though Tertullian, from a motive hereafter to be stated, designedly omitted to mention them.

Eusebius, in his Eccles. Hist. Lib. ii. 2, has given the same history nearly in the words of Tertullian. And Orosius, towards the beginning of the fifth century, hath thus more fully stated the fact: "Tiberius proposed to the senate, that Christ should be made a god, with his own vote in his favour. The senate moved with indignation, that it had not been, as was usual, proposed to them to determine respecting the reception of his religion, rejected his deification, and *decreed by an edict, that the Christians should be banished from the city*, especially as Sejanus, the prefect of Tiberius, most obstinately resisted the reception of his faith."

There the inference drawn above from the words of Tertullian, is stated in direct terms by Orosius, namely, that in the days of Tiberius, Christians were so numerous at Rome, as to attract the notice of the government. But though Christ had at this time many followers at Rome, they must have been chiefly JEWS; his gospel being not as yet announced to the Gentiles, unclogged by the rite of circumcision; nor was the Christian name as yet in existence. It is evident, then, that the men whom Philo and Josephus called Jews, are by Tertullian and Orosius called Christians.

The testimony of these writers is corroborated by Philo, to whose narrative they seem more particularly to refer. The two former suppose the sufferers to be Jews, though they call them Christians;—to be *accused* Jews;—to be accused by *Sejanus*;—accused towards the *close* of Tiberius's reign;—and to be *unjustly* accused; and these particulars are contained in the words of Philo, who goes farther, and hints at the nature of the accusation: "The prefect knew that they were enemies to his impious designs," that is, his design of usurping the empire. He, therefore, with the usual adroitness of wicked ministers, charged on them the treason of which he was himself guilty. The account of this noble author, who was a spectator of all the transactions, implies, moreover, that Tiberius at first, as was most natural, believed the charge; but that his eyes being soon opened, he became the protector of the people whom, a little before, he had grievously molested. The christian fathers left the first impression of Tiberius's resentment unnoticed, and they mention only his subsequent conduct in behalf of the Christians.

Now, if Tiberius, as Philo, Tertullian and Orosius assert, put an end to the persecutions of the Christians, causing an edict to protect them, to be sent to all the provinces, what should we expect to be the effect of such a measure, as soon as it had time to be known, and to operate in Judea? What but the effect stated in the following simple narrative: "Then had all the churches rest throughout all Judea, and Galilee, and Samaria, and were edified and multiplied"? Acts ix. 31.

This event took place about the time when Tiberius died; and the description which Philo gives of the state of the Roman empire on the accession of *Caligula*, implies that the repose of the churches proceeded from this edict. "What person," says he, "on beholding Caius, when, after the death of Tiberius, he had assumed dominion over every land and sea; which

dominion held every country, east, west, north and south, in tranquillity and order; which united every province in social harmony, blended together in congratulating the return and in enjoying the blessings of universal peace; who, I say, on seeing this felicity under Caius, which it exceeds the power of words to describe, could not be filled with ecstacy at the sight?" If then such was the happy state of every city, of every place in the Roman empire, in consequence of the measures abovementioned, adopted by Tiberius, the churches in Judea, Galilee and Samaria, must have *shared* in the general blessing, and derived their repose from the regulations which produced it.

Eusebius also represents the tranquillity of the churches as proceeding from the same cause. "Tiberius," says he, (Eccles. Hist. Lib. ii. 2,) "threatened death to such as accused the Christians; this being suggested to his mind by Divine Providence, that the doctrine of the gospel, having the beginning of its race clear from obstruction, might freely run through every land." Dr. Lardner, indeed, has entirely overlooked the operations of this edict; and he supposes the *rest* in question to arise from the distress which the Jews endured by the mad attempt of Caligula to place his statue in the temple of Jerusalem. But the supposition is inadequate, and utterly foreign to the effect to be accounted for; and it implies, withal, the severest reflection on the disciples of the benevolent Jesus. For it implies, that they were so unfeeling, so destitute of regard for their brethren the Jews, so unconcerned for the great cause for which they suffered, as to enjoy rest at a time when the whole country was involved in one scene of horror and devastation; to be *comforted* and *edified*, when men, women and children lay on the ground with their breasts bare to receive the sword of the tyrant. Lard. I. 97.

Josephus represents those of the Jews who enlisted, as sent into the island of Sardinia. But Suetonius asserts, in more general terms, that they were sent into provinces of a severe climate. Some of them, no doubt, were conveyed to *Great Britain*, where at this time existed military stations; and to this island those victims of cruelty and injustice must have brought with them the name and doctrine of Christ. And this will account for the following passage of *Gildas*, which I extract from *Camden's* Britannia, Gough's edition, page 50: "In the mean time," writes he, "the island exposed to the severest cold, and, as it were, in the extremity of the earth, out of the reach of the visible sun, was first, under *the reign of Tiberius*, favoured with the true sun, shining not in the material firmament, but from the highest heavens, before all time, enlightening the world with his beams in his appointed time, i.e. Christ by his precepts."

The most respectable and competent of the early fathers confidently affirm, that Great Britain was blessed with the gospel from the earliest period; and Philo, who witnessed its rapid and early diffusion, asserts, that it had then been conveyed through every part of the habitable globe, even in his days.

JOHN JONES.

SIR, *Feb.* 24, 1818.

I HAVE a small volume, published in 1671, and entitled, "The Present State of the United Provinces. Collected by W. A., Fellow of the Royal Society." I mention the work for the sake of this concluding paragraph to Ch. xxiv. *Of the different Religions in Holland:*

"Besides all these religions, there is a certain assembly held at *Rinsburg*, ten or twelve times a year, where every one that will, has the liberty of making an exhortation; it is called the *Assembly of the Free-minded*. There are many others that sit at home reading the Scripture, and never come to any church, except it be out of curiosity. The *Arianisme* has those that profess it. In a word, any body may follow his own opinion, but not profess it with a publick worship. There are *Atheists* enough too." 2d Ed. pp. 343, 344.

The concluding sentence deserves little credit. The charge of *Atheism* has been generally vague and ill supported, and too often nothing better than a calumny against those religious persons who refused to worship *the great Diana* of some nominal Christians. Those who "never came to church," were probably reputed *de-*

retics, too thinly scattered over the country to have any besides family worship. But my curiosity is excited to know more of this *Assembly*, whose title is so prepossessing, especially as appearing in the middle of the 17th century.

OTIOSUS.

The Nonconformist.

No. III.

On the Conduct of the Quakers, as distinguished from that of other Nonconformists, in the Reign of Charles II.

FEW pages of history are so rich in instruction as those which relate to the ecclesiastical affairs of England during the seventeenth century. There was in that period an extraordinary developement of character, talent and opinions, which places in theatrical contrast the noblest and the basest passions; the purest religion and grossest superstition; deeds of glory and of infamy; patriotism, treachery, persecution, fanaticism, servility and martyrdom. They should be studied by the bigot, the tyrant, the demagogue, the enthusiast, to mend their hearts; and by those of opposite characters to correct and enlarge their minds. The subject of this paper, although not immediately connected with the most prominent or important facts of those eventful times, is yet far from being destitute of interest and utility.

Presbyterianism was the oldest of our Nonconformist sects, and the worst. It had the most glaring faults of Episcopacy without their palliations. It was as avaricious, but not so splendid; as arrogant, but not so imposing; as proud, but not so dignified; as persecuting in its spirit, but not so imperial in its constitution. It appears to still greater disadvantage by the side of the Independents, Baptists and Quakers. Their patriotism was purer, as they could not have in view the emoluments of an Establishment; and their conduct was more consistent, as they allowed the liberty which they claimed, and were its advocates when they prevailed, as well as when they suffered. All were doomed, however, to wring the dregs of the cup of persecution by one of the most perfidious, unfeeling and unprincipled sovereigns that ever a country degraded itself by acknowledging; and in the manner in which these trials were borne, there are some particulars by which the Quakers were honourably distinguished, not only from the Presbyterians, but from the other denominations also.

The Act of Uniformity did not affect the Quakers; nor however unjust and disgraceful that Act might be, was much of the sufferings of other Dissenters caused by it, but rather by the revived persecuting Statutes of Elizabeth, the Bills against Conventicles, and the Five Mile Act. By these, and the Test and Corporation Acts, all were involved in privation and misery.

The execution of these oppressive measures was peculiarly severe upon the Quakers, inasmuch as they could not avail themselves of some means, and would not of others, by which many eluded their penalties. Their garb and manners distinguished them from the rest of the community, and marked them out conspicuously for every petty minister of legal vengeance to shoot his arrows at. Nonconformity was brauded in their foreheads. They spoke its language, and wore its uniform. Others might, and did, shelter themselves by occasional compliances; but for them there was no medium between apostacy and manly endurance. Their conviction of the unlawfulness of oaths was the cause of a heavy burden of exclusive and uncommiserated suffering. A sturdier conscientiousness was never exhibited in the world than numbers of them displayed, when, after long imprisonment, the oath of Allegiance was tendered as the condition of liberation, and they quietly returned back to their prisons. When other charges failed, every upstart Justice could commit them for contempt of court, for standing covered before his Worship. Incredible were the persecutions sustained for persisting to say *thee* and *thou*, and not bending or uncovering to superiors.

That this was a foolish obstinacy about trifles, ought not to be objected by those who admire the seceders from the church, on account of the use of the surplice, and of the cross in baptism. In both cases there was the same imperious conviction of duty, and the same reference of apparent trifles to important principles. The

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currency of servile language indicates political degeneracy. The freedom of a People may be not very inaccurately estimated by their plainness of speech. America has less complimentary phraseology than England, and England less than France. The simplicity of the Quaker dialect was considered by their enlightened members as a protest against the increasing servility of the age, and an assertion of the natural equality of man.

Their writers claim for the sect in general the credit of a degree of firmness and consistency, not shewn by other Dissenters. This claim is advanced in the following passage, by Elwood, and it is fully confirmed by Neale, who was by no means disposed to do more than justice to the Quakers, but who puts much more strongly the charge of temporising against other denominations.

"They having no refuge, but God alone, to fly unto, could not dodge and shift to avoid the suffering; as others of other denominations could, and in their worldly wisdom and policy did; altering their meetings, with respect both to place and time, and forbearing to meet when forbidden, or kept out of their meeting-houses. So that of the several sorts of Dissenters, the Quakers only held up a public testimony, as a standard or ensign of religion, by keeping their meeting duly and fully, at the accustomed times and places, (so long as they were suffered to enjoy the use of their meeting-houses:) and when they were shut up, and Friends kept out of them by force, they assembled in the streets, as near to their meeting-houses as they could. This bold and truly christian behaviour in the Quakers disturbed, and not a little displeased the persecutors; who, fretting, complained that the stubborn Quakers brake their strength; and bore off the blow from those other Dissenters, whom as they most feared, so they principally aimed at. On the other hand, the more ingenious amongst other Dissenters, of each denomination, sensible of the ease they enjoyed by our bold and steady suffering, (which abated the heat of the persecutors, and blunted the edge of the sword before it came to them,) frankly acknowledged the benefit received; calling us the bulwark that kept off the force of the stroke from them, and praying that we might be preserved, and enabled to break the strength of the enemy: nor would some of them forbear (those especially who were called Baptists) to express their kind and favourable opinion of us, and of the principles we professed; which emboldened us to go through that, which but to hear of was a terror to them."

This passive fortitude; this opposition of moral principle to physical force, and of the power of endurance to that of infliction, is a more difficult and useful, and ought to be a more illustrious heroism than that of active conflict. It has commonly the success it so well merits. The first converts made by George Fox, are said to have been the men employed to scourge him in prison; and his followers have obtained larger concessions from the legislature than those who had, and might again have appealed to the sword.

As if the infamy of Charles would not have been complete by the violation of his general promise of a Toleration in the treatment of this unoffending Sect; in their imprisonments, in confiscations, banishment and murder, lingering and barbarous murder by bad usage in loathsome jails, he gave it a blacker dye by a particular promise to one of their leaders, (R. Hubberthorn,) that none of them should suffer for their opinions or religion; "you have the word of a king for it," said the royal hypocrite. They soon found its worth.

The Quakers were more closely united among themselves than other denominations; they adhered more steadily to each other in affliction, and dispensed assistance of every kind with greater liberality. When the Conventicle Act passed, many of the Presbyterian laity deserted their ministers. Other denominations stand charged with neglect of worthy and celebrated sufferers. The Friends well demonstrated that in so calling themselves they made no vain or unwarrantable assumption. When Fox was in prison, during the government of Cromwell, "one of his friends offered himself to the Protector to lie in prison, body for body, in his stead: to which proposal Cromwell answered, he could not grant it, being contrary

to law; and turning to some of his council standing by him, asked, 'which of you would do as much for me, were I in the same condition?'" This generous offer was not made merely on account of the importance of their leader's services to the cause, for it was by no means uncommon. Toulmin* says, "while they were exposed to hatred, contempt and abuse from without, brotherly-kindness and unfeigned charity increased, and connected them amongst themselves. While each seemed regardless of his own liberty, they were zealous advocates for that of their brethren, and almost incessant in their representations to those in authority of the sufferings of their friends; going so far in their charity, as to offer themselves freely, person for person, to lie in prison instead of such as they apprehended were in danger of perishing through the length or extremity of their confinement." The pecuniary assistance which they rendered to each other, at times seemed almost to amount to a community of goods. Those who were left at liberty made every possible effort to alleviate the sufferings of their brethren in confinement: and made their kindness more effectual by the systematic manner in which it was exercised.

This union deserves attention, because its bond was not, as among all other parties, a common faith. Whatever may be their present state, they had then no creed. Their discipline, as Penn expressly declares, related only to conduct, to holiness and charity; and as to imposing upon one another any practice regarding faith and worship, he says, that it "is never to be done or suffered or submitted unto." This is true Christian Liberty. It gives that mental freedom to the individual which was withheld both by Reformers and the leading Nonconformists. Many advocates for religious liberty think they have done enough when they have secured it for societies. It is supposed that these have a right to make what laws, and fix what terms of membership they please. And so they have, merely as societies, but not as christian churches. They are guilty of ecclesiastical tyranny, of persecution, when they excommunicate a member, which must generally produce a serious diminution of his social comforts, merely for change of opinion. There was probably a great variety of opinion on doctrinal points amongst the early Quakers, and no small admixture of heresy. That many were Unitarian may be inferred from the fact, that Penn was challenged to name a single Quaker who prayed to Christ. He replied that he had himself; but such a challenge would not have been given unless it had been notorious that it was not uncommon amongst them to withhold divine honours from the Son. G. Whitehead, in a public disputation with Vincent and other Presbyterians, when the latter inquired, "Whether they owned one Godhead in three distinct and separate persons?" replied that "God did not use to wrap his truths in heathenish metaphysics, but deliver them in plain language:" and refused to use any but scriptural terms. Probably the majority of them were Sabellians. At any rate, they were the only Christians of that day who could change their opinions without being disowned by their party.

They could feel and exert themselves for other sufferers, as well as those of their own denomination. Their universal charity was conspicuous on several occasions, especially in procuring from Charles an extension of the pardon granted some of their own body, to many of other sects. Whitehead, who interested himself for this purpose, observed, "our being of different judgments and societies did not abate my sympathy or charity, even towards those who, in some cases, had been our opposers." This was a very mild way of referring to, and a very noble return for, the persecutions which they had endured from Nonconformists. From this guilt, the Baptists were not wholly free; but the Independents and Presbyterians were deeply culpable. They united in the infamous attempt of the divines (an attempt graced with the names of Baxter, Nye and Goodwin), to violate one of the first principles of the Republican Constitution, by explaining the article, securing liberty of conscience to all who professed faith in God by Jesus Christ, so as to exclude Quakers from toleration, with some other sects more deservedly

* Supplement to Neale.

obnoxious. Cromwell repeatedly interfered on behalf of the Quakers, but the spirit of persecution was too strong for him. The Independents indulged it in gross violation of the laws, especially in two memorable cases: the committal of Gorge Fox to Derby goal by two Independent Justices, one of them a preacher: and the brutal treatment of two females at Oxford, who were publicly whipped, by order of Dr. Owen, then vice-chancellor of the university, for no offence but that of public exhortation, and in spite of the refusal of the mayor to legalize the sentence by his seal and signature. Such facts reflect lustre on their refusal to aid the attempt of Sir George Booth in favour of Charles, though lured by splendid promises, and on their uniform charity to their own former persecutors, when suffering under a common persecution.

Every man who believes and loves the principles of Nonconformity, must read with pain and shame of the numerous attempts made by the Presbyterians and others to obtain a Comprehension, and turn away to dwell with complacency on a Sect which neither could nor would make any such endeavours, nor even accept, if offered, what was by them so greedily sought.

With regard to one difference between the conduct of Quakers and that of other Sectarians, it is not easy to decide which pursued the course best adapted to secure, or rather recover, the religious liberties of the country. They did not join in the common outcry against the Catholics, nor does it appear that they particularly objected to that universal Toleration, against which others protested, under the apprehension that it was only introductory to a popish establishment and civil tyranny. The Dissenters sacrificed their own liberties to their dread of popery. They were tools with which the Church of England armed itself in the time of danger; but which were broken and trampled upon in the hour of triumph. Had they seconded the efforts of the court for universal religious liberty, it must have been obtained. It is by no means clear that this would have been followed by the transformation of the Protestant hierarchy into a Papal one. For that measure they might have reserved their union with the church, in opposition to the court, which would probably have been not less successful than in fact it actually was under less favourable circumstances; and then, whether the Stuarts had remained, or William been introduced, they would have bequeathed to their posterity the high privilege of religious freedom, instead of the contemptuous boon of Toleration from that Church which they saved from destruction. They might be right in opposing the entrance of Popery, *in limine;* but the probabilities just hinted at should be considered before the Quakers are censured for not actually abetting them. They honourably concurred in not admitting the dispensing power of the sovereign.

The backwardness of the Quakers on this subject, cannot, in justice, be ascribed to ignorance or indifference about the civil rights of Englishmen. Of these they had occasion to make frequent and manly assertions. Barclay's Dedication of his Apology to Charles, has been deservedly admired and quoted, as a rare instance of plain dealing with a sovereign. We are reminded of Peter before the Sanhedrim, or Paul at Philippi, by the reply of Francis Howgill to the magistrates of Bristol, who commanded him to leave the city immediately. "We came not in the will of man, nor stand in the will of man, but when He shall move us to depart who moved us to come hither, we shall obey; we are free-born Englishmen, and have served the commonwealth faithfully, being free in the sight of God from the transgression of any law: to your commandments we cannot be obedient; but if by violence you put us out of the city, and have power to do it, we cannot resist." George Fox refused liberation when offered in the shape of a pardon, and demanded a fair trial. It would be unpardonable not to allude to the behaviour of Penn and Mead upon their trial, and impossible not to estimate it as one of the noblest stands ever made against arbitrary power in a misnamed court of justice.

Pennsylvania is a glorious monument of the unrivalled superiority of the Quakers in the clear conception and

practical adoption of the great principles of religious liberty. America is the country of experimental legislation. The Puritan colonies of New England disgraced themselves by fanaticism; and even the constitution framed by Locke for Carolina, has restrictions on the liberty of public worship, as it required the union of seven families to legalize a sect; while Penn freed the public profession of religion from all limitations whatever.

From this brief review of those particulars in which the conduct of the primitive Quakers differed from that of other Nonconformists, it appears that they are eminently entitled to the honourable notice of the historian of Dissent. It has been common to speak harshly of their enthusiasm. Their pretensions to inspiration were absurd enough; but they were neither insincere nor peculiar. The Quakers of the present day, though highly respectable, cannot, I apprehend, be placed in so advantageous a contrast with other sects, as their predecessors. In one particular, they have varied from themselves remarkably. Now they are the least, as then they were the most eager proselytists. This is to be lamented. They did much good by their zeal, and it is curious to observe how many of their converts were in the more elevated and dissipated classes of society. Many also of their most celebrated members and preachers had been military men.* The celebrated Elwood carried something of a chivalrous spirit into controversial warfare, and like a gallant duellist offered his adversary the choice of weapons, contending, *ad libitum*, in prose or verse. Had the Quakers retained their original zeal, it would have been highly useful to the community, not merely by the increase of a valuable body of religionists, but by influencing public opinion on many important moral subjects. They might have preserved our country from a part at least of the guilt it has incurred by the needless and profane multiplication of oaths, and by that love of war which has deluged the world with blood, and brought upon ourselves so many calamities.

F.

* As Lilburne, D. Barclay, Hubberthorn, Ames, Barnardistone, Gibson, Dewsbury.

Feb. 12, 1818.

SIR,

HAVING lately had occasion to look pretty minutely over the early official returns of the ecclesiastical benefices originally reported to the governors of Queen Anne's bounty, as competent for augmentation, I was struck by observing the following instances in the list of the Chester diocese, stated as having their incomes *dependent on Dissenters*. The cases referred to are,

"1. Ringey; a donative in the deanery of Frodsham: valuation, nothing certain, and in Dissenters' hands.

"2. Horwich; a chapelry in the deanery of Manchester: valuation, interest of 190*l.*, trustees for which being Dissenters, refuse to give an account, and pay the curate nothing.

"3. Chobent; in the deanery of Warrington; in the hands of Dissenters, nothing certain."

It seems, I own, an extraordinary case, and is a still more unaccountable circumstance, considering the very existence of parochial endowments as prior to the origin of any dissenting societies, how any portion of the ecclesiastical revenues (however inconsiderable its amount) should have become connected with, or subject to, dissenting trusts. No account of the places in question, that I have been able to discover, throws the smallest light upon this singular peculiarity. It is probable that some of your northern readers may have it in their power to supply some notices of these heterogeneous endowments, and if so, the communication of them through the channel of the Repository would be esteemed a favour.

V. M. H.

Feb. 9, 1818.

SIR,

AMONG the *Sydney papers* are preserved several letters from "Algernon Sydney to his Father, Robert, Earl of Leicester." In one of them, dated "Frankfort upon Maine, Sep. 8, 1660," speaking of the ignorance of the *priests*, he says,

"The most eminent men amongst them, learn to understand *English*. Their libraries are full of *Baxter*, *Burroughes*, and other English puritan sermon-books, and out of them they preach. I was acquainted with one

Brokman, in Denmark, who had been in England; he hath all the books of that kind, that have come out these twenty years; knows nothing but what he learns by rote out of them, and by their help is grown so eminent, that about two months since, he was promoted to the best bishoprick in Denmark, next to that of Roskyld."

This anecdote, which represents the English Nonconformists as contributing to *fit up* a Danish bishop, may be worthily transferred to your columns, from the midst of those high concerns of State among which I have discovered it.

SELECTOR.

SIR,

IT has been often stated as an argument against the doctrine of the Trinity, that Trinitarians can never hope to convert the Jews. This argument, which has been often controverted, may, perhaps, receive some confirmation from the following remarkable passage from a Jewish tract, entitled, "Nizzachon Vetus," published in 1680, and written, as the editor with great probability points out, in the 12th century. In this tract are many mistakes concerning our Christian Scriptures, and much unworthy abuse and groundless calumny; but such arguments are urged against certain supposed doctrines of the gospel as cannot be confuted. A believer in a trinity in unity would not find it easy to make a satisfactory reply to the following passage, particularly to the Jew's inquiry, who was all the time in heaven, and who it was that governed the world, when God was three days dead in the sepulchre? Nizzachon Vetus, p. 152.

"Amplius quæram aliquid ex te, mi christiane; agedum, responde mihi. Tu affirmas filium natum esse ex visceribus Mariæ; dic dum igitur, num Pater et filius immundus juxta cum filio, an vero solus filius in ventre deliluerit? Si dicas solum ibi fuisse filium, quæso annon ipsa se mutuo destruent verba tua? Cum contendas divinitatis personas nulla unquam ratione à se invicem posse divelli. Quod si dicas tres in utero extitisse atque ibi fuisse nutritos, necesse est concedas, quod etiam tres cum hominibus versati sunt, ac tres fuerint suspensi. Quis vero toto illo tempore in cœlis erat? Quonam divisionem nullam admittunt. Quis item per id triduum, quo sepulti erant, orbem gubernabat, cum nemo ex iis aut in cœlo aut in terris degeret?"

"I will ask another question of you, O Christian, come, answer me. You assert that the Son was born of Mary, tell me then, whether the Father and the unclean Son," by this strange expression I suppose is meant the Spirit or Holy Ghost, "together with the Son, or was the Son alone in the womb? If you say that the Son only was there, do not your assertions contradict each other, since you say, that the persons of the Deity cannot in any manner be separated? But if you say that the three were in the womb, and were together nourished there, you must grant that the three were all among men, and that all the three were hanged upon the cross. But who was in heaven all that time, since they cannot be divided? Who also, during the three days during which they were buried, governed the world, since no one of them was alive either in heaven or on earth?"

T. C. H.

London,
Jan. 16, 1818.

SIR,

IT cannot have escaped the observation of any persons who are accustomed to read with attention the periodical and other publications of the *assumed* orthodox writers in the present day, how frequently and earnestly they endeavour to inculcate on their readers, that Unitarianism is perpetually on the decline: nor will those who have perused the popular discourses of Dr. Chalmers "On the *Christian Revelation*, viewed in connexion with the *Modern Astronomy*," have forgotten the remark in the preface of that work, concerning Sir Isaac Newton, of his abetting "the leading doctrine of a sect, or a system, which has now nearly dwindled away from public observation."

The Eclectic Review has commenced its labours for the present year, with a long and rather elaborate critique on "*The Geneva Catechism;* prepared by the Pastors of Geneva, for the use of the Swiss and French Protestant Churches," and a work entitled, "*Considérations sur la Divinité de Jesus Christ; par Henry Louis Empeytaz,* Genevois;" in which the writer, in a

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mixed tone of sorrow and of anger, has poured forth his lamentation over the alarming defection of the reformed churches of France and Germany from what he considers the peculiar doctrines of revelation. It is curious to observe in a work, which has not been backward to unite in the assertion before referred to, that Unitarianism was not only decaying, "but ready to vanish away," the acknowledgment of the fact that at Geneva, more especially, whose "church was once the glory of the Reformation," even there it is, "that during eighty years, Arianism and Socinianism have been gaining ground." "The fact to which we have adverted," says the Reviewer, p. 4, "stands, unhappily, in no need of verification, and it is one in which no Protestant, by whatever ordination he may hold, ought to feel himself otherwise than personally concerned, that there has taken place, to a most alarming extent, a tacit or more open abandonment of the doctrines of the Reformation, among the reformed churches of France and Germany. The poison of infidelity has, indeed, tainted the sources of instruction, and has thus insinuated itself through every vein of society. Deism, either in the garb of infidel philosophy, or disguised under the specious form of *Socinianized Christianity*, is found *serving* at the *altar*, *presiding* in the *college*, and *lecturing* from the *professor's chair*!!"

A charge is afterwards alleged against the pastors of Geneva, that for a long time they endeavoured to evade the accusation of their *supposed* sentiments being at variance with their public formularies, and prudently refrained "from the open promulgation of opposite doctrines." This new Genevese Catechism, however, (it proceeds,) "is a proof, that the lamentable period has arrived, when it is found no longer expedient to conceal the deterioration of religious sentiment, or to submit to the restraints of the *antiquated phraseology of orthodoxy*. 'In the New Genevese Catechism,' remark our English Socinians, 'there is not only no exposition or defence of the doctrine of the Trinity, but not even an allusion to it. The Genevese pastors,' it is added, 'are on the high road of reformation, and their next Catechism may not merely omit, but openly expose pretended orthodoxy.'* Such is the language of triumph held by the *illuminés* of our own country, in reference to the very circumstances, the anticipation of which gave so much satisfaction to the patriarch of Ferney, and his worthy compeers."

A few quotations from the Catechism are then given, and its difference in some points from that of Ostervald briefly noticed; and finally, it is represented as an "extremely curious publication, if they may describe as a literary curiosity so lamentable a specimen of the perverted ingenuity of human wisdom. The best idea of it will be given (says the writer) by presenting a summary of its contents in a negative form, from which it will be fully seen, that Unitarianism consists in *not* believing." P. 9.

The following is the negative summary of the Reviewer: "It does *not* teach the necessity of revelation; it does *not* teach the fall of man, or the depraved condition of his nature; it does *not* teach the necessity of a propitiatory sacrifice for sin, or the love of the Father in sending his only-begotten Son into the world to become that sacrifice for us; it does *not* teach the eternity and Deity of that Word who became flesh, by whom all things were made, and who upholdeth them by his power; it does *not* teach that we are washed from our sins in his blood, justified by his righteousness alone, and accepted through his advocacy with the Father; it does *not* teach us supreme love to Jesus Christ; it does *not* teach the proper Deity of the Holy Spirit; it does *not* teach that a spiritual change must take place in the human soul, in order to turn the heart to the love of God, nor that divine influence is alone adequate to effect that change, nor that the sanctification of the soul is by the operation of the Holy Spirit, nor that all our spiritual strength and sufficiency are to be derived, through faith, from Christ alone: it omits, in fact, every doctrine peculiar to revelation; every doctrine by which the faith of the Reformers was characterized; every doctrine which gives to christian morality its superiority in point of adequate motive and spirituality of requirement; and every doc-

* Mon. Repos. April, 1816, p. 235.

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trine which constitutes the solid basis of a sinner's hope." Pp. 9, 10.

It is quite unnecessary to point out to your readers the unfairness (to use no stronger term) of some of the charges contained in the above sweeping clause of the Eclectic Reviewer; it is, however, well calculated to deter timid persons, who pay implicit deference to the assertions of the writers in that work, from an impartial and candid examination of the disputed subjects; though I presume not to say that such was the intention of the writer of the above article.

The displeasure of the Reviewer is further excited against "the venerable company of the pastors of the Church of Geneva," that, in order to carry into effect "the extirpation of the Christian doctrine," the confession of faith formerly in use has disappeared; and "the Liturgy, as well as the venerable translation of the Holy Scriptures, has undergone correspondent *improvements*." It is also stated, that, "out of a hundred and ninety-seven printed sermons, preached by the pastors of the Genevese Church during the last fifty years, not a single one is to be found, which contains a confession of belief in the divinity of Christ." The last quotation which I shall give from this article, is the passage in which the writer bewails the *prostrate* state of the Church of Geneva. "With solemn, with deeply solemn feelings does it become us to contemplate this melancholy crisis of a church once esteemed as the mother church of the Reformation, to which the other reformed churches did not scruple to give the title of Protestant Rome, now the very hold of infidelity. To these feelings, if suffered to take their natural direction, how beautifully appropriate were the language of invocation employed by Milton: 'Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! Next thee, I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting love! And thou, the third subsistence of Divine infinitude, illuminating Spirit, the joy and solace of created things! *One Tripersonal Godhead!* look upon this thy poor and almost expiring church, and leave her not thus a prey.'" Pp. 11, 12. It may appear strange to your readers, after perusing the above, to be informed that in the review of another article, at p. 59 of this same number of the Eclectic Review, an attack is made on the devotions of Socinians, in which it is stated to be manifest and flagrant, "that these persons find it impossible to express *their* views, and *their* feelings, in the terms which sufficed to, and which were selected as the most significant from the stores of a very copious language, by the first teachers of Christianity." I fear not contradiction in avowing my firm conviction that the very reverse of the above charge is the fact. The phrase, ONE TRIPERSONAL GODHEAD! and the usual doxologies of Trinitarians, are expressions, "which not only do not occur in scripture, but are manifestly of a different stamp from any thing we there meet with: not only the words are not the same; the *style* is not the same; the direct impression produced by them, is of a different kind." It is the excellence, to me it is a proof of the truth, of Unitarianism, that not only its devotional exercises, but its doctrines, may be clearly expressed in the very words of scripture, and that no other form of composition can add to the clearness and force with which they are therein contained; while, on the other hand, the popular creeds of the present day, the productions of synods, councils and assemblies, are full of terms, such as Tri-unity, Essence and Substance, Consubstantiality, Hypostatic Union, &c. which are entirely unknown to the sacred Scriptures. I take the liberty, further, to insert the following extract from a letter of the late venerable Bishop of Landaff, to the Rev. C. Buchanan, on "the expediency of an Ecclesiastical Establishment for British India," contained in the posthumous Memoirs recently published, as it forms a striking comment on the article to which I have here called your attention.

"Whether it be a christian duty to attempt, by *lenient* methods, to propagate the Christian religion among Pagans and Mahometans, can be doubted I think by few; but whether any attempt will be attended with much success till Christianity *is purified from its corruptions*, and the lives of Christians are rendered correspondent to their christian profession, may

be doubted by many. The morality of our holy religion is so salutary to civil society; its promise of a future state so consolatory to individuals; its precepts are so suited to the deductions of the most enlightened reason, that it must finally prevail throughout the world. *Some have thought that Christianity is losing ground in Christendom:* I am of a different opinion. *Some ascetitious doctrines of Christianity* derived from Rome and Geneva are losing ground; some unchristian practices springing from bigotry, intolerance, self-sufficiency of opinion, and uncharitableness of judgment, are losing ground; but a belief in Jesus Christ as the Saviour of the world, as the author of eternal life to all who obey his gospel, is more and more confirmed every day in the minds of men of eminence and condition, not only in this but in every other christian country. From this praise, I am not disposed to exclude even France itself, notwithstanding the temporary apostacy of its philosophers from every degree of religious faith. The Christian religion has ever operated to the production of piety, benevolence, self-government and a love of virtue among individuals in every place where it has been established; and it will every where operate more powerfully, as it is received with a more firm *assurance* of its truth, as it is *better understood;* for *when* it is properly *understood*, it will be freed from the *pollutions* of *superstition* and *fanaticism* amongst the hearers, and from ambition, domination and secularity amongst the teachers."

To the learning and talent which are frequently displayed in the Eclectic Review, I pay a willing testimony: their uniform defence of the right of private judgment in religious matters, and of civil and religious liberty to all, entitle them to general approbation; but it would be well for them at times to "bear their faculties" more meekly, and to recollect that they do not possess *all* the wisdom of the age; that *their* opinions are not *infallible;* that men of equal genius, piety and learning with themselves, differ widely from them as to what doctrines *really* constitute evangelical truth; and that what *they* consider *orthodoxy* is not necessarily synonymous with *Christianity*. Nor would it diminish the value or reputation of their work, to study more correctness in the terms they apply to others, and to remember that the epithet *Socinian*, however convenient it may be as a term of reproach, cannot in justice be applied to a body of Christians, (I say not whether large or small,) who disagree with that eminent Reformer on a subject of no less importance, than whether a created being, however exalted, be or be not a proper object of religious adoration.

J. C.

SIR, *Feb.* 12, 1818.

THE interesting article on the state of Unitarianism at Geneva from your Correspondent P. T. L., which appeared in the last Number of the Monthly Repository, [p. 22,] must have been perused with peculiar pleasure by your numerous readers. It is certainly a very singular fact, that the hot-bed of Calvinism should have brought forth such an abundant crop of the pure fruits of the gospel; a fact, which, it is hoped, will convey many lessons of useful instruction both to the Trinitarian and the Unitarian. To the former it may present a powerful motive to the careful re-examination of the articles of his creed, and to the exercise of charity towards those who differ from him: to the latter, it will afford an additional evidence of the spiritual energy of the sublime and animating doctrines of his religion, and fresh encouragement to endeavour to accelerate their progress with redoubled confidence and zeal.

These beneficial consequences, Mr. Editor, every consistent believer in the absolute unity and supremacy of the God and Father of our Lord Jesus Christ, will rejoice to anticipate from the present state of religious knowledge at Geneva. But that it will enable us, as P. T. L. seems disposed to believe, to decide, whether the *direct* or *indirect* method of communicating truth to the mind be most desirable, is not, I imagine, equally apparent. For, though we suppose that the Genevan pastors have never proceeded beyond the *indirect method*, and believe that their success is no less than it has been represented; still I apprehend it would be difficult to prove from hence, that they have

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adopted the most effectual means of extending the blessings of Unitarian Christianity. The ministers of the gospel who cautiously abstain from preaching the peculiarities of Trinitarianism, and merely inculcate the fundamental articles of religion, in which all professing Christians are agreed, cannot certainly be charged with disseminating error; but until human nature be changed, they cannot be supposed to render it every assistance in their power, in its attempts to discover and enjoy the truth. All discoveries whatever, whether of a moral or a physical nature, which are not the effect of mere accident, result from *comparison:* and every idea we can entertain proceeds from the same source. Had we never experienced pain, we could have had no knowledge of pleasurable sensations. Had we never experienced the effects of sin, we could have felt no admiration and love of virtue. Did we not know the tendency of error, we could not have formed the least idea of the value of truth. In short, the existence of what is denominated physical and moral evil is absolutely necessary to apprise us of the existence and nature of good. This constitution of nature, which has been established by the wisest and best of Beings, would lead us to infer, *a priori*, that no Unitarian minister, wherever he may reside, whether in Geneva or in London, whether in the town or in the country, can, to the extent of his power, instruct his hearers in the sublimity and value of truth, unless he bring it into one view with the errors which have falsely assumed its name, and been propagated in its stead. It has indeed been said, that it is the duty of the minister simply to state the truth, and to *leave the people to make the comparison;* and this might be a little plausible, were it evident to *all* his hearers that the doctrines which he inculcates are directly opposite to what he regards as erroneous. But so far is this from being the case, when he is addressing a Trinitarian audience, that as long as he preaches nothing but "negative Antitrinitarianism," they can assent to every syllable he advances, and remain in the peaceful possession of all their pernicious errors and absurdities. And even when he is called to officiate before a mixed congregation of our own denomination, he will find that the most immediate and lasting impression will be made, if he unreservedly expose the nature and tendency of error and iniquity, by contrasting them with the purity and excellence of evangelical truth and righteousness.

But, Sir, independent of this presumptive reasoning, I was not aware that Unitarianism had made such progress at Geneva, as decidedly to recommend that negative method of diffusing the truth by which it is stated to have been established there. The Genevan pastors have been indirectly undermining Trinitarianism; they have never defended its doctrines, but have uniformly insisted upon the fundamental and universally believed truths of religion for more than *two hundred years:* and wonderful indeed would have been the effect had they not succeeded in establishing such principles in the minds of the people, as would disqualify them for a belief in the horrors of Calvinism. But, Sir, had they been influenced by the spirit of a Paul or a Priestley, or had they remembered the zeal of their celebrated predecessor, who not only assisted in establishing the principles of the Reformation in their own city, but most successfully co-operated in more completely disseminating them in France, Italy, Germany, England and Scotland: in less than one third of two centuries they might, in all probability, have become a kind of centre sun in the hemisphere of Christian churches, and have illuminated the whole world with the rays of Unitarian truth.

Nor is it, perhaps, quite correct to say that they have never gone beyond what is now called the indirect method of diffusing the truth. They have been *publicly* and *repeatedly prohibited*, or have voluntarily *prohibited themselves* from preaching upon the peculiar doctrines of Trinitarianism. This is rather more than negative proceeding, and would doubtless lead to a pretty good understanding of their sentiments. At least, I imagine that one of our English bishops would look in vain for preferment, if, in a charge to the clergy of his diocese, he should strictly prohibit them from preaching,

"1. *On the manner in which the*

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Divine Nature is united in the Person of Jesus Christ.

"2. *On Original Sin.*

"3. *On the manner in which Grace operates, or on effectual Grace.*

"4. *On Predestination.*"

These ideas, Mr. Editor, which occurred to me when reading that part of P. T. L.'s letter, which appears to recommend the "indirect method of insinuating truth into the mind," would not have been intruded upon your notice, had I not afterwards found the same plan of procedure recommended in *The Christian's Survey of the Political World*, [p. 78,] though truly from a very different motive. The writer of that article, in his anxiety to preserve us from the lash of the "common law," would recommend us to *contend for the faith once delivered to the saints*, in such a manner that we cannot "incur the censures even of the Attorney-general"! This is certainly a kind of appeal to the feelings to which Unitarians are now not much accustomed. Most probably it has been suggested by the pains and penalties that were inflicted upon Mr. John Wright for the crime of blasphemy; or by the evils brought upon our cause by the very great degree of attention which he was the means of exciting to our sentiments and characters. Be it so. I am, however, afraid it will not produce the desired effect even upon *him*, should it travel across the Atlantic, much less upon those obstinate spirits among us who seemed to rejoice in the proceedings that were instituted against him. No, Sir, the times are gone by when either the frowns or tyranny of civil authority shall influence the conduct of the faithful ministers and servants of Christ. We will "render unto Cæsar the things that are Cæsar's, but unto God the things that are God's." We will *not fear them that kill the body, and after that have no more that they can do: but I will forewarn you whom ye shall fear: fear* HIM, *who after he hath killed, hath power to cast into hell; yea, I say unto you fear* HIM.

The plain and direct method of defending and propagating truth, appears to me to be of too much importance to be neglected, whatever may be the threats of men in authority, or the feelings of the ignorant and misinformed. It recommends itself by innumerable considerations, which it would be impossible to crowd into the space of a single letter. But it is enough to believe that it is not only best suited to the constitution of human nature, and consistent with what we know of the plans of the Divine government, but *authorized*, if not *required*, by the example of Christ and his apostles.

LOUDONIANUS.

Clifton,
SIR, *March* 14, 1818.

IN the Monthly Repository for February, [p. 112,] you have inserted a communication from Mrs. Cappe, containing extracts from a letter addressed to her by some unknown friend, upon the subject of my renunciation of Unitarianism. Had the source of this communication been less respectable, I should certainly have been tempted to believe that the letter in question had been a mere fabrication; for, whatever be the kindness of motive by which the writer was actuated, the information which Mrs. Cappe has quoted from it is, in every respect, completely erroneous. No such conversations as are there recorded, or any similar to them, ever took place between my departed friend and myself. It is true, that he recommended to my careful perusal the *whole*, (not the chapters so particularly enumerated in the article alluded to,) of the Gospel of St. John; but I never heard one of the observations, by which this recommendation is stated to have been accompanied, drop from his lips. Neither was my conviction of the truths which I have embraced, effected by the first verse of the fourteenth chapter of that Evangelist, or by any other individual verse, although the fact is so circumstantially stated. You will, I hope, do me the justice to insert these remarks in your next Number.

J. E. STOCK.

SIR, *March* 15, 1818.

THE correspondence of the Unitarian Society with the native Unitarian Christians at Madras, may lead to important results. The missionaries will probably take alarm at this incursion of heresy into their domain. They will expect now to be

watched, and, if they practise any of the *fraudes piæ*, to be exposed. Can any of your readers tell whether in translating the New Testament into the Oriental Dialects, they translate from the Received Text, and how they deal with 1 John v. 7, 8; Acts xx. 28; 1 Tim. iii. 16, and other corrupted passages?

R. B.

Mr. Wright in Reply to Simplex, on the Inefficacy of Unitarianism for Conversion.

Colchester,

SIR, *February* 5, 1818.

THE article in the last Number of the Repository, [p. 32,] *on the Inefficacy of Unitarianism for Conversion*, signed *Simplex*, appears to me to require some reply; as, though it contains the mere opinion of the writer unsupported by either facts or argument, it may lead some readers to wrong conceptions of the tendency of the Unitarian doctrine, and of the effects actually produced by the promulgation of it. If theological controversialists would be careful to make themselves well acquainted with the subjects on which they write, before they communicate their thoughts to the public, and to express themselves clearly, in unambiguous language, much misconception and needless discussion would be avoided. I am led to make this remark by the perusal of your Correspondent's letter. He seems to have very incorrect views of the subject on which he has written, and applies terms so vaguely as to leave his precise meaning uncertain. The chief difficulty I feel in replying to his assertions, arises from, after several times reading his paper, my being doubtful of the precise ideas he meant to convey by some of his expressions.

If your Correspondent has "for a considerable time past been deeply attentive to the various conversionary efforts" of Unitarians, "and from minute observation of the result of those efforts," is "warranted in the conclusion, that there is some radical deficiency in the" Unitarian system; he ought to have known that neither the members nor agents of the Unitarian Fund Society are exclusively what he would call Socinians; that according to the rules of that institution, adopted from its origin, all who maintain the exclusive Deity and divine worship of the one God the Father, are included under the name *Unitarians:* he ought also to have known that the name *Socinians* is not only rejected by, but is inapplicable to the body of Christians to whom he refers in his letter: yet he applies it to them at large. I know of no Christians, in any part of this kingdom, to whom the name *Socinians* is applicable. So long as this nickname is given to us, whether by friend or enemy, we ought to protest against it.

From your Correspondent's remarks, I suspect that he is neither so well acquainted with either the doctrines or affairs of Unitarians as he assumes to be. Why does he apply the term *redemption* to the more popular doctrines? Can he, after "deep attention," and "minute observation," "for a considerable time past," be ignorant that Unitarians maintain, and that their missionaries every where preach, christian redemption, though not the falsely reputed orthodox views of it? What can he mean by making the remark, "To convert sinners without a *Saviour*,—σωτηρ—*Salutifer* RESTORER—seems a hopeless effort"? Does he mean to charge Unitarians with attempting to convert sinners without preaching a *Saviour* or *Restorer?* If so, let him bring some proof to support so serious a charge. So far as my knowledge of the matter extends, Unitarian missionaries preach that the living God is the Saviour of all men, but especially of them that believe, and testify that the Father sent the Son to be the Saviour of the world. I wish *Simplex* had pointed out distinctly what he thinks to be the "radical deficiency" in the Unitarian views. Probably it may be some unscriptural, but reputed orthodox dogma; it may possibly be something which Unitarians do actually believe and teach, though he is ignorant of it. If he write again, I will thank him to state plainly wherein he supposes the deficiency to consist. I will thank him also to say what meaning he gives to the ambiguous phrase "atoning Saviour." If he only means a Saviour by whom God reconciles the world unto himself, then Unitarians do not exclude from their doctrines such a Saviour; but if he means a Saviour who reconciled God

to the world, it is readily admitted they preach not such an one, nor do they think the apostles did.

I now proceed to what appears to me the principal thing your Correspondent had in view in writing, which, indeed, he has throughout assumed, and endeavoured to confirm by taking for granted what is not true, and by a false statement of the circumstances to which he alludes. The principle assumed throughout his letter is, "The practical inefficacy of (what are called) Unitarian doctrines for the purposes of *conversion*." I shall not imitate your Correspondent by merely assuming the contrary, and asserting, as a confirmation of it, my full conviction, arising from many years' observation and experience, on a pretty large scale, of the practical efficacy of Unitarianism for the purposes of conversion. In this letter, however, I must content myself with stating the grounds on which the efficacy, or inefficacy, of Unitarianism should be argued, and on which I am convinced of and prepared to assert its efficacy. If, after I have done this, your Correspondent should think proper to reply, I hold myself engaged to proceed in the further discussion of the subject, which I think of considerable importance.

1. The efficacy of the doctrines preached by the apostles for the purposes of the conversion of sinners of all descriptions, will, on all hands, be admitted; and that we have a true and sufficient account of the doctrines which they preached, by which multitudes were converted, in the book of their Acts, will, I apprehend, be also granted. If then it can be shewn that Unitarian Missionaries (the persons whom I understand *Simplex* to have particularly in view) preach the same doctrines as the apostles preached, without mixing with them others of human invention, the efficacy of modern Unitarian doctrines for the purposes of conversion, will be proved; and if those who preach them fail of success, that failure must be attributed to other causes, not to the inefficacy of the doctrines themselves. I invite your Correspondent to meet me on this ground, and call upon him to shew what doctrines, or doctrine, the apostles preached which modern Unitarians do not preach. In the mean time, I recommend to his attention the late Dr. Toulmin's excellent little book on the preaching of the Apostles.

2. The efficacy, or inefficacy, of the doctrines believed and taught by modern Unitarians, may be argued on the ground of what appears to be their natural tendency and genuine influence, so far as their tendency, and the influence they are calculated to have, can be judged of by a careful examination, and calm deliberate view of those doctrines, and their suitableness to man, to his moral and spiritual wants, and especially to him as guilty and polluted. On this ground, also, I invite your Correspondent to the discussion; and am willing to enter with him into an examination of the comparative efficacy of the reputed orthodox and Unitarian doctrines, on the ground of an impartial view of the doctrines themselves. It appears to me, that all doctrines must have a tendency, and be calculated to exert an influence, good or bad, and in different degrees, according to their real nature and import, though that tendency and influence may be counteracted, more or less, by a variety of causes: nor can the effects of doctrines visibly appear any further than they are understood and embraced. I also think, that the same powers of mind which enable us to distinguish true from false doctrines, and to understand their real import, qualify us, by an impartial examination, to form a judgment of their tendency, and the influence they are calculated to have on those who can be brought seriously to attend to them.

3. Another ground of deciding on the efficacy, or inefficacy, of the doctrines taught by Unitarians, is, by attending to the effects they have actually produced; but in deciding on this ground, we ought to take a large view of the subject, and not confine our observations to any particular period or country; we ought also to take into view the peculiar circumstances in which Unitarians and Unitarianism have been placed: nor ought we to expect Unitarian doctrines to shew their efficacy where they have not been plainly preached as the doctrines of the gospel. I have but one objection to arguing the point on the ground of what has been done by Unitarian preaching during the last few years; it is that, to many persons,

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it would seem too much like pharisaical boasting, and seem too ostentatious, to talk of our own labours and their success. I may be allowed to say, however, that I have known many persons who have been converted by Unitarian doctrines; some from unbelief to the faith of Jesus Christ, many from a state of ignorance to the true knowledge of God, many from error and superstition to the glorious light of the gospel, numbers from gloom and sorrow to joy and gladness, numbers from irreligion to religion, and from sin to righteousness. Should your Correspondent wish to continue the subject, I have no objection, should you, Sir, think proper to admit the communications.

R. WRIGHT.

P. S. I am truly glad Dr. Carpenter has brought the case of the Unitarian Church at Falmouth before the readers of the Repository [p. 28]. I most heartily concur in all that the Doctor has said of the importance and merits of that case. Having twice visited Cornwall as a Missionary, and spent part of several weeks at Falmouth, I speak with the more confidence on the subject, and the more earnestly recommend it to the attention and countenance of the Unitarian public. From what I know of the Unitarians in Falmouth and its neighbourhood, of the unwearied and disinterested exertions of Mr. Philp, their worthy minister, and of the importance of that town, as an Unitarian station, in a considerable district where the fields are already white to the harvest, I have no hesitation in saying, that no case has been brought before the friends of Unitarianism, nor I apprehend is likely to be brought before them, more deserving of their notice and aid, than that of the Unitarian Church at Falmouth.

Unitarian Views of the Gospel defended.

SIR, *Feb.* 13, 1818.

THE absence of facts to disprove the opinion that there is nothing in Unitarianism calculated to "turn the idolater from his error, or convert the unreclaimed sinner," is thought by *Simplex* [p. 32], to warrant the conclusion that Unitarianism cannot be the religion of the gospel. This conclusion I take upon me to deny.

The apostles preached Jesus as "a man approved of God, by signs and wonders which God did by him;" as "the man by whom came the resurrection from the dead;" as "the man whom God had ordained to judge the world;" as "*sent* from God to bless us by turning away every man from his iniquities;" as "exalted by God to be a prince and a saviour, to give repentance to Israel and remission of sins." This was, then, found sufficient to reclaim the sinner, and convert the idolater; and this was Unitarianism.

The apostolical doctrine of "one God, and one mediator, the man Christ Jesus," continued during the first ages to "rivet the attachment of the common people;" and it was among *them* that the *Platonic* and *Gnostic* systems of a secondary Creator and a pre-existing Christ met with the strongest opposition. When the true traditions were interrupted, men fell into speculation, and resorted to their natural dispositions. The *satisfaction* for sin arose with other innovations of doctrine, and is no more an ancient tradition, than the notion started in the fourth century, of the pre-existence of Christ as a spirit like to God.

The principle of a satisfaction for sin is as old as the sacrifices of the idolaters, who passed their children through the fire to Moloch. "Shall I give my first-born for my transgression," says the prophet Micah, "the fruit of my body for the sin of my soul? He hath shewed thee, O man! what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" vi. 7, 8.

If the *unscriptural* doctrine of *atonement*, in the spurious modern sense, be the cause of missionary success, what does it prove but the rooted disposition in the human heart to worship the creature more than the Creator; and the strength of that opiate to salutary remorse and moral vigilance, a trust in the righteousness of another? The natural fruit of the atonement is Antinomianism; which supplants the moral law by the impunity or impeccable security of a new creatureship in Christ. If by ignorant perversion of the language and views of Scripture, the Antinomian Missionary "gains the hearts of the lower classes;" if "the common people hear him gladly;" are we to believe that "here is Christ"?

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When the savage drops down in the woods under the raving enthusiasm of the preacher, who announces a God appeased only by the innocent blood, are we to believe that "here is Christ"? When the groanings and prostrations of the sacrificing mass-priest have struck the heart through the senses; when the god-changed bread is elevated in the eyes of bowed adorers, are we to "say unto the cities of Israel, behold your God"?

Simplex affirms that the gospel is inexplicable as a whole, and incapable of a consistent explanation of all its parts, without "the grounding main-spring of the *atonement*."

The Papist will affirm that "the sacrament of the Lord's Supper is inexplicable and incapable of a consistent explanation without the grounding mainspring of *transubstantiation*."

The apostles spoke of *justification*, or a reprieve from the judgment of death, "which passed on all men, even upon those who had not sinned after the likeness of Adam's transgression;" they spoke of Christ undergoing this penalty, though sinless, and thus "being made sin for us," or for our sakes; that he might "become the first-fruits of them that slept," and "quicken those that were dead in trespasses and sins," by the life of his resurrection; thus "washing us from our sins in his blood:" they spoke of the *reconciliation* by which "they that had been *enemies* through wicked works were *reconciled* to God;" which was *received* through Christ; which was *declared* by him, as from a *propitiatory* or mercy-seat, set forth by God: but they said nothing of dying incarnate gods, or dying incarnate angels, or of an interposing Saviour: they said nothing of *satisfaction*; *they said nothing of atonement*. If the gospel be, therefore, inexplicable, is it not so from its incongruity with pre-conceived systems of error and superstition? But it is said, "to convert sinners without a Saviour, σωτηρ, *salutifer*, restorer, seems a hopeless effort."

Where has *Simplex* heard or found that Humanitarians* discard from their preaching the doctrine of a Saviour? It is the title of him who says of himself, "I am *God*; and besides me *there is no Saviour*:" of him "who blots out our iniquities for *his own sake*, and will not remember our sins;" of him who "*saved us according to his mercy*:" "the *Lord* that bought us; Δεσποτης; that purchased us to himself from the power of sin. If the people cannot yet receive this, it is because "they hear indeed, but understand not; and see indeed, but perceive not."

The Humanitarian worshiper of "the only wise God our Saviour," is not discouraged by the less specious and less noisy spread of the restored apostolic faith. "Many have run to and fro, and knowledge has been increased." It is not possible that primitive Christianity can receive a fair and patient hearing, till the Bible shall be studied without a reference to human systems, and till the people be persuaded *to think kindly of God*.

EBION.

Liverpool,
January 28, 1818.

SIR,

THE well-known fact that many chapels which originally belonged to the old Dissenters, have, from various causes, been lost to that connexion, and in many instances become the property of other denominations of Christians, has induced me, in my occasional rides across the country, to inquire into the state of the remaining places of worship in that interest. Passing a few weeks ago through Macclesfield, I was sorry to learn that the trust-deed belonging to the chapel in Back Street, now, I believe, called King Edward Street, had not been renewed at the time it ought to have been. I believe the only remaining trustee, who in course *holds* the *deed*, is a very highly respected gentleman of that congregation whose property adjoins, and in fact, *through whose property* the *only* road to the chapel lies, and to whom I consider an application only is necessary, to have the

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* I have chosen this word in deference to the scruples of *Simplex*, who wishes to vindicate the title of *Unitarian* to the assertors of the super-angelic scheme with the atonement. I shall not inquire how far they who formally acknowledge the unity of God's essence, and his claim to undivided worship, yet divide his attributes, are entitled in strictness to be called *Unitarians*.

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chosen unanimously, and a new set of trustees appointed. I wish to ask you, Mr. Editor, from whom the application ought to come? Perhaps a Repository containing this letter, sent to the respectable minister who has, I understand, long officiated there, might be sufficient as I conceive; although, from the peculiar circumstances of the case, he may have been prevented by motives of delicacy from naming it, this public notice of it will be a sufficient sanction for his now doing so, and enable him to transmit to his successor a chapel as completely the property of the old Dissenting interest, as it was when he first entered it, which, I humbly submit, it is his duty to do.

A CONSTANT READER.

Letters by Mr. Marsom in Reply to Mr. Wardlaw's Arguments for the Deity of the Holy Spirit.

LETTER III.

SIR, *March 5*, 1818.

BUT we proceed to consider the arguments of Mr. Wardlaw, founded on other passages of Scripture, in support of his hypothesis. The first of these is Acts xiii. 2, 4: "As they ministered to the Lord and fasted, the *Holy Spirit said*, Separate *me (to me*, or *for me)* Barnabas and Saul, for the work whereunto *I have called them*. So they being *sent forth by the Holy Spirit*, departed unto Seleucia." His remark on these words is as follows:

"Surely no words could convey the idea of personality more clearly and explicitly than these. The Holy Spirit *calls* Barnabas and Saul to a particular work; and *commands* others to set them apart to that work. They are accordingly set apart *for him*; and they are then *sent forth by him*."

On this passage I observe, first, that when the Holy Spirit is here said to speak, that this cannot be understood of the Holy Spirit personally, but must be understood of its speaking by the instrumentality of some proper person. The *Holy Spirit said*: how did the Holy Spirit say this? Undoubtedly by the mouth of one of the prophets then present; for it will not be pretended that the *voice* of the Holy Spirit was ever heard personally speaking, as the voice of Jehovah is said to have been heard by the Israelites at Mount Sinai. Besides, the noun *Spirit*, as we have seen, is not a *personal* name, and therefore it cannot be designed to represent a person, or to convey the idea of personality. The Holy Spirit is never represented as speaking *individually*, but always as speaking either *by the mouth* of Isaiah or Jeremiah, or some other prophet. Here, therefore, it evidently means no more than that the person uttering these words, spake them under the influence of an immediate Divine inspiration, as the old prophets are said by Peter to have spoken as they were *moved* by the Holy Spirit: and the *writer* to the Hebrews tells us, that it was *God* that spake by those prophets, (not *God the Holy Ghost*, but *God the Father*,) who hath, as it is added, in these last days spoken to us by *his Son*. Will it be contended, that the words in question were uttered by two distinct individual persons, first, distinctly by the Holy Spirit, and then by an inspired prophet, and that those present distinctly heard the two voices? No one, I suppose, would venture to adopt so strange a position, and if any one were to adopt it, most certain it is, that in support of it no evidence could be adduced. They must, then, have been the words of one individual person, and that *person* could not be the Holy Spirit, unless he appeared personally amongst them, at least by an *audible voice* which they must have heard, and which would have indicated a personal presence. If when the Scriptures use the expressions, "the Holy Spirit spake," *or*, "the Holy Spirit said," it means, that it did so personally, (as it must, if the ascription of these actions to it prove its personality,) it would set aside as unnecessary the inspiration of the prophets, both of the Old and New Testament; for what necessity could there be to inspire them to deliver that which the Holy Spirit himself personally delivered? But if the words under consideration were spoken by a prophet, they were not spoken personally by the Holy Spirit, and can only be ascribed to it, as that by which that prophet was inspired, and by the *motion* of which he spake.

Secondly, on the words, "Separate *me*, (*or to me*,) Barnabas and Saul, for the work whereunto *I have called them*: So they being *sent forth by the Holy Spirit*, departed," &c. I observe,

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that although it must be admitted that the pronouns contained in it are of the masculine gender, yet it does not follow that those pronouns refer to the Spirit, and are a proof of its personality.

It is a well-known rule, that all pronouns and verbs must have an antecedent noun, either *implied* or *expressed*, agreeing with them, and *that* antecedent noun may be the immediately preceding, or a more remote one. Masculine pronouns cannot agree with neuter nouns, nor neuter pronouns with masculine nouns. So uniform is the observance of this rule in the New Testament, that a learned writer,* finding in our present Greek Testaments, in Ephes. i. 14, the masculine pronoun ὅς, *who*, following the neuter noun *Spirit*, in the end of the 13th verse, says, (I cite from memory, not having access to the work,) that if the pronoun refers to the Spirit, the original reading must have been ὅ, *which*, and not ὅς, *who*, but he says, if ὅς be the true reading, then the antecedent must be Χριστῷ, *Christ*, in the 12th verse. That pronouns have not only remote antecedents, but that they are sometimes *implied* only, and not expressed, will appear from the following instance, 1 John iii. 5: "And ye know that *he* was manifested to take away our sins, and in *him* is no sin;" as also the pronouns *he* and *him*, in verse the second. To these pronouns there is no antecedent in the connexion with which they can agree, except the noun *Father*, who we know cannot be intended in those words. The antecedent to those pronouns, therefore, which is implied, although not expressed in the context, must be *Christ*.

But in the case under consideration we are not under the necessity of appealing to an implied antecedent to the pronouns *I* and *me*; we have the antecedent noun agreeing with the pronouns, (which the noun Spirit does not,) in the word Lord: "And as they ministered to the *Lord*, and fasted, the *Holy Spirit said*, separate to *me*," that is to *me* the *Lord*. The Holy Spirit is the spirit of the Lord, his inspiration, his influence, by which he, the Lord, to whom they *ministered*, made known his will respecting Barnabas and Saul to one of them, who declared it to the rest.

Respecting the expression, "whereunto I have called them," it may be observed, that the calling of persons to any office, or to the enjoyment of the blessings of the gospel, is always, in the New Testament, ascribed to God or to Jesus Christ, but never in any instance is it ascribed to the Holy Spirit. "It pleased *God*," says Paul, "who *called me* by his grace."† And writing to the Romans, he addresses them as the *called* of Jesus Christ, and he exhorts the Thessalonians to walk worthy *of God*, "who," saith he, "hath *called* you to his kingdom and glory." "The *God* of all grace," says Peter, "hath *called* us unto his eternal glory by Christ Jesus." These observations, I apprehend, are sufficient to shew, that the several personal pronouns, in these verses, cannot refer to the Spirit, who is not represented here as a personal agent, but as the spirit of a person, the spirit of the Lord by which he spake, and to whom those pronouns which are in agreement with the noun Lord, but not with the noun Spirit) must be applied. And this interpretation is confirmed by an observation of Mr. Wardlaw, on the next passage, which he cites to prove the personality of the Spirit.

Acts xv. 28: "For it *seemed good to the Holy Spirit*, and to us, to lay upon you no other burden than these necessary things." "To speak," says he, "of any thing *seeming good to that influence itself*, is a great deal more than unnatural: it is nonsense. The *influence* was only the indication of the good pleasure *of him* whose *influence* it was. His *gifts* were the intimations of *his will*." Mr. Wardlaw, assuming the Holy Spirit to be a person, is in the habit of using the terms, the *influences of the Spirit*, *his* operations, *his* works, &c., but no such language is to be found in the Scriptures. The Holy Spirit is *itself* the *Spirit*, the *influence* of the Divine Being, by which his servants were inspired to know what was his good

* Poli Synopsis.

* Galatians i. 15.

† 1 Peter v. 10.

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pleasure; it was, as, he expresses it, the *intimation of his* will whose influence it was. *It seemed good to the Holy Spirit*, therefore, evidently means nothing more than this, that it appeared to them to be agreeable to the *mind of God*, as well as to themselves, to lay no other burden upon them.

The next passage cited by Mr. Wardlaw on this subject, is Acts xvi. 6, 7: "Now, when they had gone throughout Phrygia, and the regions of Galatia, and were *forbidden of the Holy Spirit* to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but *the Spirit suffered* them not." Now this can certainly mean nothing more than that they acted under, and were directed by the influence of immediate inspiration, in not preaching the word in Asia, and in not going to Bithynia; for, I suppose, no one will contend that the Spirit personally and verbally forbade the one and hindered the other. We are told in the following verses, that by the *call* of the Lord they endeavoured to go into Macedonia; but what was this *call*, not an audible voice, but they *gathered* from a *vision* that they were so called.

The next proof Mr. Wardlaw adduces * in support of the personality of the Spirit, is by citing a number of passages where the Holy Spirit is represented as *speaking*. I shall cite one or two of them as a specimen of the rest.

Acts xxi. 11: "And when he (Agabus) was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, '*Thus saith the Holy Spirit*, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.'" The person who spake these words was Agabus: were they spoken by two different persons? He does not say that he *heard* the Holy Spirit speak these words, or that they were at all *spoken to him*, but he represents the Holy Spirit as at that time *speaking by him*: "Thus saith the Holy Spirit," as much as if he had said, what I now say is not my own, it does not rest on my authority, it is what I am *inspired* to say, and it is that *inspiration* speaking in me.

Acts xxviii. 25: "And when they agreed not among themselves, they departed, after that Paul had spoken one word, 'Well spake the Holy Spirit, by Esaias the prophet, unto our fathers,'" &c. The words referred to are quoted from Isaiah vi. 9, 10, where they are expressly said to be spoken by the *Lord* to the prophet, verse 8: "*I heard the voice of the Lord*," says Isaiah, "saying, and he said, 'Go and tell this people, hear ye indeed, but understand not,'" &c. In John xii. 41, our Lord says they were spoken by *Esaias*. Having cited the words in the prophet, he adds, "These things said *Esaias*." The apostle referring to the same words, says, "Well spake the *Holy Spirit by Esaias* the prophet unto our fathers." Upon which I observe, that those words, in a strict and proper sense, could be spoken by one person only, and that person certainly could neither be Isaiah nor the Holy Spirit, for Isaiah himself says they were spoken by the *Lord*, that they were spoken to *him*, and that he heard them. "I heard the voice of the Lord, saying." And the close of the passage as cited in John, ("And I should heal them,") shews that our Lord understood them to be the words of God; nor is it any where recorded in the prophecy, that Isaiah really said these things to the Jewish fathers, any more than that he really made "the heart of that people *gross*," as he was commanded to do. If, then, the only speaker in this passage is the Lord, how, or in what sense, are they said to be spoken by Isaiah and by the Holy Spirit? The answer is obvious; they are ascribed to Isaiah, because they are contained in the prophecy which he wrote, and because Isaiah wrote those prophecies by inspiration: the Spirit, by which they were dictated, is represented as saying these things *by him*. So David says, "The Spirit of Jehovah spake by me, and *his* word (i. e. *Jehovah's word*) was in my tongue." For he adds, "The God of Israel *said*, the Rock of Israel spake to me." Thus, wherever the Spirit is said to speak *by a prophet*, (and it is never represented as speaking personally and independently of a prophet,) the speaker properly

* 2 Samuel xxiii. 2, 3.

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and personally is God, by whose Spirit they spake, and to whom (as in the above passage) the personal pronouns must refer; hence we never read of their hearing the *voice* of the Holy Spirit, or of the *word* of the Spirit coming to them, because in every instance, (as we learn from Heb. i, 1,) he who spake by the prophets was God and God alone.

JOHN MARSOM.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXXV.

Philosophic Heresy.

The readers of Dr. Chalmers's Theologico-Astronomical Lectures are aware how much the notion of other worlds being inhabited has interfered with orthodoxy. *Cadonici*, a canon of the cathedral of Cremona, published in 1760, a work which he entitles, *Theologico-Physical Refutation of the opinion of Derham, that the Planets are inhabited by rational Beings.* He sagely assumes that there are only two kinds of reasonable creatures, men and angels, and shews that there is no place in the other planets which either race could occupy. That men like ourselves could not live there is clear: besides, who should have transplanted them thither! The Devil! he could not. God! he would not. It is, therefore, proved that it is impossible that there should be men there.

No. CCCXXVI.

Fellows' Oath, Trinity College, Cambridge.

In the statutes given by Queen Elizabeth, of glorious memory, to Trinity College, in the University of Cambridge, (says Dr. Clarke, *Introd. to Scripture Doctrine,*) the following oath is appointed to be taken by every Fellow in the Chapel, before his admission: *I, N. N. do swear and promise in the presence of God, that I will heartily and steadfastly adhere to the true religion of Christ, and will prefer the authority of Holy Scripture before the opinions of men; that I will make the word of God the rule of my faith and practice, and look upon other things which are not proved out of the word of God, as human only;—that I will readily, and with all my power, oppose doctrines contrary to the word of God: that in matters of religion, I will prefer truth before custom, what is written before what is not written, &c.*

No. CCCXXVII.

Heretical Proverb.

Amidst all the reproaches cast upon heretics and heresiarchs, they may comfort themselves that they have commonly escaped the charge of stupidity. Bayle, in his account of Arminius, says, that a proverb in France to denote a blockhead was, *He will broach no heresies.* The converse of this has never been framed into the proverbial character of a man of genius: the most orthodox would account it an ambiguous compliment to a man's understanding to say of him, *He believes the Athanasian Creed.*

No. CCCXXVIII.

Literature and Science in Turkey.

The little proficiency made by the Turks in subjects of a mathematical, geographical and political nature, arises from the want of encouragement on the part of the government. Law and Theology alone occupy the attention of the students in the colleges, or médressés. *Acquisitions of knowledge are not discouraged by the Koran.* "The ink of the learned," said Mahomet, "and the blood of martyrs are of equal value in the sight of Heaven." But the general improvement of the empire has been retarded by the custom of confining within the walls of the Seraglio the hereditary princes of the Turkish throne, and thus secluding them from the world, and shutting out the means of acquiring knowledge. Literature seems to have met with more encouragement and protection from the Sultans of former ages. "Be the support of the faith and protector of the sciences," were among the last words of Osman the First, to his successor Orkhan. In the sermon entitled Koutbe, a divine benediction is implored on the orthodox Caliphs who were endowed with learning, virtue and sanctity.

There are thirty-five public libraries in Constantinople, none of them containing less than 1000 manuscripts; in many are found more than 5000. The collection in the two libraries of the Seraglio exceeds 15,000 volumes.

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at the time when the Greeks were driven by their conquerors from Constantinople, the latter might certainly be ranked among barbarous and uninformed nations; but the Greeks of the nineteenth century are not warranted in applying the contemptuous expressions of their ancestors to the Turks of later times, who have cultivated some parts of literature, particularly those relating to their own history, with great success, and have, probably, more real merit than many of the Byzantine writers.

The use of the press was first introduced in Constantinople in the reign of Achmet the Third (in 1727); but in the interval of time which has since elapsed, the copies of few works of distinction and name have been multiplied by it. This is owing, according to the opinion of Sir William Jones, to the difficulty of understanding the classical writings of the Turks, without more than a moderate knowledge of Persian and Arabic. Manuscript volumes are also preferred to printed works. The French were accustomed to send to them books published in oriental types, but only a small number was purchased. Characters formed in writing are considered as more pleasing to the eye, and as capable of being connected and combined in a more beautiful manner, than in printing. There are, it may be added, many hundred scribes and copyists, who would lose all means of support, if books could be circulated at a cheap rate by the press. *Memoirs relating to European and Asiatic Turkey; edited from Manuscript Journals, by Robert Walpole, M. A.* 4to. 1817, pp. 24, 25.

BIBLICAL CRITICISM.

On Philip. ii. 5—11.

Sir, *March* 10, 1818.

AS *Mr.* [*Dr.*] *Jones* has totally misstated my argument, [p. 193,] (no doubt undesignedly,) his triumph over it must needs be a short one.

I have no where said, that "the phrase, *form of God*, means the majesty which *Jesus* might have displayed had he employed his miraculous powers for his own aggrandisement;" but that *the glory* of which he emptied himself, meant this: "Being in the form of God" he emptied himself, not of the form of God, but of the glory of it. The common version has, "made himself of no reputation;" and as the word ἑαυτὸν will certainly bear this meaning, and it is in the spirit of the context, we should have less battling about *words* if it were retained. But "he must have been in the form of God, and in the form of a slave at one and the same time;" he most undoubtedly was so, but not in the same sense. He was in the form of God by actual derivation of power and commissioned authority; or, speaking *spiritually*: he was in the form of a slave to outward observation, and with reference to worldly circumstances, or *humanly* speaking. It would be merely quibbling about terms, to say that a man could not empty himself of that which he still retained, for "empty himself" is plainly a metaphorical expression. If a king travel *incognito*, he divests himself of his dignity, though he still retains it; that is, he divests himself of it in one sense, and retains it in another; he declines the use or display of it; but the dignity is still attached to his person. The *Son of God* might be said to divest himself, not of the form of God, nor strictly of the attributes of that form or likeness, but of the use or assertion of them. The objection, therefore, that if miraculous power constituted the form of God, his divesting himself of this form is not consistent with fact, falls to the ground. *Christ* was in the form of *God*, or invested with peculiar majesty of power, in what respected the objects of his heavenly mission; but he emptied himself of the glory of it in what respected himself *personally*. When he cast out lunacy or raised the dead, he was visibly, and by virtue of operation, in the form of God: when he "had no where to lay his head," he was still in the form of God, but *outwardly* in that of a slave: when he "was taken from prison and from judgment," he was still in the form of God; but to outward eyes in that of a slave: he did not assume the glory of that form of God, which he would have done had he called upon his

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Father for "legions of angels." He *emptied himself* of it. He was in the likeness of *men*, or *other* men, as I have proved from Judges xvi. 7; and being found in fashion as a man, or a *common* man, he endured the sufferings of a malefactor.

The whole passage, viewed through this medium of interpretation, is in close dependent connexion; and it is a strong objection to the rendering of your Correspondent, that this continuity of argument and illustration is broken and disturbed by the introduction of foreign topics and remote allusions. "Being in the likeness of men, and *in structure proved to be a man*, he humbled himself." The being found in the voluntary condition of a common man, or submitting to the sufferings of a common man, is an instance of self-humiliation; the having a proper human body is not in point or to the purpose. What has the introduction of the heresy of the *Phantomists* to do here? What possible connexion has it with the argument, to be told in the midst of exhortations to "have the same mind as was in *Jesus*," that he was in corporeal structure, physically and properly a man? What possible relation has "the being found *in structure* as a man," with efficacy of example?

Your Correspondent is even reduced for the support of his hypothesis, to change the drift and purpose of the apostle's exhortation, and to keep out of sight that he was inculcating a lesson of humility, with which certainly Christ's having a proper human body has nothing to do; though his descending into a human body from a higher state of existence, according to the *Gnostic* and *Platonic* systems, *might* be relevant. Your Correspondent, not, I am persuaded, with any disingenuous view, but from the pre-disposing bias of a favourite system, expounds the preceding words of the apostle thus: "Let each of you have in view, not his own interest only, but that of others;" though I cannot see how this makes for his supposition of refuting the *Docetæ* more than the received sense. Let the reader, however, look back to ver. 3, "Let nothing be done through strife or *vain glory;* but in *lowliness of mind* let each esteem other better than themselves;" which is followed in ver. 5, with, "Let this mind be in you, which was in *Christ Jesus;*" and he may possibly be enabled to judge who are to be classed among the "mistaken expounders."

It is assumed by your Correspondent, that the *transfiguration* and the *crucifixion* have a close connexion; but he has not attempted to meet the argument drawn from the *transfiguration of Moses* on mount *Sinai*. "The Jews," he says, "expected their *Messiah* to continue immortal on the earth;" and the transfiguration, the symbol of *Christ's* future glory, was, it seems, calculated to confirm the apostles in this belief; against which *Jesus* guarded them by prophetically directing their attention to his *crucifixion*. "The object of the transfiguration," we are further told, "was to inculcate, on the one hand, the *evanescence* of *Moses* and the law, and the perpetuity of *Christ* and his gospel on the other." The voice from the cloud, whence the splendour also came, might, indeed, do this; but it is a most unfortunate position that the splendour also was so intended, for *it vanished away;* while the countenance of *Moses* had continued to shine, even after he had descended, and while speaking to the people he "put a veil on his face." *Jesus*, therefore, is supposed to say, "you perceive that my gospel will be *perpetual*, because the radiance which is the symbol of it is *evanescent*."

As to the vanishing splendour being meant to shew that his earthly immortality was not intended, I can see no necessary link of connexion between visible splendour and immortality. If the Jews expected that their Messiah would be immortal, there is no reason to suppose that they expected him also to have a luminous body: it does not, therefore, appear why this persuasion of the disciples, if they had it, should have been confirmed by the visible irradiation of the person of *Jesus*. When "the skin of *Moses's* face shone," and continued to shine after his descent from the mount, the *Jews* drew no such inference respecting *Moses;* nor *any* other inference, than that he had stood in the presence of *God*, whose symbolical glory still rested upon him. If to be "in the form of *God*," refer to the splendour on the Mount, and if it mean also, "to be immortal, and

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live for ever," then visible splendour is made the symbol of the immortality of him on whom the splendour rests; and *Moses*, who was equally arrayed with personal glory, was in the same peculiar sense as *Christ* "in the form of God;" which he is no where said to be, but only *a God* in the general sense of a commissioned prophet. If to be immortal is to be in the form of God, all those who sleep in the dust will be equally "in the form of God," when they awake to immortality. But from the phrase, on which I have before remarked, and which your Correspondent repeats, of *Jesus* "*assuming* this divine and splendid form," it should seem that the splendour is not supposed to symbolize *future* glory only, but *previous* glory, and natural or essential immortality. This cannot consist with Scripture, which declares of the "Blessed and only Potentate," that "he alone hath immortality." He who "was dead and is alive," could not be immortal; for we have nothing to do with the heathen philosophy of dying *bodies* and surviving *men*.

Though the *Jews* expected their *Messiah* to be immortal, they expected him, as appears from *Justin's* dialogue with *Trypho*, to be also *a man*. They would have no idea of the *Christ*, or the Son of God, *assuming* a divine form, by his own will, and as his natural attribute. They never supposed that he would possess *two natures;* which, notwithstanding the decrees of councils to the contrary, can only mean *two persons*. *Jesus Christ*, with respect to his *nature*, was no other as the Son of God than he was as the Son of man, for he would otherwise be *two persons;* but the apostles tell us only of *one person*, "the man Christ Jesus;" who was "*called* the Son of the *Highest*," and the Son of Man; who is described in the prophetic visions of *Daniel*, as "brought in the clouds of heaven to the *Ancient of Days*," was one and the same with the *Son of God*, in all the qualities that constitute *one person:* he was not *two* persons, but *one;* the same in his whole identicalness of being with him who "was in the *form* of God;" "the *image* of the *invisible* God;" "the first-born of every creature;" not by likeness of *essence*, which would make him a *second God;* not by generation or production before the lower creatures; but as the medium of the very word of God, the wisdom and power of the *Father*, and as the "first-begotten of the dead;" the prince of life, or leader to immortality. The *transfiguration*, therefore, revealed no proper essential glory, no pre-existent light which had been hidden under the veil of humanity, nor was it *assumed* by him who "could do nothing of himself." There are then no grounds for believing that the *crucifixion* was made an antitype to the *transfiguration*, for the purpose of refuting the *Gnostics*, and proving the *two natures* in the *one* Christ.

The question, Sir, is now sufficiently before your readers, and I take my leave of it. I cannot think that the new exposition of *Dr. Alexander* can be made tenable, even by the learning and ingenuity of *Mr.* [*Dr.*] *Jones:*

Si Pergama dextrâ
Defendi possent etiam—*hâc* defensa fuissent.

C. A. E.

Sir, *March* 3, 1818.

SOME years since, I bought at an old book-stall, "Syntaxis Græca—Johannis Posselii," from which I copied the following, which may assist in removing the obscurity of Philip. ii. 6.

Regula.—

Græcis usitatum est conjungere nomen et verbum, ita ut verbo quasi neglecto, nomen reddendum sit, quoties hæc forma sermonis transfundenda est, ut

Ποιεισθαι φασιν—apparere
Ποιεισθαι μεταβασιν—transire.

Quod si verbum pro verbo reddere velis, erit inepta versio, abhorrens à consuetudine linguæ Latinæ: facere apparitionem, facere transitionem.

Hanc Græcam consuetudinem loquendi imitatus est Paulus, Philip. ii. 6.

Hæc ad verbum expressa admodum obscura sonant: "Qui, cum esset in formâ Dei, non rapinam arbitratus est esse aqualem Deo." Sed sententia est —non rapuit æqualitatem Dei: posuit enim, ηγησασθαι αρπαγμον pro αρπαζειν, rapere—similis phrasis extat Heb. x.

If you can have access to the Syntax, I think you will find more examples; at all events, you may insert the above in your most valuable Repository.

S. A. B.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*On the Origin and Vicissitudes of Literature, Science and Art, and their Influence on the present state of Society.—A Discourse delivered on the opening of the Liverpool Royal Institution, November* 25, 1817. By William Roscoe, Esq. 4to. pp. 79.

THIS discourse has been called forth by the opening of another of those magnificent literary institutions, the establishment of which does so much honour to the town of Liverpool. We are referred to a document which does not accompany the discourse, for a detail of the objects and plans of the Royal Institution, but we can gather from what is mentioned of them, that they comprise public lectures on literature, science and morals, and even the patronage of the fine arts, which have not hitherto, we believe, been included among the objects which such associations as this have attempted to promote. The office of addressing an assemblage of persons who were devoting a portion of the wealth acquired by commerce to the encouragement of letters and the fine arts, could not have been more properly devolved than on the historian of the Medici, to whose influence and example his native town has been so much indebted for the literary taste by which it is characterized. Of the three topics which the title of this discourse announces for discussion, the first, the *origin* of literature, science and the arts, is the least fully discussed, as it is, indeed, the least capable of a statement upon positive and historical grounds. The second, their *vicissitudes* is treated more at large, and various hypotheses are stated, which ingenious men have proposed to account for the varieties and fluctuations which the history of literature has exhibited. That of the progressive degeneracy of mankind receives a brief but decisive confutation. In the following elaborate and splendid passage, Mr. R. considers the opposite opinion,—that of the inherent tendency of the human mind to improvement.

"In direct opposition to this dispiriting idea of the declining condition of our nature, others have entertained an opinion, that the human race is in a regular and progressive course of improvement, and that every age of the world is more enlightened than that which preceded it. As a proof of this, they point out the early state of each nation, and trace its progress from barbarism to civilization, from civilization to refinement. Instead of bowing down before the mighty names of antiquity, and acknowledging an inferiority of intellect, they pretend to avail themselves of the knowledge of former times, and suppose that by uniting with it the still more important discoveries of the moderns, the circle of knowledge is enlarged, and the conveniences, and even the elegancies of life rendered much more attainable than at any former period. Under these impressions, they scruple not to express their contempt for every former state of society, and their high opinion of that in which they have the happiness to live. Not, however, content with the eminence at which they have arrived, hope spreads her wings, and launches into the realms of conjecture; and the confidence of having done much, gives the assurance that we shall accomplish more. Without wishing to damp this ardour, it may be proper to observe, that if we are to judge from the experience of past ages, we shall scarcely be allowed to conclude that such regular, or progressive improvement, is the characteristic of the human race. If such were the fact, it must of course follow, that nations once civilized never again become retrograde, but must continue to rise, till they attain their highest degree of perfection. But where are the countries, in which letters and arts have made an uninterrupted progress? Or where have they, for any great length of time, been even stationary? Is India still the fountain of knowledge? And can she boast of her sages, the oracles of wisdom, who attract inquirers and disciples from distant regions? Is the condition of Egypt improved by the flight of three thousand years? Or have her pyramids been surpassed by the labours of subsequent times? What was Greece once? What is she now? Characterized in the first instance by whatever was bright in genius, rich in intellect, excellent in art;—in the latter, by whatever is degraded and servile in human nature. Contrast republican with papal Rome. Examine the names that grace the rolls of antiquity, from the first to the second Brutus, and ask, whether the inhabitants of modern Rome will be as well known at the distance of two thousand years, as their illustrious predecessors. Alas, the scene is changed! and for century after century

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the peasant and the slave have trampled on the dust of heroes, as unconscious of their worth, as the cattle that crop the herbage on their remains. Such is the boasted improvement of the human race; such the permanency of knowledge in nations where she has once established her seat! The tree perishes; and the transplanted scions will, unless they be carefully fostered, experience in their turn a similar fate." Pp. 18—21.

To some of the questions which are here proposed, as if it were impossible to answer them otherwise than by a negative, we are disposed, nevertheless, to reply in the affirmative. We know no reason whatever for believing that India is not now the fountain of as much knowledge as she ever was, or that her sages are less wise and oracular than in the days of Pythagoras. It is true, indeed, that other nations resort to this fountain, not to drink of it in the pious belief that it rises from the centre of the earth, or descends from the forehead of Brahma, but with the unerring line of philosophical investigation, to detect its shallowness; yet the stream itself flows as copiously as in former times. The obligations of the Greeks to the oriental philosophy are very much overrated. What there is of Egyptian, Persian, or Indian in the Greek philosophy, is precisely what is the least valuable. Gratuitous theories of the origin of all things from this or the other element of matter, mystical allegories and fanciful analogies respecting the nature of God and of the soul, Metempsychosis, Pantheism, Idealism; these are the points of affinity between the Greek and Oriental doctrines; but the manly, practical philosophy of Socrates, the penetrating analysis of Aristotle, the systems of Zeno and Epicurus, which, though requiring to be tempered by a mixture of each other, and both to be completed by truths unknown to their founders, yet contain so much valuable elucidation of the motives of action and the rules of duty; all these are of native Grecian growth, and for these alone has posterity any obligations to own to the Greek philosophy. Again, we must express with great diffidence a contrary opinion to Mr. Roscoe's, on a point of Italian history; yet we cannot help thinking that the annals of papal Rome are far from exhibiting that intellectual inferiority to the times of the republic, which his argument supposes. *Regere imperio populos* has been equally the object of pontiffs and of consuls; the motive of both about equally ambitious; the means chosen with about equal scrupulosity; but if the magnitude of the conception, and the powers of mind requisite for carrying it into execution, be compared, the subtle dominion by which papal Rome held the consciences of Europe in subjection, appears to us a far greater proof of intellectual power, than the triumphs of the Republic. When we hear of soldiers mounting guard with umbrellas under their arms, in a city which formerly sent out legions to conquer in the sands of Africa and the morasses of Germany, we are apt to infer a degeneracy as great in other respects as in military qualities; but the conclusion would be unfair under a government essentially unwarlike, and which uses soldiery only for purposes of state.

Before we can consent, with Mr. Roscoe, to "dismiss the idea that there is in the human mind an inherent tendency towards improvement," the conclusion which he draws from the facts mentioned in the extract, we must take the liberty of making some distinctions and limitations, which he would, probably, admit, although he has not stated them. To judge of the *tendencies of the mind*, we must consider it as detached from the influence of those external and adventitious circumstances, which make no part of its own nature, though they powerfully controul the operation of its powers. Now we do not recollect a single instance in the history of literature, in which it has degenerated, unless through the influence of bad social institutions, or foreign conquest. It does not, indeed, exhibit one scene of unvarying splendour; the highest powers of genius are only bestowed at intervals; extraordinary success leads to an imitation, which produces feebleness and inferiority; particular circumstances may encourage a disproportionate cultivation of some one faculty of mind, or department of literature, in particular periods; but these are no examples of retrogradation; let the mind be only left to itself, and after an interval, the length of which we cannot calculate, because we know not the law according to which intellectual power is distributed to mankind,

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other poets, philosophers and historians arise, of equal merit with their predecessors. After producing Dante, Boccacio and Petrarca, Italy seemed to labour under a sentence of barrenness till the age of Ariosto and Tasso, and again a long interval elapsed, to Metastasio and Alfieri. After Chaucer, no English poet of celebrity appeared till Spenser and Shakespeare: from the time of Pope till that of Southey and Scott and Moore and Byron, what a dearth of poetical genius our literature exhibited! Yet surely our national intellect was not retrograde. If the imaginative and creative part of literature thus disproves the tendency of the mind to remain stationary, those in which improvement is the result of the collection of facts, and the comparison and examination of ideas, prove its tendency to be progressive. We can, therefore, by no means admit Mr. R.'s position, except in this sense, "that the human mind, controuled as it is by circumstances, does not exhibit that uniform progression which might be expected from its own nature and powers." Even the limited concession thus made to the opponents of the doctrine of perfectibility must be still further reduced by the observation, that it is the tendency of literature itself to remedy those imperfections in social institutions, by which its progress has been retarded.

There still remains a formidable objection derived from the vicissitudes to which literature has been subjected in consequence of political revolutions; and the darkness which followed the downfal of the western empire, is commonly alleged as a most decisive instance of intellectual degeneracy. Various attempts have been made to evade the force of this objection. Frederic Schlegel, in his Lectures on the History of Literature, delivered at Vienna in 1812, expresses his opinion, that we exaggerate the barbarism of the dark ages. Madame de Staël, in her eloquent work on Literature, boldly denies the fact. "On compte dans l'histoire plus de dix siècles pendant lesquels l'on croit assez généralement que l'esprit humain a rétrogradé. Cette objection que je regarderois comme toute puissante si elle étoit fondée je la réfute d'une manière simple. Je ne pense pas que l'espèce humaine ait rétrogradé pendant cette époque; je crois au contraire que des pas immenses ont été faits dans le cours de ces dix siècles et pour la propagation des lumières et pour le développement des facultés intellectuelles." Ch. viii. Vol. I. This immense progress appears to consist chiefly in the mixture of the people of the north with those of the south, the result of which has been an intellectual character, comprising the excellencies of both. We fear there is more fancy than truth in this favourite idea of hers; as far as we can trace the primitive population of Europe, Greece, Italy and Scandinavia appear to have been peopled by the same tribes, so that there could scarcely exist that radical diversity between the barbarians and those whom they invaded, which she supposes. We can see no other reason, as far as the interest of the inhabitants of the Roman empire was concerned, why it was necessary they should be blended with the barbarians, than that this was the requisite preliminary to the formation of those new systems of policy, which have proved so much more favourable to the progress of civilization, than even the freest republics of ancient times. But in respect to the barbarians themselves, a most important purpose was attained, and one which it seems could have been attained in no other way. The civilization which the Roman could communicate, had reached its term; if a bold and fortunate commander sometimes carried his arms beyond the Rhine, the Danube and the Euphrates, these acquisitions were made to be abandoned. The people which needed and the people which possessed civilization, could mingle no further by the conquests of the latter; peaceful intercourse was not agreeable to the habits of either; there seemed, therefore, no method remaining, but that the progress of conquest should be inverted. In reading ancient history, we are very apt to make ourselves parties to the feeling with which the Greeks and Romans regarded all foreign nations as the mere materials of their triumphs, and to forget that these barbarians were members of the same great family from which the people who despised them had been called at an earlier hour to civilization and knowledge, waiting their turn to be admitted to these benefits. In this equalization of light,

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a considerable portion of it was no doubt extinguished, because the nations could not mingle but in hostility, and the invaders were too rude to embrace at once all the improvements to which their conquests introduced them. Yet no sooner was the shock past, and the new settlers obtained undisputed possession, than they began to apply the knowledge which the change had made accessible to them, to their own refinement, in a very humble measure at first, no doubt, but gradually with such success, as not only to replace all that they had begun by destroying, but very far to surpass it. What has been considered as a great retrogradation of the human species was in fact, therefore, the necessary process of extending to a large portion of it, the improvement which had been made by another; the mind is still progressive, if the species at large be taken into the account, and the apparent exception ceases to be such, when we place ourselves in the point of view from which the Deity contemplates the vast family of his children.

Yet it must be confessed, that if the universal diffusion of civilization were to be attained only by the frequent renewal of the misery and ignorance, which were the immediate fruits of the fall of the western empire, such an order of Providence could not be regarded without pain. But we have no reason to apprehend any such events; the darkness of the middle ages arose from causes which we are morally certain can never recur. The countries which sent forth the swarm of emigrants, and those which lie eastward from them to the very verge of America, have become a part of the political system of Europe, whose arts and sciences must ultimately make their way through this vast extent; so that there scarcely remain any but the barbarous tribes of central Asia, from whom any obstacle to the progressive civilization of our hemisphere, can even be conceived to arise, and few will think this danger very imminent. In America, the savage nations are continually propelled or absorbed by the advance of European settlers, and Africa asks only to be delivered from the troublers of her peace. Colonization, commercial intercourse, and though last, not least in honour, nor we would hope in efficacy, the labours of philanthropy, are accomplishing that diffusion of knowledge over the globe, which, in past ages, was the result of bloody revolutions, and the most melancholy vicissitudes in the prosperity of states.

The remainder of Mr. Roscoe's essay contains many eloquent and just remarks upon the connexion of literature and the arts with national greatness. We will endeavour to compensate to our readers for having so long detained them from him, by quoting the concluding passage, which deserves to be impressed on the heart of every one who possesses the means of mental cultivation.

"The great end of all education is to form the character and regulate the conduct of life; and every department of it must be considered merely as auxiliary to this purpose. Experience, however, shews that it is one thing to acquire the knowledge of rules and precepts, and another to apply them to practice; as a mechanic may possess the implements of his profession, without having acquired the skill to use them. The same observation applies, perhaps yet more strongly, to all those precepts which are intended to influence the moral character, and regulate the conduct of life. For this purpose, various systems of ethics have been formed, by which the rules of moral duty are laid down in the most explicit and satisfactory manner: nor has there, perhaps, been any neglect in inculcating these systems on the minds of our young men, who, in many instances, study these works as an essential part of their education, and become no unskilful disputants on their most important topics. But between the impressing these systems on the memory, and the giving them an operative influence on the conduct and on the heart, there is still an essential difference. It is one thing to extend our knowledge, and another to improve our disposition and influence our will.* It seems, then, essentially necessary to a complete system of education, that the principles of moral conduct, as laid down by our most distinguished writers, should be enforced and recommended to practice by every inducement that instruction and persuasion can supply.

* "It is well observed by a celebrated foreign writer, that 'a cultivated understanding without a good and virtuous heart, taste and information without integrity and piety, cannot produce happiness either to ourselves or others; and that so circumstanced, our souls can reap only everlasting shame instead of honour, from our acquirements.'" *Gellert, Moral Lectures*, I. 269.

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"It is therefore my earnest wish, that in addition to the various scientific and literary subjects already proposed by this institution, a series of lectures should be delivered on the formation of the character and the conduct of life; intended to exemplify the rules of morality, and to enforce the practice of them, not merely by a scientific elucidation, but by a practical view of the affairs of the world, the consequence of a neglect or performance of the various duties of life, by the influence of the feelings, the dictates of conscience, and above all, by the sublime sanctions of the *religion* we profess. By these means, and by these alone, the various acquisitions made in every department of science or taste, will be concentrated in one point, directed to one great object, and applied to their proper purpose—the illustration and perfection of the human character." Pp. 77—79.

K.

ART II.—*Anecdotes of the Life of Richard Watson, Bishop of Landaff: written by himself, &c.*

(Continued from p. 137.)

THE Bishop attributes his taking leave of the University to the state of his health, which was injured by application to study and college-business for nearly thirty-three years: but he avows, indiscreetly we think, that this was not his only motive for retirement. He says,

"In truth, had my health been better, *I should have felt little inclination to persevere in my studies in the manner I had done.* I could not bring myself to vote as a minister bade me, on all occasions, and I perceived that such was the temper of the times, *or such was the temper of the man, nothing less than that would secure his attention.* I saw this to be the case then, and I then and at all times disdained complying with principles of government so abominably corrupt. I once talked a little to the first Lord Camden on this subject; and he plainly told me, that I had better go to Cambridge and employ myself in writing books, than pretend to follow my own judgment in political matters; that he never knew any man who had attempted to do it, except one very *honest* man, who was little valued by any party,—Sir Joseph Jekyll."—P. 187.

Men's judgment and taste are widely different, and ours may be wrong; but we should have thought that there was a pleasure in literary and scientific pursuits, not to be heightened by the smile or lowered by the frown of a first lord of the treasury, and that the neglect of the court would have been a good reason for a more devoted application to books, and none at all for flying from libraries to farm-yards. Would not Dr. Watson's practical reasoning seem to imply, that the interests of a prime minister are identical with one's own intellectual improvement, and that he may be punished for his neglect of us by our turning the back upon knowledge? Yet no man knew better than our biographer, that very different arts from those of a student are prized by ministers of state.

A vacancy in the see of Carlisle, in the year 1787, excited the hopes of Bishop Watson's friends, but furnished another proof of his want of interest at court. The following anecdote shews that there is a more powerful recommendation to the episcopal bench than public services, namely, parliamentary interest:—

"About a month before the death of the Bishop of Carlisle, a relation of Sir James Lowther had preached the Commencement Sermon at Cambridge. Mr. Pitt happened to sit next to me at church, and asked me the name of the preacher, not much approving his performance. I told him report said, that he was to be the future Bishop of Carlisle; and I begged him to have some respect to the dignity of the bench whenever a vacancy happened. He assured me, that he knew nothing of any such arrangement. Within two months after this, Sir James Lowther applied to Mr. Pitt for the Bishopric of Carlisle, for the gentleman whom he had heard preach, and Mr. Pitt without the least hesitation promised it. This was one of the many transactions that gave me an unfavourable opinion of Mr. Pitt; I saw that he was ready to sacrifice things the most sacred to the furtherance of his ambition. The gentleman, much to his honour, declined the acceptance of the Bishopric, which Mr. Pitt with true ministerial policy had offered him." P. 189.

Neglected and dispirited, the Bishop retired to an equal distance from Mr. Pitt and from his diocese, (where, it should be said, there was no palace for his residence,) and, becoming a considerable land-owner in his native county of Westmoreland, devoted himself with assiduity and success to agricultural pursuits. Yet in his seclusion, and especially in his occasional visits to the great world, he was sometimes reminded of his uncourtly principles and habits. There is no

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little display of character in the following anecdote:

"Though levee-conversations are but silly things in themselves, and the silliest of all possible things when repeated, yet I must mention what happened to myself at the King's levee, in November, 1787. I was standing next to a Venetian nobleman; the King was conversing with him about the republic of Venice; and hastily turning to me, said, 'There, now, you hear what he says of a republic.' My answer was, 'Sir, I look upon a republic to be one of the worst forms of government.' The King gave me, as he thought, another blow about a republic. I answered, that 'I could not live under a republic.' His Majesty still pursued the subject; I thought myself insulted, and firmly said, 'Sir, I look upon the tyranny of any one man to be an intolerable evil, and upon the tyranny of an hundred to be an hundred times as bad.' The King went off. His Majesty, I doubt not, had given credit to the calumnies which the court-insects had buzzed into his ears, of my being a favourer of republican principles, because I was known to be a supporter of revolution principles, and had a pleasure of letting me see what he thought of me. This was not quite fair in the King, especially as there is not a word in any of my writings in favour of a republic, and as I had desired Lord Shelburne, before I accepted the bishopric, to assure His Majesty of my supreme veneration for the constitution. If he thought that in giving such assurance I stooped to tell a lie for the sake of a bishopric, His Majesty formed an erroneous opinion of my principles. But the reign of George the Third was the triumph of Toryism. The Whigs had power for a moment, they quarrelled among themselves, and thereby lost the King's confidence, lost the people's confidence, and lost their power for ever; or, to speak more philosophically, there was neither *Whiggism* nor *Toryism* left; excess of riches, and excess of taxes, combined with the excess of luxury, had introduced universal *Selfism*." Pp. 193, 194.

In this year (1787) Dr. Watson sustained a great loss by the death of the Duke of Rutland, in Ireland; and expressed his feelings in a panegyric on the deceased Viceroy in the House of Lords, for which he was personally thanked by the Prince of Wales, who heard it, and who took this occasion of inviting the Bishop of Landaff to his acquaintance.

In 1788, Dr. Watson was elected a Fellow of the American (Massachusetts) Academy of Arts and Sciences. He published this year a tract, entitled, "An Address to Young Persons after Confirmation." A large edition was soon sold. The Society for promoting Christian Knowledge wished to have the tract, but it was sold to the bookseller. An arrangement was afterwards made by the author, which allowed the Society to print the "Address," but they had by this time discovered, through the sagacity of Bishop Horsley, that it contained heretical passages, and would therefore print only a part of it. This Dr. Watson refused to permit, and here the matter ended. He dismisses the subject with saying of Horsley, "His political principles were to me detestable, and his theology too dogmatical, though he was certainly a man of talents." P. 233.

A passage in the tract concerning the operations of the Holy Spirit was animadverted on by the late Mr. Ashdown, in two Letters to the Bishop, who took no notice of them at the time, but makes a remark or two in this volume, which suffice at least to shew his candour, or rather indecision. One of these will arouse the Horsleys and humbler bigots of the day: "If it shall ever be shewn that the doctrine of the *ordinary* operation of the Holy Ghost is not a scripture doctrine, Methodism, Quakerism and every degree of enthusiasm, will be radically extinguished in the Christian church; men, no longer believing that God does that by more means which may be done by fewer, will wholly rely for religious *instruction*, consequent *conversion*, and subsequent *salvation*, on his *word*." P. 234.

A letter addressed from Calcutta to the Bishop, on the subject of a Protestant mission in Bengal, which he has inserted into these memoirs, leads him to make some reflections on the subject of missions to the Pagans, which we think worthy of being extracted:

"I do not, indeed, expect much success in propagating Christianity by missionaries from any part of Christendom, but I expect much from the extension of science and of commerce. The empire of Russia is emerging from its barbarism, and when it has acquired a stability and strength answering to its extent, it will enlarge its borders; and casting an ambitious eye on Thibet, Japan and China, may introduce, with its commerce, Christianity into these

countries. India will be christianized by the government of Great Britain. Thus Christian monarchs, who aim at nothing but an increase of their temporal kingdoms, may become, by the providence of God, unconscious instruments in propagating the spiritual kingdom of his Son. It will not be easy for missionaries of any nation to make much impression on the Pagans of any country, because missionaries in general, instead of teaching a simple system of Christianity, have perplexed their hearers with unintelligible doctrines not expressly delivered in Scripture, but fabricated from the conceits and passions and prejudices of men. Christianity is a rational religion; the Romans, the Athenians, the Corinthians and others, were highly civilized, far advanced in the rational use of their intellectual faculties, and they all, at length, exchanged Paganism for Christianity; the same change will take place in other countries, as they become enlightened by the progress of European literature, and become capable of justly estimating the weight of historical evidence, on which the truth of Christianity must, as to them, depend." P. 198.

On the Regency Question, at this time agitated in Parliament, the Bishop sided with the opposition, and delivered a speech in the House of Lords, which is in great part preserved in this volume. It is not unworthy of the compliments which it drew forth. The Chancellor (Thurlow) in his reply said, in his coarse way, "The Bishop has given us his advice, and I know not but that something may be made on't;" and the Duke of Portland told the Bishop, that "the speech was looked upon, by one side of the House at least, as the best which had been produced."

Dr. Watson gives the following character of Thurlow:

"The Chancellor, Thurlow, was an able and upright judge, but as the Speaker of the House of Lords he was domineering and insincere. It was said of him, that in the cabinet he opposed every thing, proposed nothing, and was ready to support any thing. I remember Lord Camden's saying to me one night, when the Chancellor was speaking contrary, as I thought, to his own conviction, 'There, now, I could not do that; he is supporting what he does not believe a word of.'" P. 221.

The Bishop's vote on the Regency Bill did not advance his interest at court:

"The restoration of the King's health soon followed. It was the artifice of the minister to represent all those who had opposed *his* measures, as enemies to the King; and the Queen lost, in the opinion of many, the character which she had hitherto maintained in the country, by falling in with the designs of the minister. She imprudently distinguished, by different degrees of courtesy on the one hand, and by meditated affronts on the other, those who had voted with, and those who had voted against the minister, insomuch that the Duke of Northumberland one day said to me, 'So, my Lord, you and I also are become traitors.'

"She received me at the drawing-room, which was held on the King's recovery, with a degree of coldness, which would have appeared to herself ridiculous and ill-placed, could she have imagined how little a mind such as mine regarded, in its honourable proceedings, the displeasure of a woman, though that woman happened to be a Queen.

"The Prince of Wales, who was standing near her, then asked me to dine with him; and on my making some objection to dining at Carlton House, he turned to Sir Thomas Dundas, and desired him to give us a dinner, at his house, on the following Saturday. Before we sat down to dinner on that day, the Prince took me aside, explained to me the principle on which he had acted during the whole of the King's illness, and spoke to me, with an afflicted feeling, of the manner in which the Queen had treated himself. I must do him the justice to say, that he spoke, in this conference, in as sensible a manner as could possibly have been expected from an heir apparent to the throne, and from a son of the best principles towards both his parents. I advised him to persevere in dutifully bearing with his mother's ill-humour, till time and her own good sense should disentangle her from the web which ministerial cunning had thrown around her.

"Having thought well of the Queen, I was willing to attribute her conduct, during the agitation of the Regency question, to her apprehensions of the King's safety, to the misrepresentations of the King's minister, to any thing rather than to a fondness for power." Pp. 225, 226.

At the dinner to which the preceding extract refers, the Duke of York and a large party were assembled with the Prince of Wales and the Bishop; and in the hearing of all, the Prince stopped the Bishop, who was declaring his purpose to retire from all public concerns, and said, *No, and mind who it is that tells you so; you shall never retire; a man of your*

talents shall never be lost to the public. The Bishop subjoins to his account of this conversation, and the remark is not unmeaning, "I have now lived many years in retirement, and, in my seventy-fifth year, I feel no wish to live otherwise."

Few passages of the memoirs will be more interesting to our readers than that which follows:

"The Duke of Grafton published, in the course of the spring, (1789,) a pamphlet, entitled, 'Hints to the New Association,' and recommending a revisal of our Liturgy, &c. Notwithstanding the intimacy with which I then lived with His Grace, I knew nothing of this pamphlet, nor who was the author of it, for his name was not put to it till several months after it had been published. When I did know who was the author, I greatly rejoiced that a person of his rank had ventured to propose a reform in one of the points respecting the church, which I had long ago recommended.

"In February, 1790, two pamphlets were published in opposition to the Duke's Hints. I wrote an hasty reply to these attacks upon a nobleman whose zeal for Christianity, instead of censure and obloquy, deserved the praise of all good men. I took a large and liberal view of the subject, thinking it better to do that, than to give a printed answer to every petulant remark of the two pamphleteers, though one of them, I have no doubt, was the production of a bishop, if not both. In this tract I had said, that the French government, in order to secure its stability, must, perhaps, think it expedient to pay from the public purse, not only Catholic but Protestant teachers of Christianity. This wise and equitable measure was adopted by Buonaparte, when he re-established the Gallican church in 1802, and it ought long ago to have been adopted in Ireland.

"When I had nearly finished my reply, the Duke of Grafton, to whom I sent each sheet as I composed it, wrote to me in the kindest manner, begging me to consider whether I would venture to publish it: every Christian, he said, ought to think himself obliged to me for it; but he was certain I never should be forgiven it. I thanked His Grace for his kind attention, but told him, at the same time, that no interested consideration should hold me back. How, said I to him in my letter, how shall I answer this at the tribunal of Christ—*You saw the corruption of my church, you had some ability to attempt a reform, but secular considerations choked your integrity*—if I should now undo what I have done? I accordingly published the pamphlet, under the title of, 'Considerations on the Expediency of retaining the Liturgy and Articles of the Church of England; by A Consistent Protestant.' Though my name was not affixed to this publication, and every precaution was taken to conceal its author, yet it was very soon generally attributed to me.

"I had at the time some conversation with the Duke of Grafton on the propriety of commencing a reform, by the introduction of a bill into the House of Lords, for expunging the Athanasian Creed from our Liturgy; and we had, in a manner, settled to do it: but the strange turn which the French Revolution took about that period, and the general abhorrence of all innovations, which its atrocities excited, induced us to postpone our design, and no fit opportunity has yet offered for resuming it, nor probably will offer itself, in my time. In answer to a letter from the Duke of Grafton, in which, among other things, he informed me, that Dr. Priestley had publicly said, that he *knew* the pamphlet here mentioned was written by the Bishop of Landaff, I sent the following note:—

"'Dr. Priestley cannot *know* the author; on the day I dined at Lord *Lansdowne's*, there were present *Kippis* and *Price*, and many Dissenters: the conversation once turned on the subject of the pamphlet, and it is possible that my mode of expression, which no doubt was particularly marked, might give an hint to those gentlemen. But I really am little concerned about the matter; and, if I thought that owning it, in the present state of the business would not impede, rather than promote the progress of the good cause we have in hand, I would not, from any private consideration, shrink from putting my name to it. The reasoning of the pamphlet you sent me is perfectly just, but prejudice cannot be subdued by reason. I remember a Lambeth chaplain once maintaining, in the divinity schools, the necessity of excluding Dissenters from public offices; I pressed him with proper arguments; *at length he was forced to acknowledge, that the greater the integrity, and the greater the ability any man had, the more unfit was he for a public office, if he did not think in every point with the Established Church.* There I let the dispute end: it was impossible to rise higher in the scale of absurdity.

"'I concur with your Grace in wishing the motion (respecting the expunction of the Athanasian Creed from the Liturgy) to be made, and notice of making it to be given in the way you mention. No distance or business shall hinder me from appearing in my place in the House of Lords, on the day the point shall be debated, and standing up with my best abi-

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lity in support of your motion. You thought of mentioning the subject to the Archbishop of Canterbury; I consider that as a candid proceeding, suited to the importance of the subject; and I suggest to your Grace's consideration a circumstance, of which you can form a much better judgment than I can—whether it would not be proper to mention it to the King in the first instance. The Windsor anecdote would induce me to think that the King would have no objection, and his concurrence would facilitate the measure; but if he should object, it may then admit of deliberation, whether, in *foro conscientiæ*, your Grace should proceed. I cannot flatter myself that any little publications of mine can have been instrumental in turning your Grace's attention to religious studies; but I am happy in the event of your application. A future state is the most important consideration that can affect a human mind, and if the gospel is not true, of that state I can have no expectation.

'I am, &c.

'R. LANDAFF.'

"The Windsor anecdote here alluded to, was told me by the late Dr. Heberden:—the clergyman there, on a day when the Athanasian Creed was to be read, began with '*Whosever will be saved*,' &c., the King, who usually responded with a loud voice, was silent; the minister repeated in a higher tone his '*Whosoever:*' the King continued silent; at length the Apostles' Creed was repeated by the minister, and the King followed him throughout with a distinct and audible voice." Pp. 240—244.

In the beginning of 1792, Bishop Watson published the Charge which he had delivered to his clergy in the preceding June; in this Charge he had touched upon unpopular subjects,—the advantages likely to result to society from the French Revolution, and the injustice and impolicy of the Test and Corporation Acts. The Charge was at first wholly misrepresented, and *copies of the misrepresentations*, he says, *were handed about at the tables of bishops and judges*. He gave it to the public to silence calumny. The relation of this incident leads him to descant, which he does with great ability, upon the subject of the exclusion of Dissenters from civil offices and trusts by the aforenamed Acts. The following is a manly and eloquent reply to the argument from *fear*:

"But it is thought, that were the Test and Corporation Acts repealed, the Dissenters would get a footing in some of the boroughs returning members to parliament. The Dissenters have, at present, a considerable influence in many boroughs; but there is little probability that, were all legal obstacles to their eligibility to public offices removed, they would ever be able to overcome the influence of government, the influence of the aristocracy, and the influence of the church, in the majority of the boroughs in this kingdom. But admitting so very improbable an occurrence to take place, what then? Why, then a majority of boroughs would return Dissenters to sit in parliament. Dissenters are allowed to sit in parliament at present; the danger then, such as it is, arises not from Dissenters having seats in parliament, but from the number of Dissenting members being increased. But that the number of Dissenting members should ever be so far increased as to constitute a majority of the House of Commons, is to me quite an improbable circumstance; I think it a far more likely event that, all restraints being removed, the Dissenters will insensibly become Churchmen. Suppose, however, even that improbable circumstance to take place, and that a majority of the House of Commons has ceased to be Churchmen—what then? Why, then the House of Commons may present to the House of Lords a bill for changing the Constitution of the Church of England into that of the Church of Scotland. Be it so—what then? Why, then the House of Commons will compel the House of Lords to agree to such a bill; this does not follow; I know not any legal or probable means of effecting such a compulsion; but for the sake of coming to a conclusion, let it be admitted, that at some distant period, of which no man can form a reasonable conjecture, the House of Lords would, by compulsion or choice, agree with the House of Commons, and that the King would agree with them both, in establishing Presbytery in the room of Episcopacy—what then? Why, then the present form of the Church of England would be changed into another! And is this all?—this the catastrophe of so many tragical forebodings; this the issue of so many improbable contingencies; this the result of so much unchristian contention; this a cause for continuing distinctions by which the persons and properties of peaceful citizens are exposed to the fiery zeal of a senseless rabble? A great *Protestant* nation does not return to *Popery*; a great *Christian* nation does not apostatize to *Paganism* or *Mahometanism*; it simply adopts an ecclesiastical constitution different from what it had before. What is there in this to alarm any man who liberally thinks with the late Dr. Powell, that there is nothing in the regimen of the Church of England, or in that of the

Church of Scotland, repugnant either to the natural rights of men, or to the word of God: *Ecclesiastici regimintis in Anglia et in Scotia constituti, neutra forma, aut juri hominum naturali aut verbo Dei repugnat*" Pp. 261—263.

The Bishop, who, notwithstanding his strong dislike of Mr. Pitt, is sometimes careful not to load him with the whole demerit of all his measures, hints (p. 259), that his opposition to the repeal of the Test and Corporation Acts may have been *in subservience to the opinion of* ANOTHER.

In January, 1793, the Bishop published a sermon, entitled, "The Wisdom and Goodness of God in having made both Rich and Poor; with an Appendix, respecting the then circumstances of Great Britain and France;" designed to correct the false notions prevailing amongst the common people respecting liberty and equality. This sermon procured him a good reception at Court:

"The King (at his levee) complimented me in the warmest terms, in the hearing of the then Lord Dartmouth, on (he was pleased to say) the conciseness, clearness and utility of this little publication; and the then Archbishop of Canterbury afterwards informed me, that His Majesty had spoken to him of the publication in the same terms, two months before.

"On this occasion when the King was praising what I had written, I said to him, —'I love to come forward in a moment of danger.' His reply was so quick and proper that I will put it down,—'I see you do, and it is a mark of a man of high spirit.' His Majesty's reception of me at his levee, to which I went once, or at the most twice a year, was always so complimentary, that notwithstanding the pestilent pretidence of court duplicity, I cannot bring myself to believe that he was my enemy; though he has suffered me to remain, through life, worse provided for than any bishop on the bench. I owe nothing to the crown but the bishopric of Landaff, and that has never paid the increase of expense incident to my change of station." Pp. 270, 271.

He adds, in high-toned censure, which will grate upon the ears of such as are used only to the dulcet strains of common-place loyalty,

"An hatred of the Whigs has, I think, shewn itself during the whole of the reign, and I probably have come in for my share of it; for I have never made any secret of my opinion; that the same principles which placed the House of Brunswick on the throne of these kingdoms, are necessary to keep it there: and that all attempts to introduce into this great country the miserable despotism of the petty principalities of Germany, from whence our kings generally take their wives, would end in the deserved disgrace and ruin of those who make them." P. 271.

To his honour we record that Bishop Watson, on the 28th of January, 1795, supported, in an eloquent speech, which he has here inserted, the motion of the late Duke of Bedford for a negotiation with France for peace. He had been told by one of his brethren, that his vote would incur his Majesty's displeasure, but he was not withholden, and was the only bishop that was not. (P. 271.) This speech for ever separated the Bishop from the political party of which the Duke of Portland was considered as the head, and with which he had been until now connected.

Our author published in this year a Charge and two Sermons, in defence of Christianity, and in the following year (1796) his "Apology for the Bible," in reply to Paine. Of this last admirable work, to which thousands yet living owe unspeakable obligations, he modestly says, "This little book, I have reason to believe, was of singular service in stopping that torrent of irreligion which had been excited by his (Paine's) writings." P. 287. He adds, that David Dale had permission to print 2000 copies to be distributed amongst his workmen, and that many thousands besides were printed in England and Scotland, and sold at a small price, without any profit or wish of profit to himself.

The Bishop inserts a letter (pp. 295—298) which he addressed to Mr. Pitt, in April, 1797, on the subject of finance: he flatters himself that it suggested to the minister the principle of a new system, the raising of the supplies within the year. Two months before, he had written to Mr. Pitt on the Poor-laws. It was doubtless patriotic thus to smother his resentment; but it was not impolitic to keep himself in the minister's eye: and we generally observe him at court or in correspondence with Mr. Pitt soon after any publication of his, such as the "Apology," which could be rea-

sonably hoped to lay a claim upon ministerial or royal bounty.

In 1798, the Bishop published his celebrated "Address to the People of Great Britain," to raise the spirit of the nation. It was so consonant with the views of the government, that it received their zealous patronage, and was, we believe, circulated gratis from their various offices. The author complains that they printed it without his consent. He published, in the course of the same year, a Charge to his Clergy, which was in unison with the Address, and equally acceptable to the aristocracy and the Court. It was for animadversions on these publications that the late Mr. Gilbert Wakefield was prosecuted by the government and thrown into prison. We cannot withhold the Bishop's account of this affair;

"These publications of mine had excited the displeasure of Mr. Wakefield, (one of the first scholars of the age,) and, unfortunately for himself, he published a pamphlet against them. The administration prosecuted him for some expressions in his pamphlet, which they thought were seditious, and he was fined and imprisoned. I took some pains to prevent this prosecution, thinking the liberty of the press to be the palladium of the constitution; but I did not succeed in my endeavours; nor did the ministry acquire any credit from their over-watchfulness. I received from Mr. Wakefield the following letter:—

'My Lord,

'As my trial will take place some time from the 12th to the 20th of next month, and Mr. Fox's libel bill makes these causes almost wholly a question of character and veracity, it might be materially serviceable to me, if, from your knowledge of me through Mr. Tyrwhitt and otherwise, you were able to give a favourable opinion with respect to the sincerity and conscientiousness of my conduct in general, without any reference to political and religious sentiments. Your Lordship's answer will much oblige,

'Your obedient servant,

'GILBERT WAKEFIELD.

'*Hackney, Jan.* 29, 1799.'

"My answer.

"*Great George Street, Jan.* 31, 1799.

"Sir,

"I cannot think that it will be in my power, how much soever it will be in my inclination, to serve you on your trial, since, to the best of my knowledge, I never either saw or spoke to you in my life. That Mr. Tyrwhitt did esteem you I know, and I have no reason to believe that he does not continue to esteem you; but on this point I cannot speak with certainty, not having seen Mr Tyrwhitt for several years. Of one thing I am well persuaded, that Mr. Tyrwhitt is incapable of esteeming any man whose moral character will not bear the strictest scrutiny. I join with the world in admiring your talents: I have not the shadow of ill will to you on account of your attack on my pamphlet, and shall sincerely rejoice at your being extricated from your present difficulty.

"I am, your obedient servant,

"R. LANDAFF."

(Pp. 305, 306.)

We have (pp. 307, 308), Bishop Watson's opinion in favour of a plan of Mr. Pitt's, entertained in 1799, and submitted by him to the bishops through the Archbishop of Canterbury, for the sale of the tythe of the country, on the same principle that the land-tax had been offered for sale, the money arising from the sale to be *vested in the funds in aid of public credit*, and the clergy to receive their income from the funds, the income, however, to be adjusted at different periods, according to the price of grain. The plan came to nothing through the politic opposition of the bishops.

The Bishop had, as we have seen, been long favourable to the measure of a legislative union with Ireland, and when it was brought under discussion in parliament he spoke in its favour. The speech is here given. It is highly oratorical. At the conclusion of its delivery, Bishop Horsley complimented the speaker by saying, "that he had never heard such a speech in the House of Lords, and should never hear such another." Dr. Watson owns his satisfaction in receiving this *extorted* praise, but declares that he felt more pleasure in a letter of acknowledgment on the same occasion from the pen of Dr. Joseph Warton, "for he was a scholar, and not only a scholar, but a man of taste, and not only a scholar and a man of taste, but what, at that time, was a rare character indeed, *a genuine Whig*." (P. 327.)

This speech excited much surprise and equal anger in the writers in opposition to the government. One of them, Mr. Benjamin Flower, editor of

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the Cambridge Intelligencer, a Journal which had a very wide circulation, and was distinguished for the boldness of its spirit, made some severe remarks upon it, and charged the bishop, on authority which he judged unquestionable, with being a preferment-hunter. The Bishop shall relate the consequence:

"In a few days after I had made this speech, I set forward into Westmoreland. Whilst I was on the road, Lord Grenville brought to the bar of the House of Lords, one Flower, of Cambridge, for having been guilty of a breach of privilege, in publishing something against my speech; what that something was I never deigned to inquire. The punishment inflicted by the House was, as I remember, imprisonment for six months, and a fine of £100. I sent the following letter to Lord Grenville on the occasion; for I thought myself the more obliged to him as I had no acquaintance with His Lordship, and was wholly ignorant that I had been the object of Mr. Flower's abuse:—

"*Calgarth Park, Kendal, May* 10, 1799.

"My Lord,

"I yesterday learned from the newspapers what has passed in the House of Lords relative to Mr. Flower. I am sensible that your Lordship has taken up this matter from your great attention to the public service; yet I must beg you to allow me the liberty of returning you my thanks for the protection which you have thereby afforded to myself.

"I am an utter stranger to the person and character of Mr. Flower, and wholly ignorant of the magnitude of his offence; I cannot, therefore, with propriety, interfere in soliciting a mitigation of punishment; but if any application should be made to the House for that purpose, I will trouble your Lordship to say, that the Bishop of Landaff, as an individual, will feel much more satisfaction in forgiving the man's malignity, than in avenging it.

"I have the honour to be, &c.

"R. LANDAFF."

"*Lord Grenville's Answer, dated Dropmore, May* 14, 1799.

"My Lord,

"I was this morning honoured with your Lordship's obliging letter. In the instance to which it relates, I have only discharged a public duty, but it was with pleasure that I availed myself of the occasion to express my respect for the character of a person, whose exertions in the defence of religion are, I am persuaded, the real cause of the scandalous and unprovoked calumnies against him. If any application is made to the House, in behalf of Mr. Flower, I will not fail to obey your Lordship's commands.

"I am, &c.

"GRENVILLE."

(Pp. 327, 328.)

By an extract of a letter to the Duke of Grafton, p. 330, it appears that Dr. Watson had written and once shewn to His Grace an Essay on Original Sin, as one of a series of theological essays, designed for publication, but that the work was ultimately abandoned from a hatred of contention, and a persuasion that the freedom of the writer's researches would have exposed him to much censure, and have involved him in most uncharitable altercation with *the ignorant, the intolerant and the orthodox*. The Bishop further avows, that his farming pursuits left him now no "leisure to become learned" enough to do full justice to controverted points in theology.

We pass over many pages relating to agriculture and the Board of Agriculture, in which also, according to the Bishop, Mr. Pitt's little personal resentments have been felt, and come in pp. 340—343, to a letter from Dr. Watson to Mr. Wilberforce, recommending to this pious gentleman, and *through him to his friend Mr. Pitt*, two measures for improving the morals of the people; the first, the building and endowment of new and free churches; the second, (which is stated, as we give it, in italics, the prevention of *the travelling of waggons and stage-coaches on Sundays*. Mr. Wilberforce, in reply, condoles with the Bishop on his being neglected, (a new instance of neglect had just occurred in the Bishopric of Bangor being given to another,) and expresses himself on this account both surprised and vexed. The correspondence leads the Bishop to record other compliments, and to make new protestations of his independence and indifference to Court favours.

At the instance of Mr. Hayley, who was a correspondent of his, the Bishop wrote, in 1797, an interesting letter to the poet Cowper to tranquillize his mind, at that time much depressed. Pp. 346, 347. We are not told whether it produced any or what effect.

There is, in pp. 357—360, a letter to the Duke of Grafton on the subject

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of repentance, designed to relieve some "anxiety" in his Grace's mind: the letter is both philosophical and pious: on so common, and at the same time so difficult a subject, few men have written better.

The bishop published another Charge in 1802, to promote the consideration of one of the reforms in the church, which he had proposed twenty years before, the enforcement of clerical residence, on which he had corresponded with Mr. Pitt and Lord Grenville, in the year 1800, and on which also he submitted his opinion by letter to the Lord Chancellor, Eldon, in the year 1805. No attention, he says, (p. 370) was paid to this last letter, and he interfered no further in the business. He neither thought so highly, he proceeds, of the Chancellor's talents on any subject, nor so meanly of his own, on the subject of ecclesiastical reform, as to judge that it became him to overlook the discourtesy of not answering a letter. The Clergy Non-residence Bill, then in agitation, was, he concludes, passed into an act, which has rather increased than lessened the evil.

[*To be concluded in our next.*]

ART. III.—*Remarks on the Eternal Sonship of Christ; and the use of Reason in matters of Revelation, suggested by several Passages in Dr. Adam Clarke's Commentary on the New Testament.* In a Letter to a Friend. By Richard Watson. 8vo. pp. 92. Blanshard, City Road. 1818.

MR. WATSON, as well as Dr. Adam Clarke, is an eminent Methodist preacher; and this pamphlet is published at head quarters, under the direction, of course, of the portion of the Wesleian hierarchy established in London. It is the official sounding of the charge of heresy from the trumpet of the regiment, against the learned doctor, who is yet in honour in the Liverpool district, but can scarcely be expected to maintain his rank beyond another Conference, unless he recant his errors. If he should defend his opinions with ability and spirit, he will not strengthen his own standing, but he may occasion a schism in the Connexion: though we do not think that the time is yet come, when a Methodist of even Dr. Adam Clarke's learning and talents, would be able to lead off a great number of his associates into the path of free inquiry. In every case but one, the present publication must produce important consequences in the Methodist body: the case which we except is, we admit, very unlikely, but it is possible; it is that of Dr. Adam Clarke's writing a "yea and nay" defence, partly vindicating and partly retracting his heresy, and skilfully covering the controversy with a veil of orthodox phraseology. The event will soon enable the reader to decide upon the justness of our speculations.

Dr. Adam Clarke is charged by his accuser with two outward signs of heretical pravity. The *first* is his denying "the eternal Sonship of Christ," in some of the notes in his Commentary on the New Testament. These (says Mr. Watson, p. 3), have been "the subject of much and serious disquisition;" "they have," he adds, "*made some converts;*" and he refers to "a written controversy," concerning them, from which he looks for "*considerable mischief.*"

The following passage from Dr. Adam Clarke's notes, will explain both the substance and the mode of his alleged heresy; it will be seen from the passage that the good Doctor thought that he was removing a difficulty from the doctrine of the Deity of Christ:

"If Christ be the Son of God as to his *divine nature*, then he cannot be *eternal;* for *Son* implies a *Father*, and Father implies in reference to *Son*, *preceding* in *time*, if not in *nature* too. Father and Son imply the idea of generation; and generation implies a time in which it was effected, and *time* also *antecedent* to such generation. If Christ be the Son of God as to his *divine* nature, then the Father is of necessity *prior*, consequently *superior* to him. Again, if this *divine nature* were begotten of the Father, then it must be in *time;* i. e. there was a period in which it *did not* exist, and a period when it began to exist. This destroys the eternity of our blessed Lord, and robs him at once of his Godhead. To say that he was *begotten* from all eternity, is, in my opinion, absurd, and the phrase *eternal Son*, is a positive contradiction. *Eternity* is that which has had no *beginning*, nor stands in reference to *time*. *Son*

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supposes time, generation and father; and time also antecedent to such generation. Therefore, the conjunction of these two terms, *Son* and *eternity*, is absolutely impossible, as they imply essentially different and *opposite* ideas." Note on Luke i. 35.

These reasonings are pronounced by Mr. Watson to be "extremely futile, as founded upon mere human analogies:" he would prove himself a prodigy if he could show any other foundation upon which the ideas suggested by the terms *father* and *son* can rest.

Dr. A. Clarke maintains that the phrase "Son of God," designates Christ's human nature, and refers to his miraculous conception: this, Mr. Watson denies, and he is much more successful in some of his objections to the Doctor's hypothesis, than in the establishment of his own, which is, that the phrase is "an appellation of Christ's divine nature, with reference to his personal existence in the Trinity, and expressive of one of his peculiar and eternal relations in that personality to God the Father."

The Doctor says, "the doctrine of the eternal Sonship of Christ is antiscriptural," he can find no *express* declaration in the Scriptures concerning it. True, replies the Remarker (p. 6); but neither is there express scripture for the Trinity ("except it be that in 1 John, *so often disputed, and the genuineness of which Dr. Clarke has given up*"), nor for the two natures of Christ, nor for infant baptism. He proceeds, however, to quote Scripture in behalf of eternal Sonship, beginning with the phrase, *only-begotten*, John i. 14, 18. Should it be objected that God gave this *only-begotten* to suffer, and that therefore it could not be the divine nature, our author is not thus to be stopped: he answers, (p. 11,) "*If* it suffered no pain, *it suffered something*; of this there are mysterious, and from the nature of the thing, only mysterious indications in Scripture."

Mr. Watson's next argument is from the term *Father*. "When" (he says, p. 12) "the awful veil which shrouds the Incomprehensible, is in part withdrawn by the spirit of revelation, and we are permitted at least a glance of the ineffable manner in which he subsists; when *the three divine hypostases* are exhibited in mysterious distinction and unity, and names are solemnly given to each, *the Father* is the high and expressive distinction of the *first*." This piece of sublimity, original as far as respects the Scriptures, is followed by something exceedingly droll. The first person is the Father of the divine nature; "*but of the human nature of Jesus, the first person is not the Father: nor the sacred temple of our Lord's body was produced by the Holy Ghost, the third person.*" (Ib.)

From Rom. i. 3, 4, our intrepid Remarker attempts to prove the two natures of Christ, and he decides that the phrase, "according to the spirit of holiness," "*is* equivalent to *according to his Divine nature!* (P. 15, note.) He elsewhere (p. 42) contends, that the resurrection of Christ is a proof of his supreme divinity! Does he mean that it is mediately a proof, by proving that he was mortal! He will, perhaps, grant this, for he advances positions and makes concessions, which must startle his more wary polemical brethren. For instance, he cites (p. 44), with seeming triumph, in proof of the eternal Sonship of Christ, Heb. v. 7, 8, contending, that when the writer describes the *prayers* and *supplications*, the *strong crying* and *tears*, the *obedience* and *suffering*, the *fear* and the *deliverance* of the Son, "*he must refer distinctively and exclusively* to the *divine nature of Christ*." "Was it (he asks) a subject to be introduced with so great an emphasis of holy wonder, that the *Son*, if his human nature alone were contemplated, should become obedient unto suffering?" Thus, then, we have an assertion from the highest Methodist authority, of the sufferings of the Supreme Deity. Again, Mr. Watson, with equal frankness, concedes that Isaiah's prophecy, *A virgin shall conceive*, &c. was, before the accomplishment, "obscure" and "equivocal," that the Jews did not expect the supernatural birth of the Messiah, and that the disciples of Christ might not know of his miraculous conception until the day of Pentecost. (Pp. 38—42.)

The *second* mark of heresy which Mr. Watson discovers in his brother Dr. Adam Clarke, is in his "canon of interpretation," laid down at the end of his Commentary, "that what is contrary to reason is contrary to Scripture." (P. 49.) This, he observes, leads to and authorizes Arian

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and *Socinian* errors. (Pp. 51 and 82.) Nay, Dr. A. Clarke has in some places stated the doctrine of the use of reason in religion, more broadly than any *Socinian* writer, than "even Dr. Priestly* or Mr. Belsham." (P. 64.)

In opposition to this *pernicious* and *fatal* notion, advanced by the learned Methodist, the more orthodox brother declares, (p. 83,) that with him "it is of small consideration, whether a doctrine be reasonable or not," for that "truth is not to be prejudiced by the reasonings of men;" that (p. 60) "the doctrine of the Trinity in Unity," stands upon "no rational evidence of the doctrine itself;" that (p. 68) "the doctrines of the Trinity in Unity; of the union of two natures in one personal Christ; of the resurrection of the same body; not only transcend, but *contradict human reason;*" nay, (p. 90,) that it is, to his mind at least, "*a very strong argument, à priori, against any scheme, that it renders a doctrine of pure revelation less difficult to reason.*" With singular felicity, he quotes Miss M'Avoy, the Liverpool lass, who has, or *had*, the incomprehensible faculty of seeing with her fingers, as an illustration of the occasional reasonableness of an unreasonable faith. (P. 72.)

This opponent of Dr. A. Clarke endeavours to fasten odium upon his principle of the use of reason, by shewing that it is acted upon by "the modern *Socinians*," the universal scarecrows. He says, (p. 66,) in a sentence which has "a most lame and impotent conclusion," "when a passage in the New Testament stubbornly contradicts their reason, which they are sufficiently ready to assume is eternal reason, *they expel the chapter or verse from the sacred record; and often, on very insufficient evidence of its want of genuineness.*" This self-mocking passage needs no comment. But Mr. Watson means that "Socinians" strike out of the Scriptures the words and phrases and sentences which agree not with their system, solely on account of that disagreement. He should have substantiated a charge, which he ought to know that Unitarians repel with indignation. At least, he should have forborne to blame a practice which he himself finds convenient. We will explain ourselves. Mr. W.'s hypothesis is, that the phrase, "Son of God," denotes the Divine nature of Christ, and not the human. But an unlucky text stands in the way, *viz.* Mark xiii. 32: *But of that day and that hour knoweth no man, no not the angels which are in heaven,* NEITHER THE SON, *but the Father.* How is this difficulty obviated? Simply by remarking, that all the passages in the New Testament, where the term Son of God occurs as applied to Christ, have been examined, *except this solitary text;* and that Dr. Clarke *confesses the difficulty* of it, and *appears disposed to give up the genuineness of the clause,* "neither the Son." (P. 47.) So, then, truth is satisfied if Dr. Clarke be silenced, and the *appearance* of a *disposition* in that Commentator to abandon a clause, because it is in direct hostility to the doctrine of the deity of Christ, shall suffice for its being treated as spurious, though it is found in every existing manuscript, and every known version.* The "Socinians," forsooth, are driving to the "Serbonian bog," (p. 82,) inasmuch as they "expel chapters and verses, *—often, on very insufficient evidence:*" whither, then, are they bending, who connive at the excision of words and clauses which obstruct their system, not only without evidence, but against all evidence whatsoever? Their critical pilgrimage must terminate in some Dismal Swamp, or Slough of Despond.

* Mr. Richard Watson quotes several times, and always misspells, the name of *Priestley*. His pamphlet is not badly printed, and we infer that he is a total stranger to Dr. Priestley's works, as we dare say he is to those of all other *Socinians*. His reference to them is not, we believe, even at *second* hand.

ART IV.—*Liturgies for Unitarian Worship.* Second Edition. 12mo. Hunter and Eaton. 2*s.* 6*d.* 1817.

THIS is a republication, in a cheap form, of a work compiled by Mr. Rutt, in 1801. He has put out a *second edition*, at the request of a Christian society, who felt the want of such a help. We recommend the *Liturgies* to such small Unitarian congregations as have no minister to lead their devotions, and approve of a Form of Prayer.

* See Griesbach in loc.

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POETRY.

From "Emblems and other Devises, gathered, Englished and moralized, and diverse, newly devised by Geffrey Whitney,"—a Friend of Sir Philip Sidney.

Omnis Caro Fœnum.

All flesh is grass, and withereth like the hay:
To-day, man laughs, to-morrow, lies in clay.
Then let him mark the frailty of his kind,
For here his term is like a puff of wind;
Like bubbles small, that on the waters rise,
Or like the flow'rs whom *Flora* freshly dyes.
Yet in one day their glory all is gone:
So wordly pomp, which here we gaze upon:
Which warneth all that here their pageants play
How well to live, but not how long to stay.

Superest quod suprà est.

E'en as a flow'r, or like unto the grass,
Which now doth stand, and strait with scythe doth fall;
So is our state: now here, now hence we pass:
For Time attends with shredding scythe for all.
And Death, at length, both old and young doth strike,
And into dust doth turn us all alike.

Yet, if we mark how swift our race doth run,
And weigh the cause why we created be;
Then shall we know when that this life is done,
We shall be sure our country right to see.
For here we are but strangers that must flit:
The nearer home, the nearer to the pit.

O happy they, that, pondering this aright,
Before that here their pilgrimage be past,
Resign this world, and march with all their might,
Within that path that leads where joys shall last;
And, whilst they may, there treasure up their store,
Where, without rust, it lasts for evermore.

This world must change, that world shall still endure.
Here pleasures fade; there shall they endless be:
Here man doth sin, and there he shall be pure:
Here death he tastes, and there shall never die:
Here hath he grief, and there shall joys possess,
As none hath seen, nor any heart can guess.

ALEXANDER AND DIOGENES.

Animus, non Res.

What man is rich? not he that doth abound.
What man is poor? not he that hath no store.
But he is rich, that makes content his ground,
And he is poor, that covets more and more.
Which proves the man was richer in the Tun
Than was the king that many lands had won.

SONNETS TO FAME.

I.

Fame the shadowing forth of Immortality.

The names that long oblivion have defied,
And wild commotion's earth-appalling shocks,
Stand in lone grandeur, like eternal rocks
Casting broad shadows o'er the silent tide
Of Time's unebbing flood, whose waters glide
To unseen ocean, from its awful spring,
And waft along each light and earth-born thing,
Yet leave these monuments in lonelier pride.

There stand they—fortresses uprear'd by man,
Whose earthly frame is mortal—symbols high
Of life unchanging, power that cannot die—
Proof that our nature is not of a span,
But in its holiest principles allied
To life and love and joy unperishing.

T. N. T.

II.

The Memory of the Poets.

The fame of those sweet bards whose fancies lie
Like glorious clouds on summer's holiest even,
Fringing the west upon the skirts of heaven,
And sprinkled o'er with hues of rainbow dye,
Is not of trumpet sound—nor strives to vie
With martial notes sublime—from ages gone
In most angelic strain it lengthens on
Earth's greenest bowers with fresh delight to fill,
Heard breathing from the silence of the sky
Or trembling in the joy of gushing rill,
Or whispering o'er the lakes unrippled breast—
Till its last earthly melodies are still
Hush'd 'mid the joys of immortality
In the calm bosom of eternal rest.

T. N. T.

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OBITUARY.

Feb. 2, 1818, at *Westerham, Kent*, Miss JANE SALE, in the 24th year of her age; whose character entitled her to the affectionate esteem of her relatives and friends, and whose death is deeply lamented by all who knew her. She was interred in the burial-ground belonging to the General Baptist Society, at Bessell's Green, near Sevenoaks, on Sunday, the 15th. An address was delivered on the solemn occasion, by Mr. S. Dobell, of Cranbrook, to a very numerous and affected audience. The text, Psal. xxiii. 4, was explained, as expressing the Psalmist's confidence in the *preserving* goodness of God, rather than his hope in the *termination* of his life; yet, in application to the event, was considered in a more popular sense, as pointing out a remedy and support against the fear of death.

In early life, the subject of this record made religion her highest regard, and from her childhood was always attached to reading, particularly the sacred Scriptures: she afforded her friends much gratification in contemplating the improvement she derived from that inexhaustible source of wisdom and instruction, and has left behind her an example worthy the imitation of the young. While useful studies of less importance were not neglected, or left unimproved, she frequently spoke of the pleasure she found in pursuits of a religious nature in preference to any other.

Although blessed with health and vivacity, (before the lingering disorder which terminated in her death,) she had not been allured from her duty to her God, by the follies and vanities of a giddy world; but conscientiously adhered to an upright, steady perseverance in the path of piety and virtue. Before she was led to suppose her illness of a dangerous nature, she observed, "Through all the changing scenes of life, I have ever found the purest source of pleasure and comfort was in the steadfast adherence to holiness." Her religion was the religion of *the heart*; she laid but little stress on matters of a speculative nature, though she was not careless and indifferent respecting truth: her sentiments were rational and devout,—the result of an impartial investigation pursued by an unbiassed mind. While she was candid towards those who differed from her in opinion, she was decided in favour of Unitarian Christianity. The example, sufferings and constancy of the Saviour of the world, as a spotless pattern for her imitation, were much impressed on her mind, and as far as in her lay, she copied this brightest model of excellence in *seeking her God*, who was present with her, by the power of a living faith, "in a distressing hour," as but a short time before she expired, she said, with calmness and composure, to her surrounding friends, "*Behold with what resignation a Christian can die!*"

D. C.

— 13, at his house on *Dulwich Common*, in his 86th year, PERCIVAL NORTH, Esq. one of the oldest attendants at Essex Street Chapel.

When valuable members of society are removed from this transitory state of existence, their surviving friends are naturally anxious to retain such imperfect memorials as memory can retrace, and description supply. It also becomes a duty to record merits, from which there are few who may not profit. The late Mr. NORTH, of Bridge Street, was so dear to his relatives, so beloved by his friends, and so respected by a most extensive acquaintance, that few men will be so generally regretted, and none can deserve to be more so.

A sound understanding, a manly character, a most affectionate, benevolent and liberal heart, were in him adorned by the kindest, most frank, and winning manners; his open, placid, animated and benignant countenance, pourtrayed the heart that enlightened it, inspired confidence and invited to friendship, which his solid worth always confirmed. He spent a long life in active, useful and profitable industry; upright, honourable and liberal in all his dealings, he filled every situation that he was called to, with distinguished ability and unsullied integrity, and with manners so engaging, that had he aspired to the highest honours and dignities which the City of London could confer, few were so likely to attain them. He had early imbibed, and zealously cultivated and supported, the genuine principles of civil, religious and constitutional freedom. He was from early conviction, a firm believer in the unity of the Godhead; a regular attendant on, and supporter of, the Unitarian doctrine; and a truly pious and religious man. His deeds of charity and benevolence were not merely the result of occasional applications, or temporary feelings, but constant, regular and extensive, supplying the widow and the orphan, sustaining the helpless, and protecting the distressed. In domestic life and social intercourse, he was the delight of all who knew him; hospitable, animated, zealous in every good cause, the promoter of every good work, and the inspirer of every kind and generous feeling. After having spent a long life in the practice of every virtue, he resigned his mortal existence with perfect

composure and equanimity, in charity with all men, grateful to his Maker for the many blessings he had so long enjoyed, in the joyful hope of being again united with his family and friends in a blissful immortality.

Feb. 19, at *Sidmouth*, in the 30th year of his age, Mr. JOHN PESTER, Baker. He was a kind husband and father, an industrious, upright tradesman, and a valuable member of society. His illness, which arose from a neglected cold, was long and painful, but borne with much patience and resignation. He was an *Unitarian* upon inquiry and conviction, and, till his illness, which confined him from public worship fourteen months, a constant attendant at the *Old* Dissenting Meeting-house in Sidmouth.

He had a great desire of life, and was often much dejected with the increasing conviction which almost every day gave him, that this desire would not be gratified. This was accompanied, however, with no fear of death or its consequences. He had such a full persuasion of the Divine goodness, that he contemplated, though with humility and reverence, yet without dread, an entrance into the Divine presence. In religious matters, the example of this excellent young man was worthy of close imitation. He had an inquiring mind, and a firm, independent spirit. Considering his station in life, he thought and read much upon religious doctrines, and whatever appeared to him to be *truth*, he had the courage to avow and follow. This led him to change some of his early notions, and to adopt such opinions as his riper judgment convinced him were more agreeable to reason and Scripture. Particularly he renounced, in the fullest manner, the unintelligible and unscriptural notion of a *Trinity of Persons in the Godhead*. He believed in and worshiped only *one God, the Father*. Upon the same ground, namely, that there was no foundation for them in Scripture, he gave up the popular doctrines of original sin, the imputation of Christ's righteousness to believers, the election of a *few* to eternal life, and the condemnation of far the greater part of mankind. He could not suppose it possible that the Almighty should be disappointed as to the final lot of man, or that the fountain of *wisdom* and *love* should act in such a foolish and cruel manner, as to *destroy*, or render *for ever miserable*, most of the creatures which he had made. He fully agreed with the Apostle Peter, that God is no respecter of persons, but that in every nation, he that feareth God and worketh righteousness, according to the light which is afforded him, will be accepted by him. *Faith* in Christ, i. e. a belief that Jesus of Nazareth was the promised Messiah, and the greatest messenger of God to mankind, he had no doubt was necessary for a Christian, and what, indeed, fixes upon any one the name of Christian; but he was also satisfied that this faith would be of no use, if it were not productive of *good works*. Religion, he would often say, was a *personal* thing, and that in order to be approved of God, and fit for heaven, it was necessary to be morally and truly good. While, however, he thus thought for himself, he had not the smallest dislike to those who *conscientiously* thought otherwise. His leading maxims were, "Prove all things." "Believe not every spirit, or every doctrine that is proposed to you, but try the spirits, whether they be of God." "Let every one be fully persuaded in his own mind." These are surely honourable and Christian principles, and the more we act under their influence, the more we shall honour God, and benefit ourselves.

E. B.

— 24, at *Portsea*, after a week's confinement, ELIZABETH, second daughter of the late Mr. George Smith, landscape painter, of Chichester; a lady in every view most truly amiable. She possessed a portion of her father's taste and genius: from her childhood she was of a delicate and infirm constitution, such as required much attention. Her general deportment was such as to gain more than respect, from a numerous circle of friends and acquaintances. A heart like hers, always alive to sympathy, and a disposition ever ready to assist and relieve, could hardly fail to meet a return of general esteem and love. A peculiar method in her, drew from children their love; in whose instruction she also took particular delight. From deliberate judgment and choice, she was by profession a *General Baptist*, considering adult baptism the true and only mode appointed by the Christian Head; which, together with the Lord's Supper, were, in her view, of perpetual command. She was, therefore, regular in her attendance on it, as also at public worship; at which, her aim was always to be there by the appointed time for service. In doctrinal views, a firm believer in *the unity* and *paternity* of *God*, her mind was free from perplexity or fear through life; and prepared to meet the end of it, with that composure such views and such deportment are calculated to impart. Her experience at that solemn period, was of the most desirable nature. When her disorder assumed that aspect which indicated a probable fatal termination, she took an affectionate leave of all her friends, with the same composure as if going a journey only in this world! She expressed grateful thanks for all the attentions paid to her; indeed, her life had been so correct, that she had no bad account to settle with herself, her friends, the world, or her God. All was happy as the dying can wish, or the living receive consolation from. She

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often, at this time, said, that death had no terrors; she was far on her journey, and had no wish to return to this world; to her, there was *one* great *I am*, and *Jesus Christ*. All she said, and all she did, was solid and rational proof of the efficacy of the *Unitarian faith*, with a conformity to the commands of Jesus Christ, to give the most undisturbed peace in the hour of death, and the sure and certain hope of a resurrection to everlasting honour and happiness. With the kindest admonitions to the young, whom she saw, were added this stimulus to goodness: "Act well, and you need never be afraid to die." Thus has passed away a life, the most truly valuable, though not high in station; one who has not lived in vain, and who will be long and affectionately remembered. The body was interred on Monday, the 2nd of March, in the General Baptist Chapel, St. Thomas's Street, Portsmouth, by the Rev. Joseph Brent, by whom an appropriate funeral sermon was preached on Sunday evening, the 8th, from Revelation xiv. 13.

Feb. 24, at *Prescot*, Miss Bispham. Having endured a protracted illness with exemplary patience and fortitude, Miss B. sank into the arms of death, cordially respected and deeply lamented by an extensive circle of friends. The affectionateness and amiableness of her disposition, and her sociability and vivacity endeared her to her numerous acquaintances. Her virtues, which were not few in number, were divinely appointed to shed their lustre principally in the domestic circle. By the awful and mysterious decree of heaven, she had long been the consoler of a bereaved brother; the sympathizing, tender and faithful nurse of his two amiable daughters, committed to her care in their infancy; and latterly, the protectress of a doubly-orphaned nephew. So valuable a life, though not devoted to the more public and pompous offices of humanity, was not lightly estimated; nor can her setting sun, eclipsed amid meridian beams, be viewed with a tearless eye. Memory, faithful to her trust, will cherish the recollection of the excellencies and kind offices of one, endeared to survivors by the ties of nature and the cords of sympathy. Obedient to the dictates of love and gratitude, her nurtured nieces, her fostered nephew, and often solaced brother, will promptly rank her among their best earthly friends. Cheered by the well-grounded hope of a happy meeting in heaven, our dear departed friend fell sweetly asleep in Jesus.

W. T. P.

March 5, at *Prescot*, of apoplexy, Mr. Shelly. By this mysterious dispensation, a disconsolate widow and four orphans of tender age, have their prospects awfully changed. Mr. S was apparently recovering from the second attack of this alarming disorder: he was so far convalescent, as to be able to attend to his business without any sensible inconvenience; and on the morning of his dissolution, had breakfasted with his family with more than ordinary enjoyment. As a husband and a father, he was truly affectionate, and as a friend, he was affable, cheerful and sincere. On his settlement at Prescot, he joined the Unitarian Society in that town; and though he had previously been a member of the Established Church, his attachment to the new principles he had espoused, was daily strengthened; and he greatly rejoiced in the diffusion and prosperity of pure and unadulterated Christianity.

W. T. P.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Address and Rules of the Church Building Society, agreed to at a Meeting of the Nobility, Clergy and Gentry, at Freemasons' Hall, February 6, 1818, *His Grace the Archbishop of Canterbury in the Chair.*

The want of church room, especially for the lower classes, in all the populous parishes which surround the city of London, and in many other parts of this kingdom, has been long felt and deplored; and the fearful consequences, thence resulting to the best interests of religion and order, are universally admitted.

Urged by these considerations, a number of respectable individuals presented a memorial to the noble lord at the head of his Majesty's councils, soliciting the attention of government to the necessity of providing additional church room; and afterwards resolved to attempt the formation of a society for promoting this good work.

As it was their duty in the first place to obtain the sanction of the heads both of the civil and ecclesiastical establishments, and as this could only be done by framing some fundamental rules, and submitting them to the consideration of the persons whose approbation and patronage they solicited, much time unavoidably passed away, before their plan could be matured, and a society arranged, which might claim the attention of the nation at large.

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Such a society is now formed; but it comes forward at a moment when its utility may appear to be superseded by the prospect of more adequate and effectual relief being afforded by the legislature of the country. So far, however, from such relief being likely to render the efforts of the society unnecessary, its promoters have the best reason to believe, that, in subservience to any parliamentary enactments, its operation will prove highly beneficial in many cases, and in some, perhaps of the greatest urgency, essentially useful for the speedier attainment of the great object in view.

All, therefore, who feel that this great evil calls for redress, all who are justly alarmed at the dreadful consequences which must ensue, if the lower classes of the community continue to be deprived of the means of joining in the public worship of the Established Church, are earnestly entreated to give this society their liberal and zealous support.

Rules and Regulations.

1. That the society be named "*The Society for Promoting the Enlargement and Building of Churches and Chapels.*"

2. That the society be governed by a president, vice-presidents, a treasurer, and a committee of thirty-six members; of which thirty-six, two thirds shall be laymen, and one-third ecclesiastics.

3. That his Royal Highness the Duke of York be the patron of the society.

4. That the Archbishop of Canterbury be the president of the society.

5. That the Archbishop of York, the Bishops of the two Provinces, and twenty-five lay Peers and Commoners be the vice-presidents of the society; and that all vacancies in the vice-presidency be filled up by the committee.

6 That the president, vice-presidents and treasurer, be ex-officio members of the committee; and the treasurer and one-fourth of the thirty-six elected members in rotation, shall vacate their offices at the annual general meeting, but be capable of immediate re-election.

7. That all persons making a donation of one hundred guineas or upwards, shall be governors of this society—shall be eligible to be vice-presidents, and have a double vote at all general meetings.

8. That all persons who shall contribute twenty guineas in one donation, or two guineas annually, shall be members of this society, have a right to vote at all general meetings, and be eligible to the committee, provided such annual subscriptions shall not then be in arrear.

9. That all annual subscriptions shall become due on the first day of January in each year.

10. That a general meeting be holden annually on the third Thursday in May, and oftener if the committee shall think it expedient.

11. That at the annual meeting a report of the society's proceedings be made by the committee, together with a statement of its receipts and payments; that three auditors be then appointed for the year ensuing, a treasurer be elected, and the vacancies in the committee be filled up from a double list prepared by the president and vice-presidents

12. That every order to be made and act to be done by the committee, shall be made or done with the consent of the majority of the members present at a meeting of the committee; such a meeting to consist of not less than five.

13. That all monies received by the society in donations, subscriptions, bequests, or otherwise, shall be paid into the Bank of England, in the names of four trustees to be appointed by the committee, and that all sums not immediately wanted be invested in government securities in the names of such trustees.

14. That no money shall be advanced by the society towards the enlarging or building of any church or chapel in any parish or place, unless the consent of the ordinary, patron and incumbent of the church or chapel already existing therein, (if any such there be,) shall first have been obtained to such enlarging or building.

15. That no grant exceeding £500 shall be made, unless approved by at least two-thirds of the members present at a meeting of the committee, and confirmed by a majority of the members present at a subsequent meeting of the committee, to be called expressly for that purpose.

16. That assistance shall be given to those parishes and places only which shall advance, towards effecting the objects aforesaid, as much money as, in the opinion of the committee, shall bear a due proportion to their means; and all parishes and places applying for aid, shall state the extent of their population, their pecuniary means, and the efforts they have made, or are willing to make, towards accomplishing the object.

17. That the society shall not advance a greater proportion than one-fourth of the estimated expense of the works, unless for some special reason to be made out to the satisfaction of the committee.

18. That the society will not themselves engage in building or enlarging any church or chapel, but will confine the application of their funds to assisting such parishes or places as shall be desirous of erecting or enlarging churches or chapels within their respective limits.

19. That it shall be an object of the society to obtain and communicate infor-

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mation that may facilitate the enlarging and building of churches, particularly with respect to economy in building.

20. That it be a condition in every grant, that no expense shall be incurred for ornamental architecture beyond what shall, by the committee, be deemed essential to give to the buildings to be erected and enlarged with the aid of this society, the character of churches or chapels of the Church of England.

21. That in the aid to be granted by this society, preference shall be given to such parishes and places as shall propose to afford the greatest extent of free sittings in proportion to the aid granted; such extent to be in no case less than half the additional area and accommodation.

INTELLIGENCE.

Causes affecting Dissenters at the last Assizes at Salisbury.

EXEMPTION FROM TOLL.—*Lewis* v. *Hammond.*—The pleadings being opened by Mr. Gazelee, Mr. Sergeant Pell stated, that the sums sought to be recovered by this action amounted only to tenpence; but a verdict for that sum would carry costs. Although the amount was nominally small, yet the matter was really so important, that he was instructed by the Protestant Society for the Protection of the Religious Liberty of Dissenters, established in the metropolis, to seek to recover by their verdict that small amount. That real importance would appear, if it was considered that an improper demand of tolls might be justly regarded as an infraction of those rights of exemption, which Dissenters were entitled to claim with their countrymen, who were members of the Established Church, and that a very small amount weekly demanded from multitudes of persons, would constitute an aggregate of contribution which, if improperly imposed, it would be absurd to sustain. The plaintiff, in this case, was Henry Lewis, a yeoman, residing at Foxhanger, in the parish of Rowde, near Devizes, in this county. He is a member of a congregation of Dissenters of the Independent denomination at Devizes, where he regularly attends on Sundays. In travelling from his house to the meeting-house he passes through a turnpike gate, at which the defendant is the collector. Ever since the first introduction of turnpike acts, the legislature to promote religious worship on Sundays, has wisely exempted persons attending, from the payment of tolls on passing through turnpike gates on those days. With equal wisdom and liberality, the legislature has granted to Dissenters an exemption similar to that conferred on members of the Established Church; and, indeed, the exemption has been necessarily more extensive, because to Churchmen the exemption only operates when they are going to their own parish churches, where they ought to attend; whilst to Dissenters, the right is reserved to attend such places of religious worship as they conscientiously approve. But the exemption in each turnpike act depending on each particular act, and the exempting words having been various in different acts, questions on their construction had occasionally arisen. Such was the origin of this action. In this act, the words exempted persons residing in a parish or township in which the roads should lie, from the payment of toll on Sundays, when "going to or returning from their parochial church, chapel or other place of religious worship on Sundays." The benefit of this exemption the plaintiff had claimed. By the collector it had been refused. He had insisted on the sum of tenpence as toll for the plaintiff, which he was compelled to pay, and this action was brought to recover back the amount. The reasons on which the defendant wished to exclude the plaintiff from the benefit of the exemption, would be stated to the court. He understood they were, first, because the word *parochial* restricted the exemption to the parish, in which the plaintiff dwelt; and secondly, because there was another Dissenting place of religious worship in that parish, and nearer to his residence, which would have been his *proper* place, and whereat he should therefore attend. Such reasoning appeared unsupported equally by the letter and by the spirit of the act; and the untenable nature of that reasoning had been already decided in a case at the Suffolk Assizes, before Mr. Justice Gross, in which he had directed a verdict for a plaintiff who brought a similar action, and had refused the defendant a case. A result precisely similar he also anticipated and thereat he should rejoice, because thereby the intention of the legislature would be effectuated, and that verdict would promote public worship, public morals and public peace.

William Cook being called, proved that he knew the plaintiff, who was a very respectable farmer at Foxhanger, in the parish of Rowde, where the turnpike roads lie; belonging to the congregation of

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Dissenters at Devizes, where he regularly attended for four years, since his residence in the country; that on Sunday, April 20th, 1817, he accompanied the plaintiff to Devizes; that the toll of ten pence was demanded by the defendant, that plaintiff claimed an exemption and explained where he was travelling; that exemption was disallowed by the defendant, who insisted on the toll, and which the plaintiff was obliged to pay. On his cross examination by Mr. Casberd, for defendant, he admitted that the meeting-house at Devizes was not in the parish wherein the plaintiff resided; that he passed through several parishes; that there is a Dissenting meeting-house in the parish of Rowde, wherein the plaintiff resides, but of the Baptist denomination.

Mr. Casberd, for defendant, then expressed himself satisfied as to the facts, but submitted that in point of law the plaintiff could not sustain the action for the reasons anticipated by Mr. Sergeant Pell, and requested a case; but Mr. Justice Holroyd said, that he remembered the case in Suffolk; that he thought the plaintiff was entitled to the exemption, and he would not grant a case, but should direct the jury to find a verdict for the plaintiff; but he would not preclude the defendant's counsel from applying to the court if they should be so advised to correct the judgment he had formed. The learned judge directed the jury accordingly, who found, verdict for plaintiff, damages ten-pence, and costs.

RIOTS AT ANSTEY—INTERRUPTING PUBLIC WORSHIP.—*The King v. The Rev. William Easton, clerk, James Gerrard and eight others.*—Mr. Gazelee opened the indictment, charging the defendants, first, with a conspiracy to interrupt, on December 31, 1816, a congregation of Protestants assembled for religious worship at Anstey, in a house duly certified and registered; and secondly, generally with a riot on the same day and at the same place; to which the defendants had pleaded *not guilty*.

Mr. Sergeant Pell addressed the court in a speech of considerable length and great eloquence. In that cause, as in the former, he was selected by a Society for the Protection of Religious Liberty in London, to vindicate those rights of the Protestant Dissenters which had been injuriously assailed. The case was important. It was as important to the members of the Established Church as it could be to Dissenters. Their character, the character of the country, the character of the times, were interwoven with the result. He was a member of the Established Church. He gloried in that connexion. His pleasure and pride originated in his knowledge that such church was tolerant. Assailed in its infancy by persecution, persecution had been by it, even in darker ages, constantly renounced. It would not now assume weapons which, in periods of danger and of difficulty, it had disdained to grasp. To pronounce an apology for religious freedom, or to assert the paramount rights of conscience on that day, and in that court, would be to add lustre to the sun, and to demonstrate what no man would venture to dispute. Those rights, poets, lawyers, prelates and statesmen had united to assert; and he was distressed to find that those rights had been forgotten and disregarded by a clergyman of the Established Church, and by an officer in that county, to whom their sacred nature should have been known, and by whom, if assailed by others, they should have been upheld. To all sects of religionists, the church and the law had manifested a liberal and enlightened toleration; but the Protestant Dissenters appeared to claim their peculiar care. Their differences were not as to subjects important to salvation, but as to points of discipline and church government, as to which the most pious, intelligent and learned men might reason with equal integrity and with different results. To that body of men, always attached to constitutional liberty, and equally averse to anarchy and despotism; modest, humble, useful and persevering—the country owed great obligations in periods of the greatest difficulty; and it would be equally injurious and ungrateful to return kindness with injuries, and support with oppression. The absurdity of such conduct could only equal its intolerance and injustice. Persecution would give energies and create resistance, which indulgence might relax and prevent. They were the real enemies of the church who would adopt such measures for its maintenance. Conscientiously did he believe, even in these times when the dangers of the church formed a topic of conversation in every circle, that those dangers only could arise from the conduct of its own ministers, and a disregard to the principles on which it was established and endowed. He did not indeed expect its preservation from jolly parsons, from fox-hunting clergymen, from those who thought much of the spoils and little of the improvement of their parishioners; unsupported by the respect and love of those by whom they are observed, they might, indeed, have recourse to means to exclude Dissenters and intruders, which devout, laborious and affectionate ministers need not to adopt. It was when he witnessed such conduct, and then only, that he trembled for the church. He knew, and he gloried in the knowledge, that multitudes of clergymen, eminent for learning, for active benevolence, for zeal, constituted truly its honour and defence.

In proportion to his respect for such men, and his veneration for their virtue and usefulness, was his disgust at such persons as the defendants, on whom the court that day would decide. That day a clergyman of this county, the perpetual curate of the parish of Anstey, and holding another benefice, attended by James Gerrard, the tythingman of the parish, would be found to have been associating at night, in the depth of winter, with the eight other defendants, ignorant and misguided men, and endeavouring, by riots and noises and proceedings, violating order, liberty and public peace, to interrupt the religious and tolerated worship of a small congregation of Dissenters in a dwelling-house, assembled according to their consciences only to worship their God. The witnesses would detail the facts Of the guilt of the defendants, he had not the smallest doubt. As to their verdict, he felt a confidence amounting to certainty; and although that verdict must pain his heart, as it must convict a clergyman of such an offence, and of an offence which would likely deprive him of his livings, and his means of repeating such misconduct; yet he should be consoled by the reflection, that thereby the church would be vindicated from reproach;—the spirit of persecution would be restrained —the loyal attachment of the Dissenters would be perpetuated;—and persons worshiping God in the remote hamlet and straw-roofed cottage, would be taught to feel themselves equally secure with their fellow-worshipers in the city and the metropolis; in the most capacious meeting-house of their brethren, or in the noblest and most venerable cathedral of the Established Church. He then proceeded to call the witnesses for the prosecution.

Edward Davies. Esq deputy registrar to the Bishop of Salisbury, produced a certificate that the dwelling-house of James Butt, in the parish of Anstey, was intended to be used as a place of religious worship by an assembly or congregation of Protestants.

Rev. Wm. Hopkins is a Dissenting minister residing at Tisbury; officiating there over a Dissenting congregation; Anstey is the adjoining parish; the perpetual curate of Anstey also resides at Tisbury; was requested to attend and preach at Anstey; the house of James Butt was certified for the purpose; went there for the first time in November, 1816; repeated his visits several times; was interrupted during the service by external noises; wrote a letter remonstrating to defendant, James Gerrard, the tythingman, and principal farmer, explaining his principles and motives; went again, and for the last time, on December 31, 1816, in a chaise cart: arrived about half-past five, commenced the service at six, the night was cloudy, showery and cold, and the roads muddy; a considerable number of persons collected about the house, about seventy or eighty; when the service began, a tremendous noise was made with horns, bells, and discordant instruments; he attempted to proceed, but could not be heard; requested some friends to go out and remonstrate; they returned; the noises were increased; the females were alarmed; they feared the mob would break in; his efforts to continue were unsuccessful; and he was obliged to stop in the middle of the service, and to discontinue it; went away; ascended the carriage; a temporary silence as he got in, but then he was followed by the mob, amidst such noises and execrations, for half a mile, until he reached the boundary of Anstey parish; from fear he had never repeated his attendance at Anstey; he had received a letter from defendant Gerrard, maintaining the right of the people to make noises, and to enjoy their sports.

Samuel Alford is a farmer at Tisbury; acquainted with Butt's house at Anstey; attended there on December 31, 1816; Rev. Wm. Hopkins attended there as the officiating minister; Divine Service was in the evening, which was cloudy and showery; saw a number of persons assembled together before Butt's house, making a great noise with cow-horns, and large sheep bells, and various other noisy instruments, and that the noise was excessive and tremendous; Wm. Sheppard, high constable of the hundred, and other respectable persons, attended the place of religious worship and were present with him; went into the house, and the noise having for a short time ceased, religious worship began, when the noise became very great; he, with Sheppard and Coombes, went out to the door, where he saw a mob of seventy or eighty persons, shouting hideously, blowing cow-horns, and shaking sheep-bells, hallooing and whistling with whistles, about nine yards from the door; that a great noise, riot and disturbance was occasioned, and the noise might be heard at a considerable distance, and the continuance of religious worship was prevented, and the peace of the village was interrupted; saw amongst the mob, defendants, the perpetual curate of the parish of Anstey, who lived two miles off, at Tisbury, and James Gerrard, a farmer and tythingman; the clergyman encouraged the mob; saw him wave his hand, and distinctly heard him three times bawl out to them, "Play up, play up, play up;" James Gerrard used similar language, and was very active in the disturbance; Gerrard exclaimed to Wm. Sheppard, "Go along in, and hear your preacher;" returned to the place of worship; Mr. Hopkins was making great exertions that his sermon might be heard, but the noise was too great, and the people too much alarmed, and he could not proceed; when Mr. Hopkins left

the house the mob followed him and many of the congregation, blowing their horns and other noisy instruments, to the breach of the peace, to the very extremity of the parish; on December 5th, 1816, he had occasion to pass through Anstey, defendant James Gerrard came to him, and said, "I hope you went think of coming here any more to encourage such a low-lived, scandalous set of fellows;" witness said, "we don't come here to offend you or any other person;" Gerrard answered, "I am very much offended, and do consider it a very great insult, and hope you wont think of coming here again;" witness said, "we certainly shall, and the more you oppose it, the more we shall consider it our duty to support it; we have a licence from the bishop, and no man dare to interrupt us." Gerrard replied, "I know we don't in the house; you may preach in the house as often as you please, and they shall make their noise in the street as often as they please, and you nor any other man shall prevent them, and as often as that fellow comes here to preach he shall have a band of music after his a——;" witness told him, "that every man who joined in the riot was subject to a fine of £40;" Gerrard replied, "I will see them out of it; I have encouraged them and will again." Cross-examined by Mr. Casberd; Mr. Hopkins, of the Independent persuasion; a regular meeting-house there, three miles from Butt's house; congregation at Anstey consisted of about sixty persons, in a small room much crowded; several Anstey people there, and ten or twelve from Tisbury; there was formerly a May pole on the space before Butt's house, which had been removed eight years, and replaced since the riot.

James Butt, the owner of the house, confirmed the statement as to the riots, and the presence of the clergyman and tythingman with the rioters, and identified all the other defendants as having bells, horns, fifes and different instruments, except Pike, whom he saw present, but could not state his instrument; saw the clergyman a week or a fortnight before December 31, who said to him, "Is the Methodist preacher coming to your house to preach to-night?" "No, Sir, not before next Tuesday or Wednesday." Clergyman—"I am surprised such a fellow as you should bring such a set of fellows or damned fellows, into the place; I hope we shall be able to make an example of you within this month." Saw clergyman in the mob, on December 31, and heard him say to the mob before the service began, loud and sneeringly, "make way, make way for the Methodists to hear their preacher."

John Butt corroborated the evidence of his brother. Clergyman's house two miles and a half from that place. Cross-examined by Mr. Williams.—Clergyman has a Sunday school; he had been upon no duty that day. Re-examined. There were many youths and boys among the mob.

William Sheppard, high constable of the hundred. The account given by the former witnesses true; attended the religious worship at Anstey, on December 31; Mr. Hopkins, the officiating minister, was preaching; he was called upon as high constable to suppress a riot in the street opposite the place of worship; went out, saw the people collected about ten yards from the door, shouting, blowing horns, and making a tremendous noise with various noisy things; saw the clergyman and Gerrard; addressed Gerrard, as the tythingman, saying, "Sir, I am ashamed that such disgraceful proceedings as these should take place in a parish where you are the peace-officer, without your endeavouring to suppress them;" Gerrard answered him, "You had better bide at home and mind your own business;" clergyman then addressed him, saying, "the more shame for you, for being here." He again addressed Gerrard, saying, "If you do not immediately endeavour to put a stop to it, if I live till the next assizes, I will present your parish for rioting, and you for neglect of duty, in not suppressing it." Gerrard and the clergyman then, three distinct times, ordered the mob to "play up, play up, play up." The noise then became so great that he could scarcely hear himself speak; returned back into the meeting; found the congregation disturbed and alarmed, and the continuance of the service was completely prevented.

Joseph Stringfellow, a Catholic and a farmer, resident at Anstey; clergyman and Gerrard came to his house after the first or second time that Mr. Hopkins had been at Anstey; they came to him to come and see that he and the fellows did no harm; said he was a Catholic and tolerated, and declined to interfere. Cross-examined: there had been formerly a May-pole and a feast on May day; discontinued for ten years, at the request of Gerrard; but such noises and proceedings never known until Mr. Hopkins went there to preach.

The letter before referred to, written by Gerrard, having been read, Mr. Casberd addressed the court and jury for defendants. To the clergyman the result was most important; his character would be lost, his preferment prevented, and ruin might ensue to his family and himself. He submitted that a conspiracy was not proved; there might have been riots on December 31, but there was no evidence of any preconcerted determination to put down the preaching as stated in the indictment.

Even as to riots, he submitted from the definition of a riot, in Hawkins, that the assembly of the people at a wake could not be deemed a riot, although the noise might be excessive. The opposite counsel had professed friendship for toleration and an attachment to the Established Church. He also was friendly to liberal principles; but the Dissenters should not court persecution: why had not Mr. Hopkins remained at Tisbury, and why come to Amstey where it did not clearly appear that he was invited?

Mr. Justice Holroyd here interposed; he said that could be no excuse for such proceedings; Mr. Hopkins had a right to come and preach there if he thought proper, and he could have no doubt but that a great riot had taken place, which was highly criminal; and even as to the conspiracy there were very strong facts from which it might be inferred, and which he should submit to the jury.

Mr. Sergeant Pell then stated, that whilst his clients sought protection, and would bring up the defendants for judgment, they did not wish to crush or to ruin them. With a liberality worthy of their principles, they would not therefore press for a conviction on the count for a conspiracy, which would probably produce that effect: and as from clemency and not by way of compromise, they would be content that the defendants should be convicted of the riot, except Pike, against whom the judge thought the evidence as to overt acts, indistinct.

His Lordship expressed approbation at such conduct, and charged the jury accordingly, who returned a verdict—Guilty of a riot against William Easton, James Gerrard, and all the other defendants, except Stephen Pike who was acquitted.

The defendants, who are out on bail, will be of course brought up to London for the judgment of the Court of King's Bench next term. The trial lasted five hours, and the crowd in court was excessive.

Case of the Colchester Unitarian Church.

Sir,

At the request of the Unitarian church in this town, I draw up their case for insertion in the Repository. I have delayed doing it for several weeks, that I might, after spending the whole of the last month among them, be the better able to judge of all the circumstances, and speak respecting them with the more decision, in recommending their case to the attention of the Unitarian public.

The circumstances which led to and attended the unroofing and dilapidation of the Presbyterian, now the Unitarian, chapel, in Helen's-lane, Colchester, are already before the public, and are much too long to be here narrated: suffice it to say, that after the most careful examination of all the particulars, it appears to me, that there was no other mode of proceeding, but the one adopted, to prevent the expulsion of the Unitarian part of the then congregation, the rendering the power of the trustees completely null, and the establishment of religious tyranny in the said chapel. After the most rigid scrutiny, I am fully satisfied that the course taken was the only practicable one left to the friends of liberty and free inquiry after truth, who now form the Unitarian church in this place.

The chapel is now roofed, completely repaired, and greatly improved; it is a pretty large and commodious place of worship. After a pretty close examination, I cannot perceive that any unnecessary expense has been incurred by the repairs and improvements which have been made. A debt of about 50*l.* had been incurred, before the church and chapel were openly distinguished by the name of Unitarian, and brought into connexion with the Unitarians as a denomination; this debt the friends here take upon themselves, and will defray by their own exertions, which is as much as it is in their power to do in their present circumstances. Since they connected themselves with the Unitarians as a denomination, the debt incurred by new roofing the chapel, and the other repairs, is 300*l.* The following suscriptions towards removing the said debt have been received.

Rev. Mr. Toms, Framlingham	1	0	0
Friends at Palgrave - - -	7	7	0
Unitarian Fund - - - -	20	0	0
Eastern Unitarian Association	5	0	0
	33	7	0
Debt still remaining -	216	13	0

The Unitarian Church in this town being at present small, and the circumstances of its members not such as qualify them to make great pecuniary exertions, they are under the necessity of soliciting the aid of the friends of Unitarianism, in different parts of the kingdom, towards the discharge of the debt unavoidably incurred by repairing their chapel, as stated above. Any assistance they may be pleased to afford, will be thankfully received, and may be remitted to the Rev. R. Aspland.

In recommending the above case, it may be proper for me to mention my views of the importance of the Unitarian cause in this town, and to say something of the Unitarian congregation lately formed here. The Unitarian cause in Colchester must appear of considerable importance, when it is considered that it is the most populous

town in Essex, situated in the midst of an extensive and populous district, in which Unitarianism had no ostensible existence, until it gained footing here, and that there is a prospect that, before any great length of time, it may be extended from this to some of the neighbouring towns; to which some knowledge of it is already communicated, by the distribution of tracts. Could the friends of Unitarianism have had the choice of a town, in which they would commence the Unitarian cause in this part of Essex, surely this would have been the town on which, after due consideration, they would have fixed.

The congregation is at present small, nor is this any matter of surprise, as every possible means is used by the reputed orthodox to intimidate, alarm, and keep persons from attending. Those who constantly attend, are become pretty well acquainted with the Unitarian doctrine, are steady and zealous in the profession of it, are united and consistent in their conduct, and their number has increased during the last few weeks. They have established a Fellowship Fund, for the promotion of Unitarian objects, to which most of the members of the society are subscribers: they have also an Unitarian library, supported by subscription among them. On the whole, the prospect of success to the Unitarian cause in Colchester, and of its consequent extension to other places in the neighbourhood, is good; and if the debt on the chapel can be shortly removed, there is little doubt of its progress being the more rapid; as a considerable debt on a small society, while in its infant state, is not only felt as a depressing circumstance by the society, but often is the means of preventing others from joining them. With these views of the case, I take the liberty of submitting it to the consideration of our friends in different parts of the kingdom, and of soliciting their assistance for the Colchester Unitarians.

R. WRIGHT.

P. S. There is a burying-ground to the chapel.

Colchester, March 7, 1818.

Unitarian Fund Society, of the High Street Chapel, Portsmouth.

The Reformation removed a few of the grosser corruptions of Christianity; a great number were, however, left unexamined. The Reformers having accomplished as much as the temper of the times and the circumstances in which they were placed by Divine Providence would permit them, confidently hoped and expected that the work on which they had entered with so much intrepidity, and which they had so ardently prosecuted, would be continued by their immediate successors. But the fervent zeal and the noble spirit of reform, which they bequeathed to posterity, became an unclaimed legacy; and not being called into action, were very soon lost.

Nearly fifty years ago, some inquiring members of the Established Church, who had become dissatisfied with her doctrine, discipline and formulary of prayer, petitioned parliament to be relieved from their subscription to them. Notwithstanding their cause was advocated by men of high respectability and of the first talents in the House of Commons, their petition was rejected by a very large majority; which, of course, determined that the members of the national church must continue to believe in, subscribe to, and carefully preserve those remaining corruptions. Individuals were, nevertheless, found both in and out of the church, who seriously and earnestly endeavoured to winnow the chaff from the wheat, and to remove, at least, a part of that mass of error with which the religion of Jesus had been for so many ages debased. Though these pious and learned men succeeded, by deep research and indefatigable industry, in detecting many of these errors, they were extremely cautious, especially among the Dissenters, of communicating this knowledge freely and generally in their respective congregations; finding, perhaps, few of them inclined to hear, or prepared to receive it: for, pains, penalties and disabilities of the severest kind, had been enacted in the reign of William and Mary, to deter those who should dare to "impugn the sacred mystery of the blessed Trinity."

The love of truth was so strong in the mind of one* of the highly respectable body of petitioning clergy for further reform, as to render it impossible for him, "with a safe conscience, to hold his preferment in the church." This great and good man having left all, taken up his cross instead of the crosier, which he might have obtained, and followed Christ, erected in Essex Street, London, an altar to the worship of one God, indivisible in his nature and essence, the God and Father of Jesus, the God to whom Jesus prayed, and to whom alone he taught his disciples to pray. From this period, Unitarianism began to attract the attention of thinking men, and to make some advances in the minds of those who could venture to inquire into the nature and character of a Triune Deity, whether such Deity were worshiped, under different symbols, in the cavern of Elephanta, or the Ce-

* The late Rev. Theophilus Lindsey. Every lover of Unitarianism should read the very interesting Memoirs of this venerable apostle of evangelical truth, by his valuable friend, the Rev. Thomas Belsham.

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thedral of St. Paul's. Still its advances were slow, until the pains and penalties of fine and imprisonment were, with so much liberality, repealed by the Legislature about four years and a half ago. Since that time, its progress has been considerably increasing; and the more it is promulgated, the more it must increase, from its simplicity, and from its perfect accordance with reason and the Scriptures.

This necessary increase of Unitarianism produces frequent calls on the benevolence of those few Unitarian congregations which have been for some time established in various parts of the kingdom. They are become so frequent, as to render applications on the part of the resident ministers, to the more opulent members of their societies, irksome and unpleasant. And yet they cannot send their brethren away empty; they feel that the needy ought to be relieved, and that the hungry should be fed. A remedy has been suggested, by which, at a small individual expense, to administer substantial relief in such cases, and to assist our Christian brethren in procuring the true bread of life.

The remedy proposed is a weekly contribution, so small as to render it universal; since each person will naturally be desirous of communicating to others that knowledge which he himself values. One penny per week is within the reach of every one, and even of the young persons, or the children of a family, who should be induced and encouraged to give this trifling sum to the maintenance of the public worship of their heavenly Father. Unitarians must look to the rising generation for the continuance of their exertions. The children of Unitarian parents should, therefore, be early instructed to love the cause of evangelical truth; they should be impressed with a desire to advance the cause they love, by their small weekly contributions; and they should be led to cherish a lively interest in promoting, by every means in their power, those gospel doctrines which their parents have so fearlessly avowed, and so zealously defended.

Regulations:—

The society is designated, The Unitarian Fund Society of the High Street Chapel, Portsmouth; and commences with the year 1818.

Its object is to promote the cause of Unitarianism generally, according to its means; but more particularly, to assist poor Unitarian congregations in erecting, appropriating, or repairing places for public worship.

Annual subscribers to pay five shillings. A book of donations will be kept for those who may be desirous of subscribing more.

Weekly subscriptions are to be one penny; to be paid half-yearly, quarterly, or six-weekly.

The minister shall be the president.

A treasurer, secretary and a committee of twelve gentlemen shall be chosen at the commencement of every year; one third of the committee are to be ineligible for immediate re-election: for the first two years this one-third will be determined by lot; and afterwards, those who have been longest on the committee to retire by rotation.

The committee shall meet quarterly; and any five of its members, with the president and the secretary, to be considered sufficient to transact business.

The committee shall receive and determine on all applications made to the society for assistance; and the secretary is empowered to summon the committee, on such applications, as soon as possible.

Subscriptions and donations will be received by the Rev. Russell Scott, president, Mr. James Scott, treasurer, and by Mr. Merrick, the secretary.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

OF all persons in the United Kingdom, the least interested in the determination of the proper time for the celebration of Easter are the writer and the readers of this Survey: yet, as the question is connected with many points of importance in literature, science and ecclesiastical history, the circumstance that has taken place in the sect established by law, as well as in the communion attached to the see of Rome, cannot be passed by unnoticed. These sectarians profess to be guided by a certain law, laid down by a congress of eminent characters, under the denomination of bishops, called together by the reigning emperor, at the city of Nice, in the year three hundred and twenty-five. One object of this congress was to prevent disputes respecting Easter, and to introduce uniformity in what was called the Christian world in the celebration of it. They agreed that it should always be on a Sunday, depending on the phase of the moon after the vernal equinox. The reason for taking into consideration the phase of the moon must be looked for in the corresponding regulations of the Jews, respecting their passover; and, as it was an undoubted

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fact, that our Saviour was crucified at the passover at the time of full moon, the great point particularly attended to by the congress was, that the Easter-day or festival of the resurrection should not take place till after the full moon; and in consequence a regulation was made, that if the first full moon after the vernal equinox happened on a Sunday, Easter-day should be the Sunday after.

Now it is remarkable, that in the discussions that have taken place this year on the Easter-day, there seems to have prevailed a total ignorance respecting the reason of the law in the rubrick of the Common Prayer Book, at least as far as the writer has had an opportunity of making any inquiries on this subject. He has asked the question of various persons in different ranks of life and religious persuasions, and yet not one of them could give an answer to this question: Why did the congress at Nice, and the framers of the Common Prayer Book make it particularly binding, that if the first full moon after the vernal equinox should be on a Sunday, Easter day should be on the Sunday following? All the answers were very wide of the mark, but in general they concurred in this, that it was a matter of no consequence when Easter-day was kept: and they supposed that the Almanack makers knew what they were about. One person, remarkably attached to the Prayer Book, and who would have been very indignant, if her clergyman had swerved from the rubrick in the lessons or collect for the day, being hampered by the positive declaration of the rubrick in this case, and the knowledge that full moon was on the 22nd of March, got over the whole difficulty by supposing, that there must have been some good reason for altering the rubrick, and she was perfectly satisfied with whatever might be done by the rulers of her church. It was scarcely worth while to observe to her, that the rulers of the church probably knew nothing of the matter, and took Easter day as was settled by the Almanack makers.

Be all this as it may, Easter-day has this year been celebrated on the day on which it was intended, and for very good reasons, that it should never take place; and consequently all the services of the Sundays in the Prayer Book for the remainder of the year are out of place. This is nothing to us. But it is something to find, that the attachment to times and seasons is so much worn out, that the rubrick may be construed into a dead letter, and that an Attorney-General, who was so indignant at a supposed jest only on the Athanasian creed, should pass unnoticed the violation of the rubrick. This is a good omen, and we shall hope that it will lead in time to an examination of the Prayer Book itself. As the men of this day feel no longer the veneration that was paid by their ancestors to certain times and seasons, they will examine and compare with Scripture, what their ancestors drew up, upwards of two hundred years ago, for the regulation of their faith and religious worship.

It cannot be said, that there is a want of zeal for religious institutions at this time. For, notwithstanding the cry on the distressed state of our finances, a bill is in parliament for appropriating a million of money to the building of churches; and besides, there has been a meeting of the chief members of the sect established by law, to raise a subscription in aid of the same purpose. This building of new churches, at the time when the old ones present such vacuities at the time of divine service, may be considered as a singular phenomenon: for we may observe without fear of contradiction, that the present churches in England will hold on any day far more than have an inclination to go into them. It is true, that in some places, from a very increased population, there is a defect in this respect: but in general it might not be a bad thing to follow the plan adopted in some parts of Switzerland, where Catholics and Protestants, at different times of the day, make use of the same church, to let the Methodists, or other Dissenters, have the parish church at those hours when it is not wanted by the Establishment. They will then be filled, and become more serviceable to the community at large; and, when we consider that this million is to be raised upon the whole community, such an arrangement is what with propriety might be granted by the ruling party, to that, which, if not in wealth and power, yet in numbers, is equal or perhaps superior.

If we may judge of the churches in the country by those in London, this measure will be chiefly advantageous to the evangelical party; for, except in very few instances, it is by them only that the churches are filled. The new ones are to be built in populous districts, and in those districts the evangelicals will always have the preference. The reason for this is obvious. Without attending to the grounds of difference between the two parties, they take more pains, and endeavour to impress upon their hearers the material objects of their common faith. Yet, perhaps, it has not occurred to the legislature, nor to these parties, nor, it may be said, sufficiently to those of our own persuasion, who are also employed in building places of worship, why, after so great an expenditure upon such objects, so little has really been gained on the side of

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religion. It is not known when the first building was erected by Christians for the sake of public worship. There is no trace of any such thing in the apostolical writings. We read there of the church at a person's house, but the word ought to have been rendered meeting or assembly, which was held in a room in that house, used afterwards for other purposes. In those meetings every one took a part according to his peculiar gifts. There was no such thing as a service exclusively performed by one person with a peculiar character attached to him; and it would be well for Christians to consider whether the change from the apostolical mode of worship has not been exceedingly detrimental to the cause of the kingdom of God.

Soon after the great departure from the spirit of Christianity in the usurpation of bishops, or pretended fathers of the church, lording it over Christ's heritage, magnificent buildings were erected in imitation of the heathen temples. In these a degree of pomp was displayed little consistent with the humility of the first teachers of Christianity; and they frequently excited the jealousy of their heathen neighbours. Many of these structures were destroyed at the time of the Diocletian persecution; but they raised their heads again when Constantine formed his establishment in church and state, and the temples of the Heathens were violently seized from them and converted to the purposes of the new superstition. The latter temples were easily convertible to the new faith, for they were adapted to solemn processions, and the imitation of Pagan sacrifices, which now began to be the general worship of those who called themselves Christians. The Roman empire was soon covered with similar buildings, many of them of beautiful or magnificent architecture. Yet, as their number and magnificence increased, the spirit of true religion declined, and at last thick darkness covered the earth, and the worship of the unhallowed urns almost universally prevailed.

On the great revolt from Popery, a considerable and very advantageous change took place in the services of these churches, the principal of which were the reading of the Scriptures in the vulgar tongue, and the interpretation of them at stated times by the officiating minister. This was a very great improvement, and if it falls short of the perfection to which every Christian is to aim, still we must not be senseless of the obligations we lie under to those by whom this improvement was effected. The plan adopted by the sect established by law, was in general pursued by the parties which dissented from it, and congregations listened to the voice of their teacher, seldom thinking of the duty of exhorting each other, but leaving that task to the officer, whose peculiar business it was deemed to be. In this manner things were conducted for upwards of two centuries in this country, when it struck some eminent men, distinguished by their piety, that this could never have been the intention of the first founders of Christianity, that one should be appointed a teacher, and the rest were to remain in a state of pupilage all their lives. They began to diffuse the notion that all were interested in religion, and unless they all felt that interest, there must be a coldness in divine worship, and very little feeling of universal benevolence. In consequence of this, churches were formed by the society which now goes under the name of the Methodists, and is entitled to a high degree of our respect. They were not content, and in this we cannot too highly applaud them, with the formal instruction and devotion of one day of the week, but they divided their society into classes and bands, by which they might conveniently meet at other times in their private houses, and mutually edify each other. This is a very great improvement upon the former plan, for by this the talents of all are brought forth. They have discovered that others, besides those who are called men of learning, are capable of communicating the spiritual things of God; that many have gifts, which, under the former system, might have lain buried for ever.

This plan has been adopted, we believe, in very few cases by us; yet it may be submitted to general consideration, that wherever a place of worship is built for three or four hundred members, there seems to be a waste of expense in its appropriation to a service for only one day of the week. The congregation might be divided into classes, so that each party might conveniently meet in it, and there employ themselves in those objects which are interesting to all Christians. Among us, as among the Methodists, it would be found, that many possess gifts which are now lost, many capable to edify each other by reflections on our Scriptures. For it is a great error to suppose that scholastic learning is necessary to the furtherance of the gospel. Many who know nothing of Scripture but what they have learned from the translation in the vulgar tongue, and have never attended to any of the disputes about its meaning, know nothing of the pretended fathers, of councils, of articles of faith, may far excel in the knowledge of Christ, those whose lives have been passed in the dust of folios. Not that learning is to be despised, but the only learning to be valued by us, is that which does not seem to be held in great estimation; that which gives us the knowledge of the Scriptures in their original languages; and, if in our

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meetings, any one will read to us a chapter from the Hebrew or the Greek, thereby rectifying any error into which we may have been led by the imperfect translations now in use, he will receive from us due estimation. This point is recommended to all who wish to be valued for their learning; and whether we possess among us any one who can do this, it is left to others, who have more experience than the writer to determine.

The legislature has been occupied for some time on the bill of Indemnity. There did not exist in any one's mind a doubt that such a bill would be passed, yet it gave occasion for animated debates in both houses, in which a variety of facts connected with the Suspension of the Habeas Corpus act were developed, and scenes laid open, which, in the page of history, will disgrace this country. There was one thing, however, which no Englishman could have anticipated, and that is, that the pains of a human being should be made the subject of merriment in an assembly of senators! Yet so it was. Among the petitions presented to the House from the *délinquents*, was one from an infirm old man, who, in consequence of the violence used towards him, and the weight of his irons, was obliged to undergo a painful operation for a rupture. This was chosen as the theme for a display of wit by a member of administration, celebrated for his parodies and satirical verses on all with whom he is now associated in the bonds of friendship. The torture of a man under the agonizing pains of a dreadful operation, excited a general laugh on one side of the House, when dressed up in all the meretricious arts of specious eloquence. What would this speaker have said to his friends during the six weeks that he lay on his bed incapable of turning himself from the ball shot through his buttocks by this now valued friend whose place he had been secretly undermining? What would he have said, if his pains had been turned into a jest, and he had been made the object of their merriment? This feature, in the passing of the Indemnity bill, will not be easily forgotten. The neglect of petitions was to be expected; that the afflictions of the prisoner should be a matter of jest, betrays such a degree of depravity, and we might even add bad taste, as reflects equal disgrace on the speaker, and on those who could countenance such misplaced buffoonery.

In Penance, the debates of their houses continue to be uninteresting. Libels as they are called, are daily published, and the frequent seizure of papers does not prevent the writers from giving their effusions to the public. The press will gain the victory even in Penance. The Concordat affords matter for much speculation; the difficulties in its way are the bishoprics, for which funds are not easily to be found. As to the superstition intended to be supported, public opinion is so much against it, that the Pope and his clergy are sunk too low ever to be again the authors of much mischief. The shot at the Duke of Wellington occupies still some attention.

The Polish Diet is about to assemble, and the rescript of the Emperor Alexander on this subject does him great credit. The Autocrat seems to have better ideas of civil and religious liberty than any other sovereign in Europe; and Poland stands a chance of enjoying more happiness under his mild dominion, than it could have done under its former proud, domineering and oppressive aristocracy.

From Spanish America, the accounts are afflicting to humanity. Spain has ever been cruel, and it was not to be expected that Mina, if taken, would be treated otherwise than as a rebel. But the partisans of the Spanish misrule, forgot that their opponents had the power of retaliation, and above a hundred Spaniards have been sacrificed to the manes of the unfortunate chieftain. When the passions are thus let loose, the consequences must be dreadful. The war must be now carried on to the annihilation of one or other of the parties. If Spain succeeds, gibbets, tortures, and all the horrors of the Inquisition, will be its avenging instruments. We could hope that the other party, if successful, will not disgrace its cause by such wretched and unjustifiable expedients.

Before this report is concluded, it may be thought by some incumbent on the writer to take notice of our friend Belsham's last tirade—but the contest is too trifling. On the subject of his indignation it will be sufficient to say, *Qui capit ille facit:* and once for all, he is recommended to Mr. Robinson's History of Baptism, in which he will find a full refutation of all that he has advanced on infant baptism and bahe sprinkling. It is rather extraordinary that he should either not have seen, or have made so little use of that excellent work, in which there is more learning, and a better description of the manners and customs of the early Christians, than perhaps in any other ecclesiastical writer. As to the imputation of the writer of this paper belonging to a sect of late date, this is a mistake of our worthy friend: for, when the writer quitted the sect established by law, he followed the example of Paul, and, not conferring with flesh and blood, gave himself wholly to the sacred Scriptures, and to those only: and his sect, if it is to be called a sect, is that to which Paul belonged, and of which he spoke, when he said, "after the manner that they call heresy, worship I the God of my Fathers."

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NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Theological and Miscellaneous Works of Joseph Priestley, LL. D. F. R. S. &c. With Notes by the Editor. Vol. IV.

Letters to a Protestant Divine in Defence of Unitarianism. By Another Barrister. 8vo. 5s.

A Letter to Dr. Chalmers, occasioned by his Notice of Unitarians in the Appendix to his Sermon on the Death of the Princess Charlotte. To which is subjoined, a Statement of the Evidence of Sir Isaac Newton's Unitarianism. By Benjamin Mardon, Minister of the Unitarian Church, Glasgow. 8vo. 1s.

Posthumous Discourses of the very Venerable Joshua Toulmin, D.D. Selected, revised and edited by Theophilus Browne, M.A. 8vo. 10s. 6d.

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An Inquiry whether Crime and Misery are produced or prevented by our present System of Prison Discipline. By Thomas Fowell Buxton. 8vo. 5s.

Sermons on the Death of the Princess Charlotte.

(Continued from p. 152.)

At St. Nicholas Street Chapel, Lancaster, Nov. 23, 1817. By W. Lamport. 8vo. 1s. 6d.

By H. G. Watkins, A. M. St. Swithin's Church. 1s. 6d.

By T. Bartlett, M. A. Kingston. 1s. 6d.

By W. Chaplin, Bishop Stortford. 1s.

By J. H. Cox, Hadleigh. 1s.

By Jos. Fletcher, M. A. Blackburn.

By G. C. Gorham, M. A. Cambridge University. 1s.

By C. S. Hawtree, M.A. Jews' Chapel. 1s.

By W. Harris, Wallingford. 1s.

By J. Kennedy, Tooting Church. 1s.

By T. Lewis, Islington. 1s. 6d.

By W. Marsh, A. M. St. Peter's, Colchester. 1s. 6d.

By R. Newman, Feversham. 1s.

By James Pilkington, Rayleigh. 1s.

By C. F. Ramftler, Fulneck. 1s.

CORRESPONDENCE.

Communications have been received from A Steady Unitarian; T. C. H.; J. Chadwick; A. U. C.; H. G. (Martins); J. H.; Peter Post Obit.; I. W.; John Kenrick; W. T. Procter; L. Holden; J. M.; A. Z.; An Occasional Reader; Eucharis; Heresiarchus; Hopeful; M. H.

We have received a letter from Mrs. Margarot, relict of the late Mr. M. Margarot, animadverting upon a passage in Mr. Muir's letter, inserted XII. 577, in which the writer says, "From our society" (meaning that of the political exiles at Sydney, New South Wales) "Margarot is expelled." Mrs. Margarot says, that their society would have done Mr. M. no honour, and that they afterwards courted his acquaintance. She then brings some most serious accusations against the persons before referred to, which we cannot consent to record on our pages; especially as no charge has been brought in this work against Mr. Margarot, which such counter-charges are necessary to refute. Mr. Muir states Mr. Margarot's expulsion from amongst his companions; Mrs. Margarot asserts that they afterwards sought to regain his acquaintance; and here the affair may rest. We ought to add, that Mrs. Margarot says that "Mr. Margarot visited Mr. Muir's and Mr. Skirving's friends after his return to England;" and that she announces, that "if there are any of Mr. Palmer's friends alive, who may wish to know any thing more of him, she will be at home any day they may please to appoint by a note, to answer their inquiries." Her address is No. 4, Dear's Place, Somer's Town. Her letter is left to her address at the Publishers.

The letter from Liverpool was inserted before the letter from Macclesfield, requesting its withdrawment, was received.

Another Liverpool Correspondent complains of the *duplicity* of the ministers connected with the Lancashire and Cheshire Unitarian Tract Society calling themselves *Presbyterian*. We leave them to their own defence.

The illness of the Editor during nearly the whole of the month, will, it is hoped, serve as an excuse for any irregularities, omissions and errors in the present Number.

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THE

Monthly Repository.

No. CXLVIII.] APRIL, 1818. [Vol. XIII.

THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 164.)

No. 10.

John Locke to Philip à Limborch.

Rotterdam, Nov. 30, 1687.

MOST EXCELLENT FRIEND,

AS nothing tends so much to preserve or restore the health of the body as tranquillity of mind, you may be assured that your agreeable letters, those testimonies of your affection and benevolence, have proved my chief consolation during that weak and uncertain state of health which I have long experienced. When often weary of other remedies, your prescription, always pleasant and most palatable, has refreshed me. And while I nauseated and rejected others, your salutary medicine, prepared with your Attic salt, I always the more eagerly desired. Beware, then, how you fancy that your letters could have given me any trouble, unless you believe the convalescent, whom you have cherished by the kindest and most anxious care, to have become quite an ingrate. Your expressions of so much friendship have sometimes served to recover me, even when rapidly declining. If I have been tardy in acknowledging these favours, you know the man too well to expect that indisposition has made me expeditious. However, if you will admit this as a reasonable excuse, I have delayed a little that I might assure you of my confirmed health, and join with you in congratulating a recovery which was so much the object of your care and solicitude.

I lament that Orobio was so soon taken from us,* not because you have thus lost the glory of a triumph, for I know that if truth prevail, you are indifferent to the reputation of a victory. Yet had he lived, it would have been gratifying to have drawn from him some acknowledgment of the force of your reasonings. But I designed, when I next wrote, to ask you for the particulars of his sufferings in the Inquisition. I am led to this just now from having met with an account by a Frenchman, of what he, though a Catholic, endured from the Portuguese Inquisitors, at Goa,* in India. His narrative inclines me fully to believe all that the Jew represented. Since, therefore, he has departed to the land of silence, I request that you would commit to paper, what you recollect of the affair, that we may not lose the evidence we now possess respecting that *evangelical* method of conversion.

I am sorry to have missed being of your party at the entertainment of your friends, not because I care for oysters, for on such occasions I am least of all pleased with the silent moments, and the speech of such companions gives a relish far more gratifying than even an Oyster of Gaurus.†

Pray give my respects to your excellent wife, and all of the Veen and Guenelon families. Two or three weeks ago I wrote to Mr. Le Clerc,

* See p. 162, *Note.*

* The *Relation de l' Inquisition de Goa*, 12*mo. Paris*, 1687, appears in Limborch's "Catalogue of Authors," prefixed to his History of the Inquisition. The author of the *Relation* he frequently quotes, and particularly describes his various attempts "to destroy himself," from "the despair he fell into, through the cruelty and length of his imprisonment." See Chandler's Translation of Limborch's Hist. I. 241.

† Probably referring to Juvenal,

"Dignus morte perit, cœnet licèt ostrea centum Gaurana." Sat. viii. l. 85.

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and at the same time sent him some papers.* I wish to know if he received them safe, for I begin now again to attend to these things. Give my respects to him.

Adieu, and continue to make me, by your regards and your correspondence,

Yours, most affectionately,
J. LOCKE.

No. 11.

John Locke to Philip à Limborch.

Rotterdam, June 22, 1688.

MOST EXCELLENT FRIEND,

ALTHOUGH my threats have not appalled your resolution, you may perceive, when you choose to try, what it is to vex a wasp, to which a friend provoked and angry may be not unfitly compared. I have not yet seen those Acts of Leipsic † in which you make your appearance. I may now give you joy. Your affair is well settled. I was beginning to doubt a little the merit and importance of the work, while none of the system-mongers discovered in the whole treatise any thing to disapprove, for it would not have contained enough of sound and uncommon reasoning to satisfy the intelligent, had it pleased every one. But now I quarrel not with the lashes, nor fear what marks they leave. The power, if not the inclination of these pedagogues, is so harmless that their rods leave neither wounds nor scars.

I have several times sent to England your *Proposals* for a subscription, but have yet received no answers. I used every occasion to inform various persons, but I know not with what success. Such objects are too generally neglected, unless some one is at hand to urge the indecisive and remind the forgetful.

I am much pleased with your account of the Jew, and hope you will soon have prepared a volume, in which the Holy Office, painted to the life, may attract universal admiration. It is truly to be regretted, that such examples of sanctity, and so numerous, should remain secret. Let them be brought to light, that, at length, the grounds of the faith may be understood, and the mode in which it is promoted.

I say nothing of the MS. copy; for our friend Furley,* two days ago wrote to you on the subject. As I thought you sometimes met Wetstein,† I took that opportunity to enclose some papers to be delivered to him. More than fifteen days ago I wrote to him, with some books, and requested to have others sent to me as soon as possible, but I can procure no answer from him. I regret his silence the more, because I wrote at the same time to Dr. Veen, and returned two volumes of *Garcilaso de la Vega*,‡ which he lent me some time ago. Pray, give my respects to him and the rest of your friends.

Farewell, my kind friend, and continue your regards to

Yours, most respectfully,
J. LOCKE.

No. 12.

John Locke to Phillip à Limborch.

Rotterdam, July 30, 1688.

MOST EXCELLENT FRIEND,

WHETHER you are disposed to consider me as angry or pleased, I am conscious of too long silence. The wasp should have answered, as a friend, the friend he had provoked, the sooner to have blunted the sting. But I know not by what mental torpor it happens, that I act properly the part neither of friend nor foe. Whether my way will please you I know not, but if I served our friend Slade thus, he would be not a little displeased, for I well know he could not endure such versatilities.

It is much to be regretted, that the publication of the manuscript, which you were arranging with Wetstein, is not to proceed. I fear, if it is not

* Perhaps the abridgment of the Essay. See p. 86, note *. Mr. Locke is also supposed to have been a frequent contributor to Le Clerc's *Bibliothèque Universelle*.

† *Acta Lipsiensa*, a review of learned works, was then published at Leipsic.

* See p. 88.

† A Dutch bookseller, of eminence; the celebrated Biblical critic *Wetstein*, was of the same family.

‡ Either the poet, or one "of the same name, a native of Cuzco, who wrote, in Spanish, the history of Florida, and that of Peru and the Incas." See Biog. Dict. 1784. V. 543.

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committed to the press, that there will not soon appear an historical work so luminous. Indeed, I consider it as far preferable to most of the works which are now generally read.

With much pleasure I have read our friend Le Clerc's *Tentamen*,* as he calls it, on the ancient poetry of the Hebrews, and am persuaded that no small light may thus be thrown on the rest of the Psalms in the Holy Scriptures. I wish to see an edition of the whole book of Psalms thus arranged by him. Pray urge him to dispatch such a work as quickly as his other engagements will permit. When I mentioned the opinion [of Le Clerc] to a friend of mine, versed in the Hebrew learning, he rejected it; but he now admits the evidence.

I had many other things to say, but am interrupted by the arrival of a friend from England, so they must be postponed to my next. Adieu, and regard me as

Yours respectfully,
J. LOCKE.

No. 13.

John Locke to Philip à Limborch.

Rotterdam, Nov. 24, 1688.

MOST EXCELLENT FRIEND,

MY servant, who had some business at Amsterdam, set off immediately on asking my permission, so that I had no time to write to you. I sincerely regret that the health of your family is so interrupted. Concerning the disease and its cure, I venture not to give an opinion while absent, nor, indeed, is it necessary while you are among so many experienced and attentive medical friends. Only one thing permit me to recommend. If, as you expect, the small pox, at length, appear, avoid all heating medicines or bed-coverings, which excite a ferment in the blood; producing grievous sickness, with no small danger. My regard for you, and the interest I take in your concerns, extort from me this advice, and indeed I speak from experience.

I trust the health of your family is, however, in such a state, that I may speak on other subjects, especially if they are agreeable. Our friend Furley had an audience of the Prince before his departure,* and solicited his interference to put a stop to the persecution attempted in this province, and at a time peculiarly unseasonable. He urged the business so warmly, that the prince was pleased to write a letter to the bailiff of Kenmerland, who, by the authority of the synod, had adjudged Foecke Floris, minister of a church of *Mennonites*,† to depart the country within eight days, on pain of imprisonment. The history of this Foecke Floris you can learn more correctly from others than from me, for to our friend Furley, till this circumstance occurred, he was not even personally known. But, believing the common interest of Christians to be implicated in the case of this man, he took it up, and pursued the business with an ardent zeal. Had he not, indeed, been importunate, nothing would have been done. We may now hope that letter (from the Prince) will restrain the fury of the persecutors. If you hear any thing further of this affair, among your Mennonites, pray inform me.

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* This appears to have been a Preface to some pieces, by his father, Stephen, and his uncle, David Le Clerc; according to the following article in J. C. Opera, under 1687:

"*Davidis Clerici* Orationes, Computus Ecclesiasticus et Poemata. Accedunt *Stephani Clerici* Dissertationes Philologicæ. Quibus Prælationem præfixit *Joan Clericus*. Amst. apud *Henr. Wetstenium*." 8vo.

* For England, where the Prince of Orange landed, November 4, 1688.

† So called from "Menno Simon, a native of Friesland," who, "in 1536, resigned his office of priest in the Romish Church," and joined the *Anabaptists*. According to Mosheim, they maintained "the human nature of Christ." He says that "a severe persecution was set on foot against them in the Palatinate, in the year 1694, which was suspended by the intercession of William III. King of Great Britain." See Mosheim. Eccles. Hist. 2d edition. IV. 142, and V. 45 and 47.

W. Penn mentions a "meeting" which he had in 1677, at Amsterdam, "with *Galenus Abrahams*, the great father of the Socinian Mennonists, in these parts, accompanied with several preachers, and others of his congregation." See "An Account of W. Penn's Travels in Holland and Germany, anno 1677." P. 248.

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Farewell, most excellent friend, with your whole family, so wishes, very affectionately,

Your most devoted,
J. LOCKE.

No. 14.

John Locke to Philip à Limborch.

Rotterdam, Feb. 16, 1689.

IT was my earnest wish, most excellent friend, before I left this country, to have had an opportunity of visiting my friends at Amsterdam, and especially yourself. Yet every thing has proved adverse, as if on purpose to oppose my wishes. First, the frost, and then my hurry; since which the rain has prevented my journey. For, last Saturday, going to the Hague that I might there prevail on a noble lady to accompany me to Amsterdam, where she had designed to go, a very violent shower overtook me on the road to Delft, and incommoded me all the way to the Hague. Thus I arrived wet through, and instead of going on to you the same evening, the lady not only dissuaded me, on account of the great danger to my health, but even forbade the journey. Thus the rain, which before had scarcely fallen for two months, disappointed me even of that short interview which I joyfully expected when I set off. At the court I found every thing prepared for departure, with so much impatience of delay, that it was generally believed that the Princess's fleet would sail the first favourable wind.* I, indeed, began my intended journey to you, trusting not so much to the wind, as to the religion of the Princess, which I scarcely thought would suffer her to begin the voyage on a Lord's day, even though an east wind should invite her. But now they wait only for such a wind as may suit the navigation, that they may at once go on board the ships. I returned hither yesterday evening, and how long I shall be delayed here I know not. This, however, I know well enough, that nothing is more irksome than to be even fatigued with leisure, and yet not to command time for a favourite purpose. How I long to pass an hour or two among you; the countenance, the speech, the embrace of friends have an indescribable value, of which I long to partake. Your attachment to me, and mine to you cannot be doubted, nor could our mutual friendship be increased by the ceremony of a farewell. Yet I wish to see you, to shake your hand, and to repeat the declaration that I am entirely yours. Should this be now denied me, let me hope for it at a future time, for I would not augur so ill to myself, as to suppose that the day will not arrive for us to meet again. Many things have inclined me to seize the present opportunity of sailing homewards; the expectation of my friends, my private concerns, now so long neglected, the frequent piracies, and especially such a safe conveyance, afforded me by the friendship and attention of the noble lady, whom I am accompanying. Yet, I trust, you will be assured, that *here* I have found for myself another country, and I may almost say other relations; for whatever most endears the name—good-will, affection, charity, all those things, whose ties are stronger than those of blood, to connect and bind men together; these I have largely experienced among you. I have here friends ever to be revered by me, and such as I would fain revisit, should leisure and opportunity be allowed me. This I surely know, that I depart with a desire of returning again, to share with them those sincere and solid enjoyments, the kind influence of which I have experienced, so that, while far from my own connexions, and, suffering in every other respect, I never felt any sickness of the mind.

As for you, (best of men, most friendly and beloved,) when I think of your learning, your talents, manners, candour and gentleness, I appear to have found in your friendship alone, (not to speak of the rest,) what must always make me feel grateful for the years I have passed among you, so pleasant and improving. Nor do I know how such a portion of my life could have been elsewhere so agreeably passed; certainly no where with more improvement.

* The Princess of Orange had remained in Holland, awaiting the success of her husband's enterprize, and was now about to join him.

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May the almighty and most merciful God render your felicity abundant, preserving your country and family in safety, that you may long remain a blessing to the church and to all good men. As to my disposition towards you, such as it is, such it will remain. I can add nothing to it. And, I trust, my regard to you is not more known to me than to yourself, whose friendship for me has been proved by so many services, that I can believe all you say of it in your charming letters.

To your excellent wife and your children, to the Veens and the Guenelons, to all, give my kindest regards. I leave you as my advocate and patron to them, lest they should bear hard upon a man engaged to them by so many benefits, if not for running away, yet for taking leave in a manner not quite becoming. Such, however, generally is the course of human affairs, that nothing but the will is in our power: with that I am wholly borne to them, with that I entirely embrace them, nor can I ever lose the memory of their benefits, or restrain the confession of a grateful mind.

Farewell, most respected friend, and continue to regard me

As yours,
Ever most affectionately,
J. LOCKE.

Soon after the date of this letter, the writer quitted Holland, which country he does not appear ever to have revisited. He sailed in the fleet which conveyed the Princess of Orange, who arrived in London, (according to Burnet, O. T.) Feb. 12, 1689, the day before the offer of the crown.

During this same year, 1689, Mr. Locke, before he quitted Holland, had printed, in Latin, his first *Letter concerning Toleration*. It was immediately translated into Dutch and French, and printed in English.

MISCELLANEOUS COMMUNICATIONS.

Manchester College, York,
March 10, 1818.

SIR,

THE lovers of Dissenting history, of which that of academical institutions is so important a part, are indebted to Mr. Manning for the lists inserted in your last Number [p. 89] of the students educated at the different academies in the West of England, since the beginning of the last century. To make the account complete, I subjoin a list of those who were educated wholly or in part at Exeter, under my father and Mr. Bretland, between 1799 and 1804. Those who know the difficulties with which this institution had to contend, and the very small support which it ever obtained, and who consider how soon it was dissolved by the premature death of its principal tutor, will not wonder that the list is a short one.

Coffin, Walter, Bridgend, Glamorganshire.

Castle, Michael Hinton, Bristol.

Shute, Henry, (Divinity,) Exeter; settled at Shepton Mallet.

Bransby, Jas. Hews, (Divinity,) Ipswich; Moretou-Hampstead, Dudley.

Kennaway, Richard, Exeter; died in India.

Hunt, Thomas Yate, Birmingham.

Perry, James, (Divinity,) S. Wales; Wrexham, Chester, Liverpool.

James, John, (Divinity,) S. Wales; Lloyd-Jack, Cardiganshire.

Crawford, William, Cork.

Hobson, Shepherd, London, since dead.

Astley, Wilkinson, Chesterfield.

Simpson, John, Bath.

Davies, Henry, (Divinity,) South Wales; Filby, Taunton.

Madge, Thomas, (Divinity,) Crediton; Bury St. Edmunds, Norwich.

Kenrick, John, (Divinity,) Exeter.

Mr. Simpson, Mr. Davies and Mr. Madge, finished their course of study at York.

The friendly reviewer of my Sermon before the West of England Unitarian Society (XII. 738), has quoted a passage from it, in which allusion is made to the circumstances under which that society originated, and the difficulties through which it has struggled to its present flourishing and efficient state. As most of those who were instrumental in its formation have been removed by death, the majority of its present members are probably ignorant of these circumstances,

and may be interested by a brief detail of them, which I am enabled to give from some letters put into my hands by Mr. Isaac, the respectable minister of the Unitarian Baptist congregation, Moreton-Hampstead, and addressed to him by my father. He had formed a plan for the delivery of a series of lectures upon those doctrines of Christianity, of which erroneous notions commonly prevail, and had engaged eight or nine ministers in Exeter and its vicinity to bear a part in it. The chief peculiarity in the plan was, that the whole course was to be delivered in one place, by the associated preachers, each taking his turn, at the interval of a fortnight, and then to be repeated to their respective congregations, till the whole series had been preached in every place comprehended in the union. A week day evening was chosen both for the convenience of the ministers, and to avoid giving offence to those who disliked the introduction of controversy into the pulpit on the Sabbath. The sermon was to contain "a brief but comprehensive view of the arguments from reason and scripture, in support of the doctrine maintained, accompanied with inferences and observations calculated to shew that it will have no unfavourable influence upon the religious conduct of those by whom it is embraced, but on the contrary affords as good or a better foundation for peace and comfort, and for the duties of piety and morality than the opposite opinion. The whole to be conducted with as little of the appearance of controversy as can be admitted." The Mint meeting at Exeter, which had been built for Mr. James Peirce, as a refuge to heresy and liberty of conscience, from the fury of the western inquisitors, was the place fixed upon for the first delivery of the lectures, but on application being made to the trustees, the use of it for such a purpose *was refused*. In alluding as matter of history to this refusal, it is not my wish to revive any of the feelings which may have been excited at the time, nor to give pain to those who may have been instrumental in procuring it, and who may still survive. I am inclined to believe that both this and a subsequent refusal of another place of worship in Exeter for a similar purpose, (a meeting of the Unitarian Society,) arose not from any hostility to Unitarianism, but from a fear that the jealousy of government, then beginning to be awakened by the introduction of revolutionary principles from France, might be excited by this open attack upon established opinions, or even the buildings be endangered by the outrages of a church-and-king mob. They misjudged the temper even of those troublesome times, I believe, in apprehending any such danger, and they certainly very much misconceived the motives of the projectors of the plan in question, if they suspected them of any concealed political schemes; but it is not for us, *natis melioribus annis*, harshly to pronounce that the refusal may not have proceeded from conscientious fears of the consequences: when the love of innovation is inflamed into frenzy, it is not wonderful that prudence is chilled into timidity. In consequence of this difficulty at the outset, the scheme was never carried into execution, although in a letter written by my father to Mr. Isaac immediately after, he announces his design of persevering in it. It happened that soon after, a meeting of ministers took place at Bridwell, near Collumpton, for the purpose of opening a chapel for Unitarian worship, and in consequence of the failure of the other plan, that of an annual association was proposed, and the Western Unitarian Society was formed. It is, I believe, the *second* of the kind in this kingdom, and only younger by a few months than the London Unitarian Book Society. The drawing up of the rules, and the preamble, in which the principles and objects of the society are stated, devolved upon my father, and he continued to transact all its business till his death; but the idea did not originate with him. In a letter which is before me, he himself attributes it to a layman, and, I believe, the person alluded to was Mr. William Davey, of Fordton, a gentleman who, after many years' residence in the United States, has lately returned to this country.

One motive with me for bringing forward the plan, to *the obstruction* of which the formation of the Western Unitarian Society was owing, has been to suggest the utility of forming associations for the purpose of deliver-

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ing lectures on the principles of Unitarianism, at different places, in succession. Among the various plans of co-operation in diffusing religious truth, I have not observed any which exactly corresponds with this. In districts where congregations of our denomination are more thickly scattered than in that from which I write, I know that frequent meetings of ministers, accompanied with religious services, are in use; but the discourses delivered are not in any sense systematic, and cannot be doctrinal without destroying the harmonious character of the association, while varieties of opinion prevail among the members. They, therefore, very properly confine themselves to our common Christianity, or our common principles of Protestantism and Dissent. But in the populous neighbourhoods of Manchester, Sheffield or Birmingham, I should think that a plan similar to that which I have detailed, might be carried into effect with ease and with very beneficial consequences. It would unite the stimulus of novelty with the advantage of a digested scheme; and at a smaller expense of labour to each individual minister than any other method, would secure to the members of their congregations the benefit of a connected view of the evidences and practical influence of their own faith, enforced by all the ability which the association comprised. With best wishes for the increased success of your labours, which I regard as peculiarly valuable by affording a channel for the communication of such suggestions as these, I remain, &c.

JOHN KENRICK.

Clapton,
Feb. 27, 1818.

Sir,

HAVING had occasion, in preparing the volume of Dr. Priestley's Works, now in the press, to consider the alleged *Deism of Hobbes* and *Collins*, I naturally referred to Dr. Leland's *View of the Deistical Writers*. I had perused that work, several years since, with all the confidence in the author's correctness, which has, I apprehend, been general among his Christian readers. I was, however, not a little surprised to find that such implicit confidence had been misplaced. Two instances occur in my notes to the volume above-mentioned; but it is due, not more to the character of the writers misrepresented, than to the credit of that religion they have been supposed to reject, to censure, as publicly as possible, any ungenerous reflections on their motives, or any heedless or more culpable misrepresentations of their language, when either can be justly charged to the account of *Christian* advocates; especially of those on whose authority their fellow-christians have been accustomed to rely. In this view I propose, with your permission, to consider the authorities and arguments on which Dr. Leland has placed *Hobbes* and *Collins* among *Deistical Writers;* beginning with the former, whose case will occupy more than the remainder of this letter.

It is, I think, impossible to open the third Letter in the *View*, which comprises the "Observations on Mr. Hobbes's Writings," without perceiving that Dr. Leland was unprepared to allow the author he was about to examine, the advantage of an unprejudiced and impartial tribunal. The common vague imputations are thus repeated without the reference to a single authority: "There have been few persons, whose writings have had a more pernicious influence in spreading irreligion and infidelity than his," though it is admitted that "none of his treatises are directly levelled against revealed religion." We have then an approved sentiment concerning "the Holy Scripture" quoted from the author's book, *De Cive*, introduced however by the remark, that "he sometimes affects to speak with veneration of the sacred writings," thus prejudicing the writer's cause on the threshold of the inquiry, by imputing to him an insidious pretence, even when his language is irreprehensible.

Immediately occurs a charge of a very serious nature: "He sometimes seems to acknowledge *inspiration* to be a *supernatural gift*, and *the immediate hand of God;* at other times he treats the pretence to it as a sign of *madness;* and by a jingle upon the words, represents God's *speaking* to the ancient prophets in *a dream or vision*, to be no more than their *dreaming*, that he spoke to them, or *dreaming between sleeping and waking.*" H. 57. Ed. 2d. To justify this charge,

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Dr. Leland refers to *Leviathan*, p. 196, where I find a paragraph, of which, as most satisfactory, I quote the whole:

"When God speaketh to man, it must be either immediately, or by mediation of another man, to whom he had formerly spoken by himself immediately. How God speaketh to a man immediately, may be understood by those well enough, to whom he hath so spoken; but how the same should be understood by another, is hard, if not impossible, to know. For if a man pretend to me, that God hath spoken to him supernaturally and immediately, and I make doubt of it, I cannot easily perceive what argument he can produce, to oblige me to believe it. It is true, that if he be my sovereign, he may oblige me to obedience, so as not, by act or word, to declare I believe him not; but not to think any otherwise than my reason persuades me. But if one that hath not such authority over me, shall pretend the same, there is nothing that exacteth either belief or obedience. For to say that God hath spoken to him in the Holy Scripture, is not to say God hath spoken to him immediately, but by mediation of the prophets, or of the apostles, or of the church, in such manner as he speaks to all other Christian men. To say he hath spoken to him in a dream, is no more than to say he dreamed that God spake to him; which is not of force to win belief from any man, that knows dreams are for the most part natural, and may proceed from former thoughts; and such dreams as that, from self-conceit and foolish arrogance, and false opinion of a man's own godliness, or other virtue, by which he thinks he hath merited the favour of extraordinary revelation. To say he hath seen a vision or heard a voice, is to say, that he dreamed between sleeping and waking; for in such manner a man doth many times naturally take his dream for a vision, as not having well observed his own slumbering. To say he speaks by supernatural inspiration, is to say, he finds an ardent desire to speak, or some strong opinion of himself, for which he can allege no natural and sufficient reason. So that, though God Almighty can speak to a man by dream, visions, voice and inspiration, yet he obliges no man to believe he hath so done to him that pretends it, who (being a man) may err, and (which is more) may lie."

In this passage there does not appear any thing to warrant Dr. Leland's accusation of the author, and, indeed, it is difficult to understand how the letter-writer could suppose that Hobbes there "represents God's speaking to the ancient prophets." He is evidently describing a modern pretender to immediate divine communications, a character not uncommon in his age, one who was not satisfied to believe "that God hath spoken to him in the Holy Scripture, by mediation of the prophets." This view of Hobbes's design is confirmed by the succeeding paragraphs, which shew "by what marks prophets are known," and that "the marks of a prophet, under the old law," were "miracles and doctrine conformable to the law." The following passage of the paragraph, which concludes the chapter, is pointedly to the same purpose: "Seeing, therefore, miracles now cease, we have no sign left whereby to acknowledge the pretended revelations or inspirations of any private man, nor obligation to give ear to any doctrine, farther than it is conformable to the Holy Scriptures, which, since the time of our Saviour, supply the place, and sufficiently recompense the want of all other prophecy; and from which, by wise and learned interpretation and careful ratiocination, all rules and precepts necessary to the knowledge of our duty both to God and man, without enthusiasm or supernatural inspiration, may easily be deduced."

The next evidence of *Hobbes's Deism*, is the following: "To weaken the authority of the sacred canon, he endeavours to shew, that the books of *Moses*, and the historical writings of the Old Testament, were not written by those whose names they bear; and that they are derived to us from no other authority, but that of *Esdras*, who restored them when they were lost." P. 57.

To support this charge, which is not very *charitably* introduced, Dr. Leland refers to *Leviathan*, pp. 201, 202, 203. The author there employs the same arguments which have been used by some acknowledged Christians, especially respecting the *Penta-*

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table. He however, subjoins, that "though Moses did not compile those books entirely, and in the form we have them, yet he wrote all that which he is there said to have written." As to the supposed *restoration* of the books of the Old Testament, Hobbes says, "If the books of *Apocrypha* may in this point be credited, the Scripture was set forth in the form we have it in by *Esdras*, and may appear by that which he himself saith." He then cites at length the passages in 2 *Esdras* xiv. 21, 22, and 45, 46, adding, "and thus much concerning the time of the writing of the books of the Old Testament."

Dr. Leland describes this opinion, which Hobbes proposed, entirely on the authority of *Esdras*, as "a supposition, in which he hath been since followed by others on the same side, and very lately by a noble Lord," referring to his own "Reflections on Lord Bolingbroke's Letters." Thus he leaves his readers to understand that this reliance on the authority of *Esdras* had originated with Hobbes, from whom Bolingbroke adopted it. Yet the Letter-writer, from his acquaintance with christian antiquity, must have known, that the same deference to that apocryphal authority had been paid by "many of the ancient fathers, *Irenæus, Tertullian, Clemens Alexandrinus, Basil, Jerome, Augustine and Chrysostom.*" To the writings of all these fathers, in this view, Dr. Prideaux has referred; adding, however, his opinion, that "the fourteenth chapter of the second Apocryphal Book of *Esdras*," is "a book too absurd for the *Romanists* themselves to receive into their canon." His own *Theory* is the following:

On the return of the Jews from the captivity, *Ezra* "collected together all the books of which the Holy Scripture did then consist, and disposed them in their proper order, and settled the canon of scripture for his time. He added, in several places throughout the books of this edition, what appeared necessary for the illustrating, connecting or completing of them; wherein he was assisted by the same spirit, by which they were at first wrote." Thus this learned author accounts for "the several interpolations, which occur in many places of the Holy Scriptures. For," he adds, "that there are such interpolations is undeniable, there being many passages through the whole sacred writ, which create difficulties that can never be solved without the allowing of them." Prid. Connect. Pt. i. B. v. Ed. xi. II. 476, 491, 494.

From this statement it appears, that the only question between Hobbes, who followed *Esdras* and the fathers, and Dean Prideaux, who disputed their authority, was, respecting the extent to which *Ezra* had been supernaturally assisted, either to *amend* or to *restore* the Old Testament Scriptures. It is obvious, that neither of these opinions could afford a just ground for the charge of *Deism*. Dr. Leland must surely have forgotten how he had attempted to sustain that charge, in the instances I have already adduced, when, in his preface, (p. xi.) he said, of the writings he had examined, "great care has been taken to make a fair representation of them, according to the best judgment I could form of their design."

This communication has extended farther than I expected, from the large quotations by which I have thought it necessary to sustain a charge of incorrect, if not of unfair conduct, against such a writer as Dr. Leland. I must reserve what I purposed to allege, further, till another opportunity.

J. T. RUTT.

Oundle,
March 19, 1818.

SIR,

BEING a lineal descendant of one of those excellent men, "of whom the world was not worthy," I was, in course, highly gratified by the able vindication of their character and views, as to civil and religious liberty, given in the two last Numbers of the Monthly Repository, [pp. 15—18 and 89—91].

As you solicit "biographical notices" from any of your readers respecting the *Students of Dissenting Academies*, &c., I wish it were in my power to communicate something of that kind, which might be deemed worthy of the attention of your readers. I have, however, scarcely any thing to impart but what is merely genealogical.

My great-grandfather, Mr. Joseph Chadwick, M. A. of Eman. Coll.

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Camb. is very respectfully noticed in the Nonconformists' Memorial, as ejected from Winsford, a college living, in Somersetshire, though he had a numerous family of children, and had only £30 per annum of his own property for their support; and in such strait circumstances, it is pleasing to find it recorded of him, that he was "a very cheerful man, as well as strictly conscientious and pious." My father being a younger branch of the family, no remains of my excellent ancestor ever came to my hand, except only "A few short Counsels and Directions," almost entirely practical, drawn up for two of his sons on their leaving home, in order to be apprenticed and trained up for their future comfortable subsistence and usefulness.

Of my ancestor's family I could never learn any particulars but the following: One of the daughters, named Esther Stephens, was married and settled at Culmstock, Devon; another daughter was married to Mr. Cooke, of Wiveliscombe, Somerset, whose grandson went to Jamaica, sixty or seventy years ago, whose descendants, I believe, now rank among the principal inhabitants of that island. Of the sons, James and John, to whom the "Counsels" were given, I never heard any thing farther. Another son, *Thomas*, was my grandfather, a Dissenting minister, resident in Taunton many years, who kept a large grammar-school there, under whom many respectable men among the Dissenters were educated, preparatory to their academical studies, and amongst others, the late venerable Mr. Towgood, of Exeter, who expressed himself to me, concerning him, in terms of high respect and esteem, seventy years after he had left the house of his early instructor, (in 1715). My grandfather died about the beginning of the year 1727, leaving two sons: 1. Thomas, a respectable tradesman in Taunton, in the woollen manufactory, who had an only son, Joseph, who died a bachelor at Tiverton, about twenty years since, and four daughters, all unmarried, and all, I believe, now deceased. 2. *Joseph*, my father, educated for the ministry under *Mr. Grove*, as mentioned in your list; but he was never settled with any congregation, having been necessitated, on account of ill health, in early life, to decline the pastoral office, though he lived to his 81st year a very retired life, and died at Taunton, his native place, Feb. 25, 1785. The only remaining male descendant is, it is highly probable, the present writer, born at Trull, a small village, about a mile from Taunton, Sept. 19, O. S. 1751, so that, in a very short time, as far as appears, our *line* will become *quite extinct*, though, it is hoped, that a name will remain, in *celestial* estimation, "better than of sons and daughters."

Of the collateral branches of our family I could never gain any information. All that is certainly known is, that my great-grandfather, the ejected minister, came out of Lancashire; and Sir Andrew Chadwick, of London, who died in 1766, came out of the same county (or his ancestors). Sir Andrew would have purchased a commission in the Middlesex Militia for my cousin Joseph, about 1760, but his mother, fearing it would be injurious to his morals, prevailed on her son to decline it. After that, Sir Andrew took no more notice of the family, though he had no children of his own, and died possessed of very great wealth, all which went to the government, no legal heir being found. It is very remarkable, that the family coat of arms were the same; and a gentleman of Taunton, who had seen Sir Andrew, declared there could be no doubt of the consanguinity, the family resemblance was so striking. Sir Andrew said, not long before his death, "that he did not know he had any relations in the world, but if he had any, they were in the West of England." Now, our family were the only persons remaining of the name in the West. What a pity, it seems, that rich men who have no families do not themselves make the proper inquiries, seeing their means are so ample, as to enable them, if within the sphere of possibility, to obtain satisfactory and beneficial results.

The MS. of "Counsels" would occupy but three or four of your pages, if you might think it proper for insertion in the Repository. I am willing to believe it will not be excluded; for though my worthy ancestor recommends, in the first place, the attention of his children to the Bible

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and the Assembly's Catechism, nothing more is said about the latter in his *Directions*, which are *all*, as I have said, of a *practical and moral* kind.

Mr. Palmer has published, in his second edition, Noncon. Mem. some extracts, but I should prefer, though it may seem childish, the publication of the whole, as an agreeable relic of ancient piety and morals. If you grant this request, by mentioning it in your next Repository, * I would send you a copy soon after, and, I remain, in the mean time, with sentiments of high respect, and fervent wishes that the Divine blessing may signally attend your indefatigable endeavours to promote the sacred rights of conscience, and the most enlarged views of civil and religious freedom,

JOSEPH CHADWICK.

SIR, *March* 10, 1818.

MAY I request a place in your Miscellany for a few suggestions on a very important, though much contested subject? I am, Sir, one of those who feel unconvinced of the scriptural evidence of the proper deity and pre-existence of the Lord Jesus, and who disapprove of much that passes current concerning the nature of his mediation. Yet, when I compare the views of Unitarians in general, on this point, with the word of God, I cannot but suspect that, according to the custom of men, those who are avoiding one extreme are running into the other. Very scripturally indeed, as appears to me, do they protest against a deal that we hear about inflexible justice, satisfaction, substitution, imputation, sacrifice and the like; doctrines that seem ready to subvert the plainest principles of scripture and common sense.

But leaving these grosser ideas, is it scriptural to deny, plainly and blankly, that in the mediation of Jesus there was any thing properly of a propitiatory or atoning nature? Surely an atonement for sin does not necessarily imply a rendering God merciful; or the accompanying of the extension of grace to one sinner, with so stupendous a sacrifice as to lead all others to despair; neither does it imply a purchased pardon, nor any of the ideas just recounted: a sense may be assigned to the word, and to others of like import, entirely free from every such implication. That in the mediation of Jesus there was an atonement for sin, properly signifies, that that mediation was expressly calculated to manifest the righteousness of God in connexion with the extension of gospel grace; and, therefore, that it was in consideration of this, as *a necessary provision*, that such grace was extended. By the righteousness of God, I mean that character in which he is the rewarder of the virtuous and the punisher of the wicked, according to his grand scripture attribute, the rewarder of every one according to his works. The forgiveness of sin is indeed always a lovely and gracious waving of the stricter part of this character, while in the other, his grace overfloweth all our deservings. But it is only to the humble and penitent that his justice relents; and it is my object to maintain, that in connexion with this mercy, as exercised in the mediation of Jesus, the display of that more awful character is expressly provided for as an important and necessary object. Having distinguished my doctrine from unscriptural opinions on one side, I must turn for a moment to the other, to guard against a misconception, to which the subject is equally liable: I mean that of supposing, that by propitiation or atonement, we are only to understand the means by which reconcilement is brought to pass. This, indeed, is refining the doctrine till it is entirely lost and evaporated. If that which is merely the mean of enlightening the mind and changing the heart is to be called a propitiation, because it leads to reconcilement with God, then, indeed, the Bible is a great propitiation; and so is also the Holy Spirit, without which no religious impression can be finally effectual. In this view also, eloquent preaching and convincing writing are propitiatory, for they are also fruitful means of reconcilement with God. But, in truth, there is a proper difference between the means of reconcilement and an atonement.

Atonement is the ground or occasion of reconcilement, not the means: the

* We respect the piety and good sense apparent in the *Counsels*, as abstracted in the *Noncon. Mem.*; but we must submit to our worthy Correspondent, that they are principally confined to objects of *juvenile* instruction. These, though highly important, are not exactly suited to the design of our publication. ED.

consideration on which grace is extended, not the means of extending it. In the present instance, the one illustrates the government of God, the other, that is the mean, affects the heart of the individual; the value of the one lies in its maintaining general laws, that of the other in its particular effects; the force of the one is that of a thing done and accomplished, that of the other is in the efficacy of its present action. Surely these are sufficiently distinct in their immediate provinces, though altogether agreeing in their ultimate ends, the universal interests of piety and virtue. Let me distinguish once again; repentance has its proper and immediate causes, but the force of the atonement is in its preparing for the observation of the penitents and of others, a display of the divine laws and providence. Now let me call to remembrance a few passages of the New Testament, and ask, whether in all of them the most natural and significant meaning, and in some the only intelligible meaning, is not that of propitiation? "This is my blood of the new covenant, which is shed for many for the remission of sins." Matt. xxvi. 28. "In whom we have redemption through his blood, the forgiveness of sins." Eph. i. 7. Is there not here too *close and pointed* a connexion between the blood of Jesus and the forgiveness of sins, to be explained on any other principle? "When he had by himself made a cleansing of sins." Heb. i. 3. What cleansing but this had Jesus *then* made? "If we walk in the light as he is in the light, we have communion together, and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John i. 7. What other *significant* meaning can be assigned? And stronger still are the following verses: "We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation or atonement (ιλασμος) for the sins of the whole world." 1 John ii. 1, 2. This, indeed, refers immediately to the intercession: but is obedience unto death less prevailing and acceptable? Or can we separate the intercession from the preceding sufferings and obedience which gave it efficacy?

I will add a few passages containing sacrificial allusions. These are often too hastily dismissed as figurative, without duly attending to the forms of the figures. Our Lord, indeed, was not truly and literally a sacrifice, because there was not at his death priest or altar, nor any of the essential conditions of that religious rite. The death of the Son of God was in the order of providential events. I do not then contend that it *was* a sacrifice, but that it had the atoning virtue of a sacrifice. We may observe, that it is in this especial regard that the allusions and comparisons often consist; that they are made not as condescensions to the prejudices of the Jews, that is in the spirit of saying, "If any atonement was needed, Christianity has a better one than any of the Jewish," but as constituting a real excellence and important truth of the gospel; and finally, that the sacrifices are considered as expressly ordained by God to supply the absence, and prepare the way, for the great and virtual sacrifice that was to come. Now the sacrifices were not means of holiness, but considerations of forgiveness. If then the apostles seriously represent the death of Christ as a sacrifice made for the sins of the whole world, in express reference to the atoning virtue of the sacrifices, how can we escape the conclusion that they did attribute to it atoning virtue?

A few out of many passages thus representing it are the following: "Whom God foreordained as a propitiation, through belief in his blood, to manifest his righteousness, that he might be just, and the justifier of the believer in Jesus." Rom. iii. 25. Here is an allusion to the mercy-seat, signifying that in Jesus, God dispenses mercy, but adding, through his blood, alluding to the sacrifices with whose blood the mercy-seat was sprinkled; while the concluding words declare that the end of all this was just what I maintain, namely, that God might be just, and the justifier of the believer in Jesus. Nothing could be more directly to the purpose than this passage. Again, an allusion to the sacrifices, very evidently, is the saying of John the Baptist, "Behold the Lamb of God that taketh away the sin of the world." Here the Lord is compared to a lamb, sacrificed as a sin-offering. Peter speaks of Christians as those who are chosen unto obedience and sprinkling of the blood of Jesus. In the Epistle to the Hebrews, a book, though somewhat

questionable as to its author, yet of the highest authority, this view is largely enforced, so largely that I think it needless to quote single passages, because, if the argument is evaded, it must be by some general principle of interpretation, which I have intended to combat in some preceding remarks. Having said thus much on the scriptural evidence of the general view, I will suggest a few particulars, in which the efficacy of the mediation of Jesus, as an atonement for sin, may partly consist; keeping close to scripture light, which will, I think, confirm and illustrate the following points, to those who will consider them in it. I shall mention five particulars: 1. In saving men, through exalting Jesus, God hath notably rewarded obedience and virtue. 2. That grace is conferred upon us through one of our brethren, so highly exalted over us by his obedience; and that we depend so much upon him, and that he stands between us and God, is calculated to humble us as sinners before God. 3. The death of Jesus exhibited, in the most striking manner, the abominable malignity of sin, and its awful and lamentable consequences. Thus, perhaps, it superseded the necessity of the law, and also, by filling the measure of Jewish guilt, prepared the way in which the wisdom of God would save the world, according to the argument of Paul in the eleventh chapter of Romans. 4. Such a mediation tended to make us feel the risk of utter ruin into which sin had brought us, inasmuch as so great an exertion of the Divine love and power must be displayed to redeem us. 5. The full performance of the law by our great deliverer tended to honour it in our eyes, and to shew how God honours it, and will have it honoured. To judge of the reality of these particulars, they must be brought to the test of Scripture: if they are not more or less unfolded there, they may probably be fanciful and unimportant.

I will offer two further reflections, and then conclude. 1. The death of the Anointed was not *arbitrarily* required *as an atonement*, but came about in a providential way, and to answer direct purposes in the gospel dispensation, independent of atonement, on which I cannot here enlarge. 2. There are other things of the nature of atonements, both in the constitution of the world, and God's religious dealings. Origen remarks, "since we are all redeemed by the blood of Christ, how know we but some may be redeemed by the blood of martyrs?" This is not unreasonable; but three considerations will sufficiently distinguish the atonement of Jesus from the works of any other man: the greatness of the person, his perfect innocence, and the universal relation of his person and work to all mankind. And this doctrine I maintain to be *one* of the most highly interesting and important lessons of the New Testament; while it is so natural an inference from the facts of the gospel history, that *we might* have drawn it of ourselves, though perhaps we *should* not. May not a Unitarian hold such an atonement? May he not hold it with more advantage, and less danger of abuse, than any other believer?

HOPEFUL.

SIR, *March 5, 1818.*

I PERFECTLY agree with *Mr. Friend* [p. 107] that the participation of the bread and wine communion should not be so interwoven with the general service as to cease to be optional. Scruples in persons who may have to reproach themselves with some recent immoral lapse, or from any other cause, should be respected. The reluctance to participate, generated by the gloomy superstitions to which this rite has given occasion, is a feeling which deters many; and I question how far the entrapping them, or compelling them into the practice, would answer the purpose of tranquillizing or reconciling the minds of such persons, who, perhaps, retain the impressions of a religion in which they might have been educated.

But as this ordinance is peculiarly calculated to refresh our memory of the exemplary self-devotion of him "who loved us, and gave himself for us," and thus influentially to stimulate moral inactivity, and keep alive salutary purposes in the heart, I am loath to see any writer, for the sake of a little display of Judaical learning, attempt to reason away this interesting and affecting bond of union among Christians, as a mistaken rite of no imperative obligation; a capricious

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ordinance of no authority, and of no real or intelligible utility.

The *arguments* for this purpose appear to me among the weakest which it has ever been my fortune to encounter; and they involve what cannot be called by any other name than that of a blunder.

We are told, that by *this* bread and *this* cup, our Saviour referred to a particular time of blessing the cup; a custom familiar to the Jews, and which they still retain; that the very term of the Lord's *Supper* shews how widely Christians have departed from the institution of Jesus; for that the bread and wine are actually taken in the middle of the day, or near it; and the drift of the argument is, that since we have not this custom of blessing a particular cup at meals, and since we do not commemorate our Lord's body at supper time, we do not in fact possess his institution at all! It would be about as much in point to say, that the *Jews* wore beards, and that as they were bearded who first assisted at this commemoration, Christians who have smooth chins, are mere pretenders to the character of communicants in the original institution.

There is, it seems, no longer any common meal to give occasion for these blessings; and it is, therefore, become no longer a family rite, but a congregational service. Why, Sir, it had so become in the days of Paul, who, in his first epistle to the Corinthians, xi. 22, reprehending the excess which took place at the Lord's Supper, not in a *family*, but in a *society*, asks, "What! have ye not *houses* to eat and to drink in?" And he proceeds to explain that this is not a meal, but a solemn and significant conversion of a social custom into a religious rite: "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." It was not the form, or manner, or the time of doing this, I presume, that gave its character or its value to the institution; but it was the *object* of this simple ordinance, and the allusion couched under the act. The family meal suggested this mode of commemoration by the natural emblems which it offered, of the life-sustaining doctrines of Christ, and of the blood of the resurrection, by which they were made influential on the believer; but the custom of the meal ceased to be such merely, when it was ordained as a significant rite; and why this rite, therefore, should be still connected with a meal at all, or why it should not take place equally well at sun-rise, or at noon, as at the supper hour, and still retain the character and spirit of its first institution, "shewing forth the Lord's death till he come," I profess myself totally at a loss to comprehend. It might as well be insisted that we should use the same wine, the same quality of bread, the same sized cup; or that the institution is no longer the same.

But the writer has another notable reason, in addition to the monstrous innovation on the time of supper, to prove that the celebration of the rite appointed by Jesus to his disciples, and renewed to Paul by special revelation, (but from which the objector seems to think the liberty with which Christ has made him free completely absolves him,) is no longer practicable. The churches are, it appears, in a state of confusion respecting it: some partake of the memorial sitting, others kneeling or adoring. But as this state of confusion is not seen to arise in any *single* church, as some do not sit in one part of the building, while others are kneeling in another, I am at a loss to see what the state of confusion has to do with the introduction of the rite into the service; or why every congregation may not commemorate the Lord's body in its own manner, and yet each, with broad daylight to boot, have a fair right to be regarded as celebrating the Lord's Supper. Of course I except the mass-idolaters, and the political Sacramentarians. What the state of confusion, or the diversity of persons, offers in support of doing away with the rite altogether, or what is equivalent, regarding it as a matter of indifference, I do not perceive. The same inference might be drawn of the uselessness of Christianity itself, which, yet, independent of traditionary errors and corruptions, continues to exert its vital spirit and practical power. If the writer sees nothing but confusion in the various modes of celebrating the rite of the communion, the confusion is, perhaps in his own perception. If some be wrong, it does not follow that all are wrong; and as to the appeal to the traditions of men, which he speaks

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of so contemptuously, though the same appeal is resorted to in favour of the change of the sabbath, and infant baptism, and *against* the doctrines of *three* Gods *in* God, or a *second* God *out of* him, we may content ourselves with a reference to the historic testimony of *the Epistles;* whence it appears obvious, that the ancient practice was to partake of the bread and wine in the posture, whatever it was, which they used at meals: for as the apostle reproves the Corinthians for converting the Lord's Supper into a common meal, (which the writer would persuade us that it was,) they must have *placed themselves* as at meals; and if this were wrong, we should have had some injunction to that effect, and a clear direction for a more reverential posture. This is the mode adopted by Unitarians, as well as other Dissenters, and by the Presbyterian Kirk of Scotland; though the writer, who is so scrupulous about the *hour*, might, perhaps, equally scruple at the posture of *sitting*, and contend, that if we do not lie on couches, we cannot commemorate the death of Christ.

EUCHARIS.

SIR, *March* 9, 1818.

BY most Christians who dissent from the Established Church, the Lord's Supper, as it is called, has been considered as a family meal, and a most important institution in Christianity; the being admitted to be a partaker of the feast, or being rejected from the table, being generally considered as the test of Christian fellowship. Having formerly had the same views, and considering that I have sufficient grounds for altering my opinion on this subject, with your permission, I would take the liberty, in your liberal publication, to lay those reasons which have convinced me, before my fellow-christians, for their investigation.

My first suspicions of the authority for this ordinance arose from a considering of the nature of Christianity, in opposition to Judaism: the first is allowed to be the religion of the mind; the other is a schoolmaster to bring us into Christianity; a religion of ordinances, to lead us to the religion of the heart. But if Christianity has ordinances in it, whether they are ordinances retained from Judaism, or new ones created and adapted to an improved state, Christianity is no longer that perfect religion we have been taught to consider it: it is only a higher state of Judaism; a religion that retains its external observations, and is not that pure intercourse of worshiping God in sincerity and truth, which Jesus taught it to be.

These considerations naturally led me to ask, when this said-to-be ordinance was to be observed, the time, the plan, the persons, the manner. Is it an institution to be taken in the morning, noon, or night? Is it to be taken in a room, or in the body of the assembly, in private or in public? Are all the members of the church to be alone partakers, or all that call themselves Christians, that choose to partake in this said-to-be eucharistical sacrifice? Are the children of those who are members to partake of it with their parents; or, are none to be admitted to it, but such only who are in Christian fellowship? And how is it to be taken, a morsel of bread half cut, and half broken, delivered by the hand of an officiating priest, with a sip of wine, or wine and water; or is it with a draught of generous wine, to wash down a stale and husky bun; or are assembled Christians to shew their equality, by pulling to pieces with washed and unwashed hands, the same loaf? Is it to be taken kneeling, sitting, or standing? Are the communicants to come in turns around the table of the Lord, or are they, scattered over the place of assembly, to have the plate and cup brought to them? When the preciseness of all the known appointments of the law was considered by me, and how strictly Israel was enjoined an exactness in their observation, "*thou shalt not add to, neither shalt thou diminish therefrom,*" I could but conclude, that if this was an ordinance, Christians knew not how to observe it, nor when it should be partaken of; seeing some, in addition to all the former queries, partook of it daily, others weekly, others monthly, and others yearly; and that whilst some consider it a *panacea* to remove all their past sins, others looked at it with fear and trembling, daring not to approach the sacrifice, least they should eat and drink to their own damnation.

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Thus bewildered, I determined to look at the authority by which this ordinance is recommended for the Christian's observation. On turning to Matt. xxvi. I found it recorded, that on the first day of the feast of unleavened bread, they made ready the passover: ver. 20: "And as they were eating, Jesus took bread, and blessed, and brake, and gave to his disciples, and said, Take eat, this is my body." 27: "And he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it." 28: "For this is my blood of the new covenant, which is shed for many for the remission of sins." 29: "But I say unto you, I will not drink henceforth of the fruit of the vine, until I drink it new with you in my Father's kingdom."

The language of the xivth of Mark is not quite so full, but is to the same purport with that of Matthew, and from either of them it would be difficult, without doing violence to the historian's language, to find an institution of an ordinance. Matthew and Mark, as well as Luke, all of them record, that on the night the passover *must be killed* Jesus and his twelve apostles, when the passover was ready, partook of it; and the whole of the facts they record, are facts connected with the Jewish passover institution; nor does it appear to me possible, from any thing recorded by Matthew or Mark, for a moment to suppose that Jesus had any intention of instituting any ordinance for the perpetual observation of the church of God.

Luke's history confirms this fact, that Jesus was partaking with his disciples of the passover meal. For he says, xxii. 7, "Then came the day of unleavened bread, when the passover must be killed." 13: "And they made ready the passover." 14: "And when the hour was come, he sat down, and his twelve apostles with him." 15: "And he said unto them, with desire I have desired to eat this passover with you, before I suffer." 16: "For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." 17: "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves." 18: "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Evidently, so far at least belongs to the observation of the Jewish passover, and to nothing else, and agrees in substance with Matthew and Mark. Luke goes on to say, xxii. 19: "And he took bread, and gave thanks, and brake, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. 20: "Likewise also the cup after supper, saying, This cup is the new covenant in my blood, which is shed for you."

The only difference between Luke and the two other historians, in the import of their words, is, *this do in remembrance of me:* but these words can have no farther force than on those to whom the direction is given, and that was to the apostles alone. Supposing then these words to convey a precept, it was a precept from Jesus to his apostles, that whensoever they eat the passover, or if we must extend the words to their utmost limits, whensoever ye, my apostles, assemble at a feast or meal, observe my manner, and act *in remembrance of me* at such meal, as I, the master of the feast, have now acted with you at this passover meal.

Taking the words in this sense, they agree with the whole of the preceding, as well as the following context. Freely translating the passage, it might be thus rendered: *Thus is my body delivered up in your behalf: in like manner each of you act in remembrance,* or commemoration, *of me.* This language agrees with the language John declares Jesus to have used at this time. John xiii. 34: "A new commandment I give unto you, that ye love one another." xv. 12: "This is my commandment, that ye love one another, as I have loved you." 13: "Greater love hath no man than this, that a man lay down his life for his friends." 14: "Ye are my friends if ye do whatsoever I command you." Luke, in the remainder of the conversation that he records as passing at this time, unites his testimony to that of John, that Jesus on this occasion, not only by precept, but by example, inculcated on his disciples the most earnest desire of each of them to vie with each other in doing the most humbling acts of kindness towards each other, from the recollection that Jesus had, from love to them, voluntarily submitted to shame, indignity and death.

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When my mind had arrived at this state of the examination, it felt delighted with its views of Christianity, having before given up Baptism, the only external ordinance left to reformed Christianity was removed, and the doctrines of Jesus appeared to be what the first teacher of them declares them to be—the religion of the heart, the worship of God in the mind and in sincerity; and the passages heretofore adduced to support the ordinance of the Lord's Supper, appeared to be there recorded for the establishment among the apostles of that noble principle, which Mr. Owen, of Lanark, is now contending ought to be considered as the foundation on which the superstructure of human society ought to be erected, *that, instead of self-love being the foundation of our social love, our social is the only solid foundation for our self-love.* To establish this all-subduing principle of action amongst his disciples, Jesus, at the passover feast, consecrated the last acts of his life, at supper and after supper, acting as the menial in waiting upon them, washing their feet, and such other servile offices as might be an example to each of them to strive to be the most useful and most kind towards each other, making *love*, as Paul expresses it, *the perfect bond* to Christian society.

The passage in the xith of 1 Cor. I have not before noticed, because evidence must be found for or against this ordinance of the Lord's Supper, in the histories, the epistles being only deductions from them; for Paul says, ver. 23, "I have received concerning the Lord." By comparing what he has received with Luke's Gospel it will be found, that it was from the history of the ministry of Jesus, written by Luke, his fellow-traveller, he had received it. The most material part where they differ is, that Luke only says, *this do in remembrance of me*, after breaking the bread; but Paul adds, that after Jesus had given them the cup, he adds, *this do ye, as oft as ye drink it, in remembrance of me;* and these words, thus repeated, strengthen my argument, and shew, that though the historian records that Jesus used them but once, he meant that they should apply not to their food alone, but to their drinking, and to their whole conduct, that whether they ate or whether they drank, or whatsoever they did, in all they should, by recollecting the example of Jesus in all their social actions, glorify God. If any one will but read over this chapter from 18—34, I think it will be impossible for him not to be convinced, that the whole of it refers to a feast, or meal, of the Corinthian Church, and in no way whatsoever can apply to an ordinance; and that the ordinance of the Lord's Supper is not a plant which God hath planted, but is, on the contrary, a relict of the Romish Church, a weed of human will-worship.

N. N.

Sir, *Essex House, April* 8, 1818.

As your Christian Surveyor of the Political World has fairly taken his flight, peace be to him; I shall pursue him no further. "The contest," he says, "is too trifling." I trust, however, that it has not been without its use, and that my opponent himself may have taken a lesson of prudence and caution.

But though he can do nothing himself, he has, it seems, an ally in reserve that is invincible; and he kindly recommends his opponent to Mr. Robinson's History of Baptism, "in which he will find a full refutation of all that he has advanced on Infant Baptism and babe-sprinkling." He adds, "It is rather extraordinary that he should either have not seen or have made so little use of that excellent work, in which there is more learning, and a better description of the manners and customs of the early Christians, than perhaps in any other ecclesiastical writer." I give my worthy opponent full credit, that he writes to the best of his judgment and belief. But though he may have read Mr. Robinson's book, as he did mine, with much greater attention and care than "any one else ever did, or ever will," I regret to say, that I am constrained to differ widely from him in his conclusion. In fact, the true reason why I omitted the mention of Mr. Robinson's work, in the Plea for Infant Baptism, was, that I was much concerned that such a book should have been written by such a man.

When Mr. Robinson's work was first published, I procured it immediately, and began to read it with great avidity, fully expecting to derive

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great information from it, and that it would throw much new light upon the historical argument. My disappointment was proportionate. In Mr. Robinson's work, I found much curious information about fonts and baptisteries, and I read much harsh censure of the celebrated Bishop of Hippo, who, previous to his conversion, appears to have been a profligate young man, and who, after he became a Christian, wrote many injudicious and intemperate works; but who, greatly to his honour, in the decline of life, published a book of Retractations, which might, one would think, have abated the severity of censure in one whose candour, if life had been spared, would probably have induced him in this respect to have imitated the example of the great St. Augustin. But in vain did I search the pages of Mr. Robinson for a single fact or argument to elucidate the much controverted question concerning Infant Baptism. In vain did I seek for any proof that either Christ or his apostles had ordained the application of Baptism to the descendants of baptized persons, but had limited the rite to those only who were of adult age:—in vain did I look for any opposition in the earliest ages of the church to the early and prevailing practice of Infant Baptism:—in vain did I inquire for a single denomination of Christians, for a single country, a single district, a single church or congregation, in which adult baptism was the prevailing practice:—in vain did I ask even for a single individual, Tertullian excepted, who expressed disapprobation of Infant Baptism, or for a single individual, who, being the child of baptized parents, had his baptism deferred to adult age:—and finally, in vain I sought after the solution of the extraordinary problem, how it could possibly happen that when adult baptism was the institution of the apostles, so great an alteration as Infant Baptism should have been so early introduced, and so universally received in perfect silence, without the slightest opposition, without a single church adhering to the apostolic institution, without a single individual lifting up his voice in its favour; and that at a time when the church was rent into a thousand parties, by controversies upon subjects of much less importance; for all persons are not of the opinion of the Christian Surveyor, that the question concerning the true origin of a christian institution is too trifling to be discussed. Upon all these subjects did I seek with eagerness and with fond expectation for information in Mr. Robinson's truly learned work; but I sought in vain: and I closed the book with disappointment and regret. Yet this is the book to which I am sent "to find a full refutation of all that I have advanced upon Infant Baptism."*

As this is probably the last letter, or as my polite opponent calls it, *tirade*, that I shall address to you upon this subject, I will take the liberty of subjoining a few cursory observations.

In the first place, I am myself chargeable with a great oversight in having omitted to state at length the important testimony of Justin Martyr, though I have appealed to him, in p. 46 of the Plea for Infant Baptism. The passage is found in Justin's Apol. p. 22, Edit. Thirlby, viz. "Many men and many women, who are now sixty or seventy years of age, and who, from their childhood, were discipled to to Christ (οἱ ἐκ παιδων ἐμαθητευθησαν τω Χριστω, the very word used in Matthew), continue uncorrupted." The children who were thus *discipled*, were, no doubt, baptized; but whether they were the children of baptized persons or of proselytes, does not appear. If of the former, it would carry the practice of Infant Baptism very far back indeed into the apostolic age, viz. to A.D. 70 or 80; but at any rate, it is conclusive against the necessity of deferring baptism to adult age; and to those who deny proselyte baptism, it must be decisive in favour of baptizing the *children* of baptized Christians.

Some have conceived that the practice of Infant Baptism was only beginning to be introduced in the time of Tertullian; but will any one who

* The misstatement and gross mistranslation of what Tertullian wrote upon the subject of baptism, can only be accounted for by the hurry in which Mr. Robinson wrote, and must have been corrected, had he lived to revise his work. Thus he translates *Norint petere salutem*, &c. "They just know how to ask for salvation," &c. whereas the advice of Tertullian is, "Let them know how," that is, let them wait till they do know how to ask for salvation, &c.

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is at all acquainted with the writings and spirit of this violent ecclesiastic, believe that he would have treated the practice with so much lenity, if he had known it to have been an innovation? No, no. That was not Tertullian's way. The holy father, who is indignant enough where he finds an opportunity to vent his feelings, expresses himself upon this subject in a meek and subdued tone, under a consciousness that the practice of the universal church was in opposition to his advice. "Delay," says he, "is very useful. Why should their sponsors be brought into danger? Let them come when they are grown up. Let them be made Christians when they can know Christ. Why should that innocent age be in a hurry to obtain remission of sins?" Is this the language of one who knew that he was opposing a great and dangerous innovation? Is this the spirit with which Tertullian would plead in such a case?

But if it could for a moment be admitted that Infant Baptism was an innovation in the time of Tertullian, it cannot be denied by any who are conversant with the subject, that it prevailed universally in the time of Augustin, Pelagius and Jerome; who all consent in declaring that they never knew nor read of any one who denied it, not even among heretics themselves. The difficulty in this case of accounting for the unanimity of the Christian body in the observation of a rite directly opposite to the precept and practice of the apostles and the primitive church, and introduced so late as the age of Tertullian, would be unspeakably enhanced; especially considering the multitude of sects into which the Christian world was then divided, the malignity with which they regarded and persecuted each other, and the extreme improbability that one would be induced to borrow an unscriptural rite from another. The improbability, indeed, is so extreme, that it amounts to a moral impossibility, as incredible as a contradiction in terms.

Some have said that other rites, acknowledged to be unscriptural and superstitious, stand upon the same ground of evidence as Infant Baptism, and ought, upon the same principles, to be received. This I deny: I readily admit, indeed, that public worship, the religious observation of the Lord's day, the annual commemoration of our Lord's death and resurrection, and the Eucharist, stand upon grounds precisely similar to that of Infant Baptism; and are observed, and no doubt will be observed, in the Christian church to the end of time. But I know of no other custom which can plead the same antiquity and universality. We learn from the Scripture, that the application of water was all that was essential to the rite of baptism. The sign of the cross, therefore, and the use of milk and honey, of salt and spittle, and the like, are totally groundless and unauthorized additions to it. However, if any one can prove that any other rite whatever can be traced to the same authority as Infant Baptism, I shall readily concede that it is of equal obligation.

I shall conclude with a few observations upon the letter of your respectable Correspondent, T. G. p. 311.

T. G. need not be apprehensive that the celebration of the Lord's Supper will fall into disuse, from any thing which may occur in this or any other controversy upon the question. It is so firmly established by universal custom, founded upon known apostolic practice, that the private opinions of a few dissentient individuals will never produce any sensible effect; and I regret with your worthy Correspondent, that an institution, the authority of which is so obvious, and the uses of which are so important, should be so much neglected. I cannot, however, agree in his suggestion, that the order of a religious service should be so arranged, as not to afford "an opportunity to depart" to those who are unwilling to remain. The proper remedy for the evil is, by reverting to the practice of the primitive church, and bringing children to the Lord's table as soon as they are capable of behaving with propriety.

When God was pleased to deliver a law to the Hebrew nation, he explicitly and publicly enjoined certain rites and ceremonies, such as the passover, the sabbath and the law of circumcision, in language too peremptory and too plain to be evaded, or misunderstood. It is obvious that he has not acted in this manner under the Christian dispensation, but has left us

to discover the few ritual observations which are annexed to the Christian religion, from the practice of the apostolical and universal church. It would have been as easy for Jesus Christ to have said, Remember the Lord's day: Baptize your infant offspring: Celebrate the Lord's Supper: and Worship God, as it was for Moses to have laid down the law of the sabbath and of circumcision: but he has not chosen to do it; he has left us to infer the expedience and the obligation of these institutions from early, universal and apostolical practice. T. G. will easily see, that though the evidence for one institution, the Eucharist for example, is more obvious than that of another, it is, nevertheless, wholly indirect and incidental, and very different from the peremptory mandate for the observation of the sabbath and the passover: nevertheless, this indirect mode of enjoining positive institutions may, perhaps, be a safer guide to the mind and will of Christ, than an explicit precept unattended with collateral evidence. For the genuineness of a single solitary rule is liable to be called in question; as for example, that text in Matthew so often referred to, "Go and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," the authenticity of which may reasonably be doubted, since it is evident that the apostles and primitive teachers of the church baptized into the name of Jesus only, which surely they would not have done, had they known that a formula so different had been prescribed by Christ himself. And Mark, who commonly follows Matthew, only relates the order to baptize, without specifying the particular formula. But the consent of the universal church is a public act, notorious, which cannot be called in question without absurdity, and cannot possibly be accounted for, but upon the supposition of apostolical example and authority; and this authority, it is presumed, would be considered as obligatory by the great body of professed Christians, who regard the apostles as the messengers of Christ, and the authorized expounders of his doctrine. If, indeed, there are any who set up their own judgment above that of the apostles, who think that they were mistaken in the laws and ordinances which they delivered to the church, and that instead of obedience, they deserve *rebuke*; to such, I confess that my argument does not apply: but as this sect is of very late origin, and of very limited extent, it may fairly be overlooked as an evanescent quantity, which forms no objection to the universality of the conclusion.

T. BELSHAM.

Letters by Mr. Marsom in Reply to Mr. Wardlaw's Arguments for the Deity of the Holy Spirit.

LETTER IV.

SIR, *April* 10, 1818.

THE next passage * cited by Mr. Wardlaw in support of the personality of the Spirit, is 1 Cor. xii. 11: "But all these worketh that *one* and *self-same Spirit*, dividing to every man severally as *he will*." "The Holy Spirit," he says, "is represented as possessing *will*, and as distributing the various miraculous gifts, *as that sovereign will directed*. *The possession of will* necessarily implies personality; and that *sovereign manner* in which that will operates in the distribution of supernatural powers, clearly shews it to be nothing less than a divine will." But how can the possession of will *necessarily* imply personality, when he himself admits,† that the same thing is applied to the *wind*? John iii. 8. But waving this, we observe, that if the pronoun *he* be of the masculine gender, it does not agree with the noun spirit, and cannot have that noun for its antecedent; and therefore another noun, with which it agrees as being of the same gender, must be sought for in the connexion as its antecedent. Now this we have in the 6th verse, where it is said, "There are diversities of operations," which the apostle goes on to enumerate; "But," says he, "it is the *same God which worketh all in all*;" and after describing a variety of spiritual gifts, he adds, "But all these worked that one and self-same Spirit, dividing to every man severally as *he will*," that is, as GOD *will*, who is said to have given those spiritual gifts, according to *whose will* they were divided and exercised, and

* P. 284. † P. 290.

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who it is that *worketh all in all.* This construction is supported, I believe, by some of our best commentators on this passage.

Mr. Wardlaw next cites Matt. xii. 31, 32:* "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to come."

"In these words," says Mr. Wardlaw, "the Holy Spirit is the object of a particular sin,—the sin of blasphemy. By Beelzebub, the prince of devils, the Pharisees, it is very obvious, meant *a person*, and they expressed themselves accordingly. To this wicked, malignant agent, Jesus in his answer opposes *the Spirit of God;* and without at all entering into any discussion respecting the precise nature of the sin against the Holy Spirit, which would be foreign to my present design, it is sufficient to observe, that *he* is evidently distinguished here from *the Son of Man*, just as we are accustomed to distinguish one person from another. They are both spoken of, with respect unto the same things, in the same manner, and the things mentioned are spoken concerning them universally in the same sense. If the Holy Spirit were only the virtue and power of God, then present with Jesus Christ in all that he did, Christ and that power could not be distinctly spoken against, for they were but one and the same."

Let us examine a little the strength of these arguments.

First: the Holy Spirit must be a person, because it is the object of the sin of blasphemy. If being the object of the sin of blasphemy is a proof of personality, then the *holy place* and the *law* are persons;† then the worthy *name* by which Christians are called must be a person;‡ then must the *name* of God and his *doctrine*,§ his *word* and *his tabernacle*,‖ be also persons; for all these are said to be blasphemed, or to be capable of being the objects of that sin.

Secondly: the Holy Spirit must be a *person*, because by Beelzebub, the prince of devils, the Pharisees meant a person. And to this wicked, malignant agent, Jesus opposes the Spirit of God.

1. I observe that Mark states, that the Scribes said, "He hath Beelzebub; and by the prince of devils casteth he out devils." Our Lord, in this account by Mark, in his reasoning with them, says nothing about his casting them out by the *Spirit of God;* but in the close of the argument he says, "He that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation; because they said he hath an *unclean spirit.*" By Beelzebub then, they meant an *unclean spirit*, and not a person.*

2. Our Lord, Mr. Wardlaw says, opposes the *Spirit of God* to Beelzebub, and thence infers his personality. But is Mr. Wardlaw ignorant of the account Luke gives of this transaction? If not, did it never occur to him to compare it with that of Matthew? Had he done so, he would have instantly seen the fallacy of his own reasoning. Luke makes Jesus oppose to Beelzebub not the *spirit*, but the *finger* of God:† the *finger*, therefore, and the *spirit of* God are synonymous. If then the one is not a person, neither is the other: hence we have here a decisive proof of the impersonality of the Holy Spirit.

Thirdly: the Holy Spirit must be a person, because "he is evidently distinguished here from the Son of Man." "*They are both spoken of, with respect unto the same things, in the same manner, and the things mentioned are spoken concerning them universally in the same sense.*" The conclusion from these premises is, "If the Holy Spirit were only the virtue and power of God, then present with Jesus Christ in all that he did, Christ and that power could not be *distinctly spoken against;* for they were but one and the same." Upon this paragraph, which Mr. Wardlaw has cited from

* Page 285. † Acts vi. 13.
‡ James ii. 7. § 1 Tim. vi. 1.
‖ Titus ii. 5. Rev. xiii. 6.

* Mark iii. 22, 29, 30.
† Luke xi. 20.

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Dr. Owen, we may observe, that there is not one single position in it which derives any support from any thing to be found in this account as related by Matthew. It is not true that the *same things* are here spoken concerning the Holy Spirit and the Son of Man, nor is it true that they are here *both distinctly spoken against.* The Pharisees speak against Christ as not "casting out devils, but by Beelzebub, the prince of the devils." But they are so far from speaking against the Holy Spirit, that they do not say a single word about it: nor are they at all charged with having blasphemed it. Our Lord, we are told, proceeded to reason on the absurdity of supposing that Satan would cast out Satan, and asks them, if he by Beelzebub cast out devils by whom did their sons cast them out; "they therefore," says he, "shall be your judges;" and then draws the conclusion, that if, on the contrary, he did this miracle by the spirit or finger of God, (not that they had blasphemed the *finger* of God, but) that, "no doubt the *kingdom of God* was come upon them," and then Matthew goes on to represent him as warning them against being guilty of the sin of blasphemy against the Holy Spirit; probably referring to the future dispensation of the Spirit which had not yet taken place; for John tells us that the Holy Spirit *was not yet given*, because the Son of Man was not yet glorified, and Jesus himself says, that unless he went away the comforter would not come unto them. "Whosoever," says he, "*speaketh* a word against the *Son of Man*, (which they had done,) it shall be forgiven him, but whosoever speaketh against the *Holy Spirit*," i. e. whosoever should reject and blaspheme that last, and clearest evidence of his Messiahship, "should not be forgiven." The Holy Spirit and the Son of Man are not *distinctly spoken against*, then, in this connexion, nor are the *same things in the same sense said of them*, nor does the passage afford one iota in support of the point which Mr. Wardlaw adduces it to prove.

We proceed to consider Mr. Wardlaw's proof of the personality of the Holy Spirit from Acts v. 3, 4: "But Peter said, Ananias, why hath Satan filled thine heart, to *lie* to the *Holy Spirit*, and to keep back part of the price of the land? Why hast thou conceived this thing in thine heart? Thou hast not *lied unto men, but unto God.*" And verse 9: "Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?"

"*He*," (meaning the Spirit, says Mr. Wardlaw, what charming auxiliaries are these personal pronouns to his hypothesis on every occasion!! *He,*) "is in these verses, represented as *lied unto*, and as *tempted* or *tried*." But how can any *one* be *lied unto*, "but *one who* is capable of hearing and receiving a testimony, and of discerning its truth or falsehood? Or how can *any one* be *tempted* or *tried*, but *one* who is possessed of understanding and will?" *

Will it be denied that Ananias *lied* to Peter? Undoubtedly to him personally was the *lie* uttered, and uttered in his hearing; and he acting at the time under divine inspiration says, that it was *lying* to, and *tempting* the Spirit of God; but to *lie* to and to tempt the *Spirit of God*, is to lie to that person whose spirit it is. So our Lord tells his disciples that to receive them was to receive God, † because they were his messengers, and spake as they were moved by *his* spirit. So to *lie* to an inspired apostle is to lie to the Spirit of God. Mr. Wardlaw himself explains these words, ‡ "Lying to the Spirit of God," says he, "in these verses, is the same as lying unto God. To say that it is lying to an inspired man, does not affect the conclusion, for by *whom* were these men inspired? They were holy men of *God*, who spake as they were *moved by the Holy Spirit.* Ananias and Sapphira lied not to the supernatural influence which Peter possessed, but to the Divine *Author of that influence*, not to the inspiration of Peter, but to HIM by whose influence Peter was inspired." Who was the *Author* of that influence? By whom was Peter inspired? The only answer that can be given to these questions is, God. § What then is this *influence*, this inspiration? The

* Page 286. † John xiii. 20.
‡ Page 293. § 1 Thess. iv. 8.

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answer most obviously is, the spirit which God had given them. "But," says Mr. Wardlaw, "to *lie* to the Holy Spirit is to *lie* to God, therefore the Spirit is God." How does he come at this conclusion? Is the Spirit any where in the Scriptures called God, or ever said to be God? Never, any where; unfortunately for him, there is no such expression in the Bible as *God the Spirit*. Is it possible that *God* can be the *Spirit of God?* It is impossible, unless a person can be the *spirit of himself: God* therefore in this passage cannot be the Holy Spirit. *Lying* then to the Spirit, (notwithstanding his assertion to the contrary,) was lying to that spirit of inspiration, which God had given them, and consequently, to *God* by whom it was given. If *God* cannot be the *Spirit of God*, which is a self-evident proposition, then the converse of the proposition must also be true, that is, the *Holy Spirit* cannot be *God:* what then becomes of the argument for the personality and deity of the Holy Spirit founded on this passage?

The next passage produced by Mr. Wardlaw in support of his hypothesis is Eph. iv. 30: * "And *grieve* not the *Holy Spirit of God*, whereby ye are sealed to the day of redemption." "Can any thing," says he, "be the subject of the *passion of grief*, or can any thing, unless in the *boldest flights of poetry* be so represented, that is not a *person*, possessed of understanding and consciousness?"

It would appear almost ridiculous to attempt to refute such an argument as this upon this subject, when we consider that such modes of expression are of such frequent occurrence, and so well understood by every body, without connecting with *spirit* the idea of personality, "of understanding and consciousness." Grief of spirit is a common expression. "They hearkened not unto Moses for *anguish* of spirit." Exod. vi. 9. "A woman of *sorrowful* spirit." 1 Sam. i. 15. "A woman *grieved* in spirit." Isa. liv. 6. "Why is thy spirit *so sad?*" 1 Kings xxi. 5. "They rebelled and *vexed* his *Holy* SPIRIT." Isa. lxiii. 10. This, together with the words under consideration, is spoken after the manner of men, and, if it be so, it must be understood in the sense in which it is used by them, that is of *inward* and great grief. Will Mr. Wardlaw say, that all the above expressions, if they are not a proof of the personality of spirit, are "the boldest flights of poetry"?

If Mr. Wardlaw contends, that the ascription of what he calls personal affections and actions to spirit is a proof of personality, it would be easy to prove that every man's spirit is another person distinct from himself. "My *spirit* made diligent *search*." "My *spirit* hath *rejoiced* in God my Saviour." "My *spirit prayeth*." "They have *refreshed* my spirit." "O my soul, *thou* hast *said* unto the Lord thou art *my* Lord." "The spirit is *willing*, but the flesh is weak." But enough has been said to expose the fallacy of this argument.

We proceed to notice the only remaining passage on this subject. Acts vii. 31: * "Ye stiff-necked and uncircumcised in heart and ears, ye do always *resist* the Holy Spirit; as your fathers did, so do ye." "The Holy Spirit is here represented," says Mr. Wardlaw, "as the object of *resistance;* one whose testimony, and whose will and authority were scorned and violently striven against."

Can then nothing be *resisted* but a *person;* and is resistance of an object the proof of its personality? Paul says, †, "So do these also *resist the truth*." And the writer to the Hebrews says, ‡ "Ye have not yet *resisted* unto blood, *striving* against *sin*." And in the preceding chapter, § it is said, "They were not able to *resist* the *wisdom* and the *spirit* by which he spake," which at once shews the way in which they and their fathers resisted the Holy Spirit. The objects of resistance in these passages are, *the truth, sin* and the *wisdom*, as well as the *spirit* with which Stephen spake: are each of these proper *persons?* If they are not, then *resistance* is no proof of personality.

But, says he, it was the resistance of "*one whose* testimony and *whose* will and authority were scorned

* Page 286.

* Page 287. † 2 Tim. iii. 8.
‡ Chapter xii. 4. § Verse 10.

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and violently *striven against*." Who was this *one*, whose testimony was resisted? Not the Spirit of God, but God himself. "I came to you," says Paul, "declaring unto you the testimony of God." So the gospel is styled, but it is never styled the testimony of the Spirit, as such. The word *one*, as meaning the *Spirit*, and *whose*, which does not agree with the word *spirit*, as supplying its place, are artfully introduced, (as the other personal pronouns continually are in the same construction,) to give the impression of personality, the impropriety of which must be obvious to every one.

Mr. Wardlaw concludes the whole of his argument on this subject, with the following observation: "Surely, then, that must be a person, possessing intelligence and will, and the other properties which constitute personality, which is thus represented as *blasphemed and spoken against*, as *lied unto, tempted, grieved* and resisted."

This by no means follows, because as we have shewn, the Holy Spirit, which he represents as the object *blasphemed* and *spoken against*, Luke explains, as being not a person in God, but as being the *finger of God*. We have also shewn, that when the spirit is said to be *lied* unto and *tempted*, it is said to be so, as the *Spirit of the Lord*, and, therefore, that the *lie* properly and personally was unto God, whose Spirit it is: so the text expressly says, "Thou hast not *lied* unto men, but *unto God*." And we have shewn, that being *grieved* and *resisted*, as applied to the Spirit, are no proofs of personality.

Thus we have endeavoured to establish what we proposed, that is to shew, that the Holy Spirit of God, neither is nor can be a distinct person from God, a divine person in the Godhead; and we have examined and endeavoured to refute all the arguments of Mr. Wardlaw in support of the opposite hypothesis: whether we have succeeded or no, must be left to the judgment of the reader. If we have succeeded and proved the impersonality of the Spirit, there can be no necessity of entering on the other branch of the subject—the *Divinity of the Spirit*, as a distinct person in the Godhead: for if its personality has not been proved, and if it be incapable of proof, no arguments whatever can prove it to be a divine person.

JOHN MARSOM.

York,

SIR, *March 25th*, 1818.

A WRITER in the Christian Observer for February last, in his remarks on Mr. Wright, accuses him of doing the very thing in his attempted refutation of the doctrine of eternal torments, of which Unitarians accuse the orthodox, namely, "introducing as essentials of Christianity, doctrines built upon inferences and arbitrary expositions of ambiguous words and figurative passages of Scripture."

It is not my intention, Mr. Editor, to examine how far these accusations are well-founded, or to engage in any species of controversy. I merely wish to suggest to the candid inquirer after christian truth, that there is one view of that unspeakably important dispensation, and as I firmly believe but one, which steers perfectly clear of this objection, whether as it relates to the terrific doctrine to which we have already adverted, or to that of "salvation by faith," so zealously insisted upon; and of this, the defenders of Unitarianism have not availed themselves.

Looking lately into Archdeacon Paley's Evidences of Christianity, I find, in his chapter on the Morality of the Gospel, the following statement: "First, that the teaching of morality was not the primary design of the mission of Christ; secondly, that morality, neither in the gospel nor in any other book, can be a subject, properly speaking, of discovery." He goes on to say, "If I were to describe, in a very few words, the scope of Christianity as a *revelation*, I should say, that it was to influence the conduct of human life, by establishing the proof of a future state of reward and punishment, to bring life and immortality to light. The direct object of the design, therefore, is to supply motives and not rules, sanctions and not precepts."

Now, in my mind, this is precisely what Mr. Cappe had previously written upon the subject many years before, in what he has entitled,

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"Christian Principles," but which the Archdeacon never could have seen, as they were not published till the year 1802. Mr. Cappe says, "Whatever is essential to Christianity, all the sects of Christians, without one excepted instance, own. It is essential to Christianity (the Gentile Christianity, which consists in receiving Jesus as the Life,) to believe that he died and rose again, and was empowered to send from heaven the gifts of the Holy Spirit, and nothing else is essential." Now what is this but to assert what Mr. Paley has stated as "the scope of Christianity as a revelation," to influence the conduct of human life, by establishing the proof of a future state of reward and punishment, to supply motives and not rules, sanctions and not precepts: or, as Mr. Cappe expresses himself respecting the great object of the Christian revelation, or as he calls it, "the gospel of life," "to reveal the good news, the tidings, the discovery from fact, of a future life."

The Archdeacon goes on to say, that "morality neither in the gospel nor in any other book can be a subject of discovery, properly so called." A proposition which surely harmonizes perfectly with what Mr. Cappe has said in his Christian Principles, already referred to, (420, 421,) and which he thus sums up, "All the *doctrines* properly so called, the truth of which is supposed or admitted, or incidentally taught in Christianity, are doctrines of natural religion, and should stand entirely upon that ground. They are all supposed to be known or knowable before the promulgation of Christianity. All that it *reveals* is *fact*."

So far then, as it seems, the ideas of the Archdeacon and of my late honoured husband appear to coincide. But there is another important object of the divine mission of our Lord, as it respected the people of the Jews, namely, that of his declaring himself to be their Messiah, and of solemnly forewarning them of the fatal consequences of their rejecting him in that character, to which the doctrine of "salvation by faith," properly belonged; for we know assuredly that those, and those only, were actually preserved in the dreadful destruction which ere the end of that generation, overwhelmed their country, who, by becoming Christians, enlisted themselves under his banner. To this the Archdeacon has not adverted, otherwise I think he must have admitted something like the view given in the Critical Dissertations, of which the Christian Principles form a part, of the twofold character of Christ; as the promised Messiah, to the descendants of Abraham; and of "the life," in respect of all mankind at large.

But be that as it may, for I am not solicitous, Mr. Editor, to shelter the Dissertations under the protection of any name, however highly and deservedly revered, being fully persuaded that eventually the general views they exhibit of the Christian dispensation, will stand upon the only immoveable foundation, that of reality and truth.

That this publication should hitherto in general have been so coolly received, and that many of the striking solutions it contains of some of the difficulties under which Unitarians confessedly labour in attempting a consistent support of their principles, should seldom or never have been even adverted to by them, would, indeed, surprise me, were I not fully aware of the great disadvantages under which an unpatronized posthumous publication must always labour, and more especially, where, as in this instance, the person destined to be the Editor, must necessarily be incompetent to its defence, or to the procuring for it a favourable reception. Perhaps the question is not yet wholly out of date, even among the most liberal and enlightened, "Have any of the rulers and Pharisees believed on him?" But how much soever I may have regretted that my Unitarian friends, when engaged in an important controversy with their vehement opposers, should not have availed themselves of the far more decisive weapons of argument in their favour to be derived from the view of the Christian dispensation in these Dissertations, than any they have actually used; arguments which, however clear or striking, it is probable they may never have seen or considered, I console myself, Sir, under the firm belief, that the progress of knowledge, along with every other good, is under the best possible direction, and that although it is our bounden duty to aid its advancement by every means in our power, yet

that it is also our duty to be perfectly resigned under the disappointment whenever these efforts shall, for a time, prove unsuccessful.

By an early insertion of this letter in your valuable Repository, you will greatly oblige an ardent well-wisher to the important cause of gospel truth, and your friend and constant reader,

CATHARINE CAPPE.

Tenterden,
December 5, 1817.

Sir,

I HAVE observed with much concern what has taken place in your Repository, [XII. 448.] since Mr. Belsham published his pamphlet on Baptism.

Asperity of temper and manner cannot benefit any cause, and must have an injurious tendency, as affecting the interests of a body, not by any means yet too numerous. The term used by the Christian in his Survey was certainly unjustifiable; as he has no just reason to consider those who practise Infant Baptism as less sincere and conscientious than those who reject it. Mr. Belsham could not well pass it by unnoticed; but it was not equally necessary to retaliate. Yet having done this, it would have been commendable in the Christian, who writes the Survey, but who, in your Number for November, [XII. 655—657.] signs himself Ignotus, to have replied in the spirit of meekness; and not to have dealt in the reproachful, and *thrice repeated epithet* of *baba-sprinkling*: as also that of domineering Rabbi, which certainly have no argument in them, and can be designed only to hold up those who practise Infant Baptism to derision and contempt.

It is by no means my intention to enter into a controversy on the subject of Baptism; but Ignotus should recollect that those who support the practice are not without their arguments. That children appear to have had applied to them an initiatory rite, from the calling of Abraham to the appearance of Christ: that it was the invariable practice of the Jews; and that the command to baptize being given, in *general terms*, the disciples, as *Jews*, would thus understand it.

This, indeed, was the way in which the Jews treated their *Gentile proselytes*; for which they had an express law. Exod. xii. 48. Thus proselyting a Gentile to the Jewish religion, all the male children were immediately circumcised. Proselytism, therefore, a Jew or a Gentile to the Christian religion, the disciples would immediately baptize all the children! These appears to me to be hardly any other possible conclusion. Had they not also done it, would that *ever-willing people* have failed to inquire of them the reason of their *exclusion*? Yet in the whole New-Testament history, we meet not with a *vestige* of an *objection* thus applying.

Much has been said respecting the continuance of baptism, in countries already Christian; grounded principally on Emlyn's Previous Question. But here it may be asked, whether the initiatory rite ceased among the Jews, when brought under the Mosaic law, and settled as a nation? Or whether, when they had proselyted a Gentile, and he became as one born among them, and all his male children were circumcised, the obligation ceased as applying to their posterity? Whether, also, baptism is not of perpetual obligation, as a *standing memorial* of Christ's exaltation to the right hand of Divine Power? "All power is given me in heaven and on earth: go ye, therefore, and baptize," &c.

These are only thrown out as hints, that neither Ignotus nor any others may amuse themselves or attempt to prejudice those around them, by the evidently invidious terms of *baba-sprinkling*, &c. Ignotus must also see the propriety of correcting that expression in the beginning of his letter, "I will not *profane* the term of baptism," &c. I am certain, that upon reflection he must wish to retract. He was then, as he describes Mr. Belsham, seated at his desk.

If we see not this positive institution in the same light, let us continue to admit as sacred the right of private judgment; and go on with full cordiality of affection, in supporting those sentiments in which we are agreed: particularly the *Divine Unity*, and *the worship of the one only living and true God*.

I. HOLDEN.

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Sir, Jan. 24, 1818.

THE following extract from Whiston's *Memoirs of himself*, will serve to excite a suspicion that those whose judgments have demurred to the alleged authorities for *pseudo-baptism*, in the modern sense of the term, have probably been far more numerous than those who have ventured publicly to impugn that established custom. Whiston, about 1712, having baptized two of his friends who were adults, was asked by one of them, whether he "should not think it were better, if baptism were deferred till after instruction, than used before it." The effect of this question is thus described by that serious and diligent inquirer after primitive Christianity:

"I immediately set myself to examine what the New Testament and the most early fathers meant by the words which they used, when they speak of baptism of *infants* or *little children*, I mean νήπια and παιδία, and which they esteemed not incapable of that holy ordinance. And I soon discovered, that they were only those that were capable of catechetic instruction, but not fit for understanding harder matters; and that none but such *infants* and *little children* were ever, in the first and second century, made partakers of baptism. This most important discovery I soon communicated to the world in this paper, *Primitive Infant Baptism revived*, which Bishop *Hoadley* and Dr. *Clarke* greatly approved; but still went on in the ordinary practice notwithstanding. I sent this paper also, by an intimate friend, Mr. Haines, to Sir Isaac Newton, and desired to know his opinion. The answer returned was this, that they both had discovered the same before." (Mem. Ed. 2, 1753, pp. 177. 178.)

Whiston's friend was, doubtless, Mr. Hopton Haynes. As to Bishop Hoadley and Dr. Clarke, if they were not misunderstood, the story affords a lamentable instance of consistency sacrificed to the authority of the emoluments of an Established Church, or to both, in their too commonly united influence.

On another subject Whiston gives the following account of a judge who was in *form* a persecutor, but really disposed to let religion alone: "Mr. Baron Price went the circuit in 1714. At *Stafford*, in giving his charge to the grand jury, he exhorted them to present all such as blasphemed or condemned the Church's doctrine of the *Trinity*: which charge I heard myself to my great dissatisfaction. Upon this, the High Sheriff afterwards told the Baron that I was in court, and should naturally suppose this part of his charge levelled against me in particular. The Baron replied, that 'he meant no such thing; that it was only his usual form; nay, that I was the honestest man in the world, and that he was then reading my works.' Which declaration agrees with what I heard him say, publicly, in the Court of Delegates, when the Bishop of Winchester, *Trelawney*, was pressing the judges to hasten their determinations what was *legal heresy*: 'My Lord, I will not take heresy upon my shoulders, nor upon my conscience;' at which answer the Bishop expressed his great dissatisfaction." (Ibid. pp. 195, 196.)

This story will teach us how to appreciate, in other times, the seeming virulence of a charge against such as may be accused of having *blasphemed* "the Church's doctrine of *the Trinity*," especially as taught in that *form of sound words*, the Athanasian Creed. It may be found, on examination, that a judge really "meant no such thing—it was his usual form," and merely according to law.

R. L. C.

Brighton,
March 10, 1818.

Sir,

THE late Bishop Watson's Anecdotes of his own Life will continue to be a valuable moral lesson long after they have ceased to interest, by allusion to living characters, and the events of the day. There is a warning voice in them that will be heard in succeeding ages. Cardinal Wolsey's death did not say more emphatically than Bishop Watson's Life, "I charge thee, throw away ambition." It was a persevering attempt to reconcile practical contradictions, and its success would have been a refutation of the maxim of the great teacher, "Ye cannot serve two masters." One passage in his Life, which was, I believe, first quoted in your Review [pp. 58, 59], has been

commented upon so differently in different periodical publications, that it may be worth while if you can spare room for its insertion a second time, to compare the different notices. The passage is this:—

"I reduced the study of divinity into as narrow a compass as I could, for I determined to study nothing but my Bible, being much unconcerned about the opinion of councils, fathers, bishops, and other men as little inspired as myself. This mode of proceeding being opposite to the general one, and especially to that of the master of Peterhouse, who was a great reader, he used to call me αυτοδιδακτος, the self-taught divine. The Professor of Divinity had been nick-named, Malleus Hæreticorum; it was thought to be his duty to demolish every opinion which militated against what is called the orthodoxy of the Church of England. Now my mind was wholly unbiassed; I had no prejudices against, I had no predilection for the Church of England, but a sincere regard for the Church of Christ, and an insuperable objection to every degree of dogmatical intolerance. I never troubled myself with answering any arguments which the opponents in the divinity schools brought against the Articles of the Church, nor ever admitted their authority as decisive of a difficulty; but I used on such occasions to say to them, holding the New Testament in my hand, *En Sacrum Codicem.*"

"On this simple narrative," says a writer in the Edinburgh Magazine, "it is quite unnecessary for us to make a single observation; it carries us along with it by the dignified force of truth. Few as the facts are, and told thus in their naked simplicity, without the most remote intention of winning our sympathy or creating an effect, the excellent narrator inspires us with respect and affection, and we feel towards him a portion of the enthusiasm which was so strong a feature in his character, and raised him above the sacrifice of one iota of integrity to the object of his most honourable ambition." This commendation appears to be too unqualified to be in perfect harmony with the following remark of the same writer, "There might have been something more venerable, more august in his image after death,—something to which the meek and humble Christian would have turned with a purer pleasure, and from which he might have drawn a stronger support. Might not the politician have been sunk in the bishop, and the bishop changed into the apostle; but peace to the ashes of a good and a great man."

In the judgment of the Quarterly Reviewer, however, there is no peace to the man, whether living or dead, in whom the Churchman is sunk in the Christian, and the anglican prelate in the fellow-disciple with all who acknowledge one *great* teacher and master. It is much to be lamented, that the want of consistency, of *unity* in the character of Bishop Watson, has deprived his friends of the power of denying, that the Reviewer's strictures upon his memory, which are written in the most envenomed spirit of ecclesiastical malignity, have generally any foundation in reason and in fact. But his defence would be an easy task if he were always as defensible as when he resolved to be what the master of Peterhouse called a self-taught, but should have called a biblical divine. On this manner of studying and teaching divinity, the Reviewer thus comments:—

"Such was our Professor's conception of the nature of his office, and such the entire limits within which his discretion had led him to confine his theological inquiries. For contemning *the fathers*, Bentley was well scourged by Thirlby in a passage, which is equally adapted to the late Professor. 'Quid enim magis ridiculum aut fieri aut fingi potest quam homo Christianus, sacerdos, Theologiæ professor, omnibus philosophiæ studiis initiatus, in suis peregrinus aut hospes; Chrysostomum, Augustinum, Gregorios, Basilios, Originem, Athenagoram, Irenæum, Justinium, Ignatium ne nomine quidem novit,'" &c.

If, indeed, it is the duty of the Professor of Divinity in an English university to defend by all possible means the doctrines of the Church of England, there is good reason for the animadversions both on Bentley and Watson, because the authority of councils and fathers may be obtained, where that of Jesus and his apostles is either silent or opposed. But that the Bishop was right as a Christian,

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however wrong he might be as a priest and a theological professor, every Protestant would do well to confess. The following extract from Gilpin's Lives of the Reformers is a good comment on the opinion of Thirlby and the Quarterly Reviewer; and will probably appear to all Protestants, who do not consider themselves as obliged by law to support a sect, an abundant justification of Bishop Watson's method of studying divinity. It may also be used with some advantage by those well-wishers to Unitarianism, who are not quite satisfied with what has yet been done in the controversy respecting early opinions.

"I will not delay the reader with the particulars of this day, nor of that on which Bishop Ridley disputed (at St. Mary's Church, Oxford). I shall only say in general for the sake of truth, that the Papists do not seem to have had justice done them by their Protestant adversaries. Let these put what gloss upon the affair they please, the Papists certainly had the better of the argument on both those days. The case was this: they drew their chief proofs in favour of transubstantiation from the *fathers*, many of whom, and some of the more *esteemed writers* among them, speak on this subject in a language by no means evangelical. The two Bishops accordingly (Cranmer and Ridley) being thus pressed by an authority which they durst not reject, were not a little embarrassed. And, indeed, how could a Protestant divine defend such a passage as this from St. Chrysostom: 'What a miracle is this! He who sits above with the Father, at the very same instant of time is handled with the hands of men!' Or such a passage as this from the same writer: 'That which is in the cup is the same which flowed from the side of Christ.' Or this from Theophylact: 'Because we would abhor the eating of raw flesh, and especially human flesh, therefore, it appeareth as bread, though it is indeed flesh.' Or this from St. Austin: 'Christ was carried in his own hands, when he said, this is my body.' Or this from Justin Martyr: 'We are taught that when this nourishing food is consecrated, it becomes the flesh and blood of Christ.' Or, this from St. Ambrose: 'It is bread before it is consecrated, but when that ceremony has passed upon it, of bread it becomes the flesh of Christ.' Of all these passages, and many others of the same kind, the Papists, with not a little dexterity, made their avail. The two Bishops, in the mean time, instead of disavowing an insufficient authority, weakly defended a good cause, evading and distinguishing after the manner of the schoolmen.'

"The prolocutor had told the venerable Latimer, that he must dispute on a certain day. The old Bishop, with as much cheerfulness as he would have shewn upon the most ordinary occasion, shaking his palsied head, answered smiling, 'Indeed, gentlemen, I am just as well qualified to be made Governor of Calais.' He then complained that he was very old and very infirm; and said that he had the use of no book but of that under his arm, which he had read seven times over deliberately, without finding the least mention made of the mass. In this speech he gave great offence, by saying, in his humorous way, alluding to transubstantiation, that he could find neither the marrow-bones nor the sinews of the mass in the New Testament. Upon which the prolocutor cried out with some warmth, that he would make him find both; and when Mr. Latimer, recollecting himself, was going to explain his meaning in that expression, he was not suffered to speak."

J. M.

SIR, *April 8*, 1818.

THE late Bishop of Landaff, in the Anecdotes of his Life, seems to think that eternal punishments of the wicked, may be necessary to preserve the holy in goodness, in a future state. This is a very extraordinary opinion, if the Bishop had been a man of much reflection, for it is founded upon a supposition, that the good, even in heaven, only continue to be such through *fear*; and what can be the *happiness* of that society, which requires the fear of eternal misery to keep it from revolt!

Temptations, which are very pressing, are very *painful*, and the *blessed* in heaven must be inconceivably *miserable*, if nothing but the dread of a greater eternal misery can keep them voluntarily in their present state.

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There is then no heaven, but hell twice told, compared with the best of which, extinction of being is indeed blessedness. A *virtuous* state here is not described as a state of felicity; it is supposed to be exchanged for one hereafter; but according to this doctrine, the struggle is eternal, and the virtuous in heaven are eternally miserable. Virtue in this life clearly consists in the *painful* resistance of injurious propensities, and Socrates founded his claim to merit, on overcoming a corrupt constitution. It is upon this supposition, that Abraham Tucker thought that Jesus Christ was probably a being, by constitution, of even evil propensity;* and that his pre-eminent merit consisted in always victoriously resisting it. There can be no other true theory of morals in this life; therefore, an eminently virtuous life cannot here be a happy one. Of the kingdom of heaven we have thought otherwise; but only upon the supposition, that our propensities there will all be in harmony with duty, and that *painful* resistance will be no longer necessary. Bishop Watson's heaven is a poor reward; and if for this *future* prospect he was indebted to Christianity, I think his obligations were not very great!

It appears that the intellectual character of the Bishop was not of a very high order. His mind was neither acute nor extensive: there is not a striking or original remark in any of his writings, least of all in these Anecdotes of his Life. He was in intellect greatly inferior to many of his contemporaries, to Abraham Tucker, to Middleton, to Paley, Price, Priestley and twenty others. We can well spare his Treatise on Original Sin, and that of any man who thought the subject worth writing upon. Original Sin is nothing but original misery. Man sins because he is placed in painful and suffering circumstances. Sin is not a willing rebellion of man against his own happiness, though this stupid notion seems to have been the theological sense of the term.

His anecdotes of the King, Queen, Mr. Pitt and others, are so trifling and worthless, that one wonders at the popularity of his book. What are more contemptible than English political parties? And did not this *confident* man find out, that neither the King, Queen, nor Mr. Pitt, governed the kingdom? Did he not know, what every child may know, that the Aristocratic party, who command the majority in the House of Commons, governed both the King, Queen and Mr. Pitt; and will continue to govern all the kings, queens, ministers and clerks in England?

Really I should have thought that this knowledge was not too *deep* for Dr. Watson, although it is obvious that he had not much *depth*.

I think, however, the Bishop was not without virtuous aspirations, and that his character is entitled to respect, and I earnestly hope that he has gone to such a state of enjoyment, that it will not be necessary to bolt him in heaven, by the horrors of eternal torments, should he attempt to escape.

HOMO.

Sir, *Feb. 8, 1819.*

I HAVE not observed in any life of *Sandius*, the biographer of the Anti-Trinitarians, that he was ever in England. Yet he appears from the following passage in Wood's *Fasti*, 1664, to have studied at Oxford: "Among several foreigners that became sojourners and students in the University this year, to improve themselves in literature by the use of the public library," my author names "*Christopher Sandius*, who sojourned in a house near Queen's College, and gave his mind up, for the most part, to the perusal of Socinian books, not only in the public library, but in others belonging to colleges, and in booksellers' shops. He was born at *Konigsberg*, in *Prussia*, 14th of October, 1644, and afterwards, being instructed by his father, of both his names, (the most noted Socinian in the country where he lived, and therefore deprived of those places of trust which he enjoyed, about 1658,) in the Socinian tenets, was sent by him to *Oxon* to improve them by reading and studying. Afterwards retiring to his country, he wrote and published several books, and after his death (which happened at Amsterdam, on the last of Novem-

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* In attributing this sentiment to the author of *The Light of Nature pursued*, there should, we think, have been a reference to the place where it may be found.

Ed.

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ber, 1680,) was published, of his composition, *Bibliotheca Anti-Trinitariorum, &c.* Freistad, 1684, 8vo. in which, pp. 160, 170, &c. you may see a catalogue of his works, some of which are Socinian." *Athen. Oxon.* 1692, II. 834.

This is the whole of Wood's article, and he must be allowed to have treated not uncivilly this *Socinian*, of whom he, probably, had personal knowledge, for Wood resided almost constantly at Oxford. A French biographer has been less courteous to this scholar's memory, acknowledging his learning, but charging him with having applied it to an unworthy purpose:

"*Sandius* avoit beaucoup de littérature sacrée et profane, et étoit très-versé dans l'Histoire Ecclesiastique. Il abusa de ses connoissances pour composer divers ouvrages, qui eurent beaucoup de cours dans sa secte." *Moreri. Dict.* Paris, 1759. Art. *Sandius.*

The *Bibliotheca*, in an English dress, would be a valuable addition to our Unitarian tracts, of which so few are biographical. Separated from the pieces now annexed to it, the whole, even allowing for a few notes, would be brought into a small volume. I wish the Unitarian Book Societies would encourage such a design. They would, I am persuaded, ensure its speedy accomplishment.

LIGNARIUS.

Dukinfield,
February 10, 1813.

SIR, HAVING long wished to find some pages in your Repository devoted to an inquiry into the perpetuity of the Lord's Supper, I was led eagerly to the perusal of what occurs on that subject at pp. 31, 32. It would have been more satisfactory, had your Correspondent T. G. entered into an examination of the historical evidence of this institution, instead of resting the weight of his decision on the testimony of a writer, who, by his own account, was grossly misapprehended in what he had taught to the new converts of the Corinthian church.

If we refer to the institution of the passover, Exod. xii. 3, we shall find the rite itself, and the whole of its observance, purely domestic. It is of some importance to notice this; for in our Lord's time, the same privacy and the same want of connexion with the ceremonial of public worship still continued. The occurrence took place only once a year. The last time our Lord partook of the passover, was in an "upper room," along with his twelve disciples. The narrative of the transaction is short, and told with no material variation by the different historians. We understand it as a Jewish feast, celebrated altogether by men of that nation; but rendered peculiarly interesting, as the last social repast which our Lord partook of previous to his death.

The first question that presents itself, is this: Did any one of the assembled disciples recognize in this last participation of the passover, with their affectionate Master, a new institution? Did any alteration in the time of this annual festival take place? Was any variation of the materials of which the feast consisted, then authorized? As we cannot answer any of these interrogatories in the affirmative, we must seek for additional evidence, before we bind the burden of a Jewish obligation upon the regard of all succeeding Christian generations. I have omitted quoting the separate narratives of this transaction, for the sake of brevity. They are of such easy access to all readers, that all may be enabled to judge of the propriety of what here is alleged, after a careful perusal.

The "additional evidence" is supposed to be supplied by the Apostle Paul, 1 Cor. xi. 26. This your Correspondent T. G. thinks conclusive of the argument. Let us, with minds abstracted from all pre-conception, and with reference solely to the customs of the converts at Corinth, examine the account. As the new version has already been quoted, I will do the same, only commencing at the 20th instead of the 23rd verse: "When, therefore, ye come *together into one place, it is not* to eat the Lord's Supper. For when ye eat, every one taketh before others his own supper: and one is hungry, and another is drunken. What! Have ye not houses to eat and

* Sandius was accomplished in sacred and profane learning, and eminently versed in Ecclesiastical History. These talents he perverted to the composition of several works, which his best friends greatly lamented.

drink in? Or despise ye the church of God, and shame those that have not? What shall I say unto you? Shall I praise you in this? I praise you not." Does not the apostle, by his censuring their coming "*together into one place*," condemn the public celebration of this rite? He inquires with warmth, "What! Have ye not houses to eat and drink in?" From this warm remonstrance against the disorderly and public exhibition of this feast, so perfectly in consonance with the private eating of the passover, and the affecting remembrance of it as the last social repast of his great Master, we find the apostle instantly refer to his Lord's account of the transaction, as sufficient to remove all the disorder of which he here complains. "For *I* have received from the Lord that which I delivered also unto you, that the Lord Jesus, the night on which he was delivered up, took bread, and gave thanks, and brake it, and said, 'This is my body which is broken for you, do this in remembrance of me.' In like manner he took the cup also when he had supped, saying, 'This cup is the *new covenant* through my blood, do this *as often as ye shall drink it*, in remembrance of me.'"

The peculiar propriety of the whole of this account, is plainly indicated by the characters to whom it was originally addressed. They had been members of a church possessing an "old covenant;" here is a *new one*, intended to supersede the other altogether. The injunction, "Do this as often as ye shall drink it," i. e. as often as ye celebrate the passover, *with a new designation*, "in remembrance of me," implies persons who have frequently observed this rite, under the sanction of a prior authority. It is evident that our Lord was anxious to give to the celebration of the passover a new interest amongst those of his disciples who were familiar with Jewish ceremonies, and were likely, at least during their own lives, to continue the practice of them. Indeed, allowing the supposed perpetuity of this rite, we find nothing to alter its private celebration, or to change its annual occurrence. The apostle severely censures the Corinthians for the impropriety of its publicity; "What! Have ye not houses," &c.

Under all the circumstances of the case, we are fully at liberty to presume, that without an express direction to the contrary, (and which is no where to be found,) the apostles, *as Jews*, were not likely to alter the legal time of celebrating the passover, nor in such celebration omit any of the prescribed requisites of the feast. With a violation of the one, or a deviation from the other, the present investigation is not encumbered.

It ought, likewise, to be kept in remembrance, that the apostle in this part of his epistle, is confining himself altogether to his Jewish proselytes. This is made evident by turning to the commencement of the previous chapter: "Moreover, brethren," &c. and it ends with the close of the chapter, from which these extracts have been taken. I am aware, that much remains to be investigated in the course of our present inquiry. Perhaps a future opportunity, should not the subject be taken up by an abler pen, may allow me that room for continuation, which the limit of my present paper refuses to admit.

W. H.

Sir, *Clapton, March 3, 1818.*

THE following biographical notices occur to me, on looking at the *Lists* communicated by Mr. Manning, pp. 89, 90.

Huxham. He became a very eminent physician. See some account of him in the *Repository*, II. 1, *note*.

Mudge became "Vicar of St. Andrews, Plymouth." He published "A Volume of Sermons," and "An Essay for a New Version of the Psalms." He had two sons; *John*, a physician at Plymouth, who wrote a medical treatise, and was the author of an "Improvement in the Construction of Reflecting Telescopes." He died in 1793. *Thomas* was a watchmaker, and "made great improvements in time-keepers, on which he wrote a treatise."

Foster. Of Dr. F. there is an account in the *Repository*, II. 1—7, and 57—61, which may, without hesitation, be attributed to Dr. Toulmin, and is one of the many valuable assistances his pen has afforded to inquirers after the story of former days.

King ("afterwards Lord Chancellor"). Here must be a mistake, as Lord King was forty years of age, and

high in his profession before 1710. This *King* may have been one of the four sons of the Chancellor, who was a native of Exeter.

Prior. Probably Dr. P. who, at his death, was minister of a congregation meeting in Goodman's Fields, which, several years ago, was dissolved. The following short letters to Dr. Birch, which I transcribed from the originals among his manuscripts in the *Museum*, will serve to shew Dr. Prior's connexions.

"Dear Sir,

"I was guilty of a mistake with respect to the books. 'Tis the Parliamentary History, and not the Journals, Mr. Harris [the historian] wants to consult. The words of his letter are: 'Have any of your friends the Parliamentary History of England, just published? I had need see those volumes, which relate to Charles's reign, though I am loath to buy them, as they are very expensive; and I have a promise of the Journals of the House of Commons, from Sir George Yonge. I would be very glad to borrow the volumes above-mentioned, or pay for the reading of them, if they are to be borrowed of any bookseller for two months.'

"If you can procure the books for my friend, you will greatly oblige him and

"Your humble Servant,
"WILLIAM PRIOR.

"*Well-Close Square,*
August 16, 1756.
"To the Rev. Dr. Birch, in Norfolk Street, Strand."

"Dear Sir,

"Mr. Amory, Flexman and self, intend to breakfast with you to-morrow morn at 9 o'clock. From

"Your humble Servant,
"WILLIAM PRIOR.

["11 *June*, 1757.]
"Tuesday afternoon,
4 o'clock.
"To the Rev. Dr. Birch, in Norfolk Street."

May. In 1730, he became minister at *Gravel Lane, Houndsditch.* In 1738 he preached a funeral sermon for his friend *Mr. Grove.* See Prot. Diss. Mag. VI. 179. III. 84.

Stogdon. He must have been the author of the following pamphlet, which I have in a volume of tracts: "A Defence of the Caveat against the New Sect of Anabaptists, in Answer to Mr. Reed's Reply." *Exon.* 1714. It appears among Mr. Nicholls's *Anecdotes*, that in 1711, "Mr. Laurence, a learned layman, baptized and bred among the Dissenters, was not satisfied concerning the validity of his own baptism, and was baptized by a Clergyman of the Church of England, and wrote in defence of what he had done, 'Lay Baptism invalid,' 1711; a defence of it the same year; and in 1712, 'Dissenters' Baptism null and void.' Against this notion appeared, in 1713, 'The State and Importance of the present Controversy, &c. in a Letter to the Author of Lay Baptism invalid. By a Country Clergyman;'" who, according to Mr. Nicholls, was "Dr. Turner, Vicar of Christ Church, London, and of Greenwich." Lit. Anec. IV. 227, 228. I have this pamphlet in the volume before-mentioned, also, "A Caveat against the New Sect of Anabaptists lately sprung up at Exon." 1714. Attributed, in MS. on the title-page, to *Mr. Withers.* This *Caveat* was occasioned by the following circumstances: "One Mr. Benjamin Read, of the City of Exeter, was designed for a Dissenting minister: his parents gave him a suitable education, and he was for several years at a private academy. All this time, he seemed to be a resolute Nonconformist, but about two or three months since he left the Dissenters, and on a sudden declared himself a zealous Churchman. A little after he conformed, he was persuaded to renounce his former baptism, as absolutely null and invalid, because it was administered by one who was not episcopally ordained. He submitted to be rebaptized, and the sacrament was solemnly repeated in the parish church of *Heavytree*, within a mile of Exeter. The person that officiated was one *Mr. Jenkinson.* The godfathers were two clergymen, *Mr. King* and *Mr. J. Walker.*" *Caveat*, pp. 3, 4. Mr. Read appears to have replied in "A Letter to a Friend." This produced the "Defence," in which, and the "Caveat," the arguments also of Mr. Laurence are considered. See more of *Mr. Stogden* in the *Repository*, IV. 57—62, and 121—125.

Jeffrey, Thomas. He was, no doubt,

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the author of the following pieces: "A Review of the Controversy between the Author of a Discourse of the Grounds and Reasons of the Christian Religion, and his Adversaries," 1726; and "Christianity the Perfection of all Religion, natural and revealed, wherein some of the principal Prophecies relating to the Messiah in the Old Testament, are shewn to belong to him in the literal sense, in opposition to the Attempts of the Literal Scheme. By Thomas Jeffrey." 1728.

Mr. Thomas Jeffrey was minister at Little Baddow, Essex, where Lord Barrington was one of his congregation. He had, probably, a personal acquaintance with Mr. Collins, whom he treats with much civility, acknowledging his "true worth, learning and integrity." Mr. C. often visited Lord B. at his seat called *Tofts*, in Baddow. There he also met Dr. Hunt, and "it is said to have been their custom, after dinner, to have a Greek Testament laid on the table, as they were all men of letters, and had a taste for Scripture criticism." Dr. Kippis says that Mr. Jeffrey, "if he had not died young, would, probably, have ranked among the most able advocates of revelation." He adds, "The writings he lived to publish, are much esteemed by those judicious readers who are acquainted with them; and they were highly approved of by Dr. Kennicott." See Biog. Brit. Ed. 2, I. 626. Note (G). IV. 27. Leland's View of Deistical Writers, Ed. 2, I. 139, 144.

Such are all the notices or conjectures which I can offer respecting Mr. *Hallett's* students. I must reserve to another letter the observations on a few names connected with the other academies.

J. T. R.

Brighton,

SIR, *March* 10, 1818.

IT is with pleasure that I read of the great and numerous exertions that have been made in the establishing of *Auxiliary Unitarian and Fellowship Funds;* and it is earnestly to be wished that, in a little time, there may not be a congregation throughout the Unitarian connexion, which has not a similar institution; since, by these means, so well adapted to effect a closer union, and of consequence to gain an addition of strength, there is scarcely a desirable work which the Unitarian body may not esteem within its power to accomplish.

Supposing it might be grateful and encouraging to your readers to be made acquainted with any, even the smallest circumstance, which would tend to the promotion of the spread of Unitarianism, I have the satisfaction to state, that at a meeting, held in October, 1817, at the *Unitarian Chapel, Cumberland Street, Brighton, John Chatfeild, Esq.*, in the Chair, a Society was formed, which consisted, in a few days, of upwards of forty members, denominating itself the *Brighton Fellowship Fund*, established for the promotion of *religious truth.*

A treasurer and secretary were chosen, and a committee appointed, which meets every six weeks. An annual meeting is to be held, at which the committee's report will be read.

Wishing every possible success to institutions so beneficial, and that similar measures may be generally adopted by Unitarian congregations, I remain, &c. W. STEVENS.

SIR, *March* 4, 1818.

I OBSERVE, in the Gentleman's Magazine for July, 1814, p. 3, an account of a curious paper of the time of Queen Elizabeth, lately discovered at Stationers' Hall. It is a *Memorial* of "Hugh Morgan, her Majesty's Apothecarie," who "asketh allowance from 24th June to 29th September, 1588, to be paid by the Treasurer of her Highness's chamber." Among a few specimens of the items in this apothecary's bill, I was attracted to the following:

"Confectio, in formâ manûs *Christi*, cum lapide bezohardi et cornu monocerotis, ex mandatâ Reginæ, pro Dominâ Skipwith, xi. *s.*" *

Sir Thomas Browne, in his *Vulgar Errors*, (B. iii. Ch. xxiii.) mentions such compositions. Speaking of the pretended Unicorn's horn he says, "Nor is it great wonder we may be deceived in this, being daily gulled in the brother Antidote, Bezoar." But what could have been the superstí-

* A confection, in the shape of the hand of *Christ*, composed of bezoar stone and unicorn's horn, by the Queen's command, for Lady Skipwith, eleven shillings.

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tion respecting the hand of Christ, thus seemingly encouraged by a Protestant Queen?

Give me leave to add a discovery which I lately made of the reason why courtiers are complaisant to Athanasius, and for his sake to the Creed which bears his name, in violation of all historical evidence. This reason I found in Milton's *Defensio pro Populo Anglicano* (Cap. iii. ad fin). Salmasius, in his *Defensio Regia*, had brought a host of Christian fathers to maintain, *The right divine of kings to govern wrong*, and among the rest Athanasius. Milton thus admits the fact: "Athanasius Reges terræ ad humana tribunalia vocare nefarium esse dicit."* This is good courtly doctrine, such as Burke opposed to Price, and which has been expanded over many a sermon for the *Royal Martyr*. But my uncourtly author goes on to say, "Quis hoc dixit Athanasio? Verbum enim Dei nullum hic audio. Credam itaque ego imperatoribus potiùs et regibus de se falsum hoc esse fatentibus, quàm Athanasio."†

However Milton may here explode the authority of this orthodox father, whom Bishop Clayton degraded into *a pert deacon*, we see why the legal servant of a court should turn *school-divine* and defend Athanasius.

OTIOSUS.

SIR, *York, April 7th*, 1818.

I AM sorry that my anonymous Correspondent, according to the assertion of Dr. Stock, in the last month's Repository, [p. 182,] should have mistaken, and consequently have misrepresented the conversation of the late amiable Mr. Vernon, which produced so entire a change in the religious system of that gentleman; a mistake, however, with which I have no further concern than as it might affect the correctness of the quotations I have given from that letter in the reply, which I considered it as incumbent upon me to make to it. The Doctor is, indeed, so candid as to acquit me of any sinister design in the communication to which he refers: but in order to remove every shadow of doubt in his mind, that as far at least as I am implicated, he has not been misrepresented, I will send the letter itself to my friend Dr. Carpenter, requesting that he will shew it to Dr. Stock. I would have sent an exact copy of this letter for insertion in the Repository, had I not been unwilling to take up so much room in your valuable Miscellany, on a subject which cannot interest the general reader, and which is, therefore, of comparatively little importance. The spirit in which it is written is truly christian; and in common with that evinced by the Doctor himself, and by his late amiable friend Mr. Vernon, affords so many additional proofs, that the piety and benevolence which shone through every discourse and every action of our honoured Master, as recorded by the Evangelists, and which form the very essence of his gospel, may be met with in the supporters of speculative opinions diametrically opposed to each other.

When, Mr. Editor, will Christians cease to anathematize those, who, having departed from the generally received systems of contradictory articles and creeds of mere human composition, fabricated in an age of bigotry, ignorance and superstition, presume to give a different, and, as they conceive, a far more rational and consistent interpretation of the highly figurative language of Eastern phraseology?

CATHARINE CAPPE.

AN epitaph intended to be inscribed on a monument about to be erected in the Unitarian chapel at Taunton, to the memory of the late Dr. Cox, of that place, composed by his friend William Evans, of Tavistock:

Dignum laude virum
Commemorat hoc marmor
Liberorum pietate consecratum
Patris nomini
Johannis Cox, M. D. atque V. D. M.
priùs
Qui honesti verique tenax,
Amicorum, patriæ, totius humanæ
gentis amans

---

* Athanasius declared it impious to bring Kings before human tribunals.

† Where had Athanasius this information, on which the word of God is silent? I will rather believe emperors and kings who have declared the falsehood of that opinion, than Athanasius.

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Et beneficia in egentissimos quosque
præcipuè conferens,
Arte divina medendi
Sibi ipse, cura Dei
" Eregit monumentum ære perennius."
Quinetiam
Maria, præcedentis conjux, religione
et domestica fortitudine ditata, filii
et filiæ cordi carissima, eheu! mortua
est.
Ille ob. A. D. 1796, æt. 42; Illa ob.
1810, æt. 49.
Mors ultima linea rerum est:
Gratia autem Dei, æterna vita.

The Nonconformist.
No. IV.

On the general Prevalence of Superstition.

MAN in an uncivilized state of society is always addicted to idolatry or superstition. In the infancy of a people, idolatry has generally been the prevailing religion; and whenever a nation has been induced to relinquish its idolatrous practices, an anxiety has usually been evinced for the introduction of something that should be cognizable by the senses, and not dependent on reason alone for its reception. Hence the origin of ritual observances, and the prevailing attachment to a religion of splendid ceremony, in preference to one which inculcates moral duty, and the silent worship of the heart. From the beneficent character of the Deity, it is reasonable to suppose that our first parents were either ushered into the world with an intuitive knowledge of their duty and interests; or that they were immediately instructed therein by a special messenger from heaven. Thus informed, it was not likely that they or their descendants would *soon* degenerate into idolatry.* Accordingly, we have no account in the sacred history of any such falling off from the worship of the true God, before, or for a long period after the deluge.

It appears, however, that idolatry had obtained a considerable establishment in the world in the time of Terah, who was the father of Abraham, and was born within about 280 years after the flood. For we are expressly told in Scripture that Terah served *other gods;* and from the language of Joshua, who called upon the people of Israel saying, " Choose you this day whom ye will serve; whether the God which your fathers served, or the gods of the Amorites, in whose land ye dwell," † it is evident that idolatry had long been the established religion of the Amorites.

These people resided in a mountainous district, lying west of the Dead Sea, and it is remarkable that this was the very country in which Terah and Abraham originally resided. Some commentators have, indeed, asserted that Abraham was expelled from his own country for his aversion to that gross idolatry which prevailed in it; and Josephus tells us † that this patriarch was the *first* person who openly taught the doctrine of the Unity of God, and that, on this account, the inhabitants of Chaldea rose up against him, and that he fled to the land of Canaan to avoid their outrage.

It seems to me very extraordinary, that the Sacred Writers should have given no historical account of the establishment of idolatry any where, for many ages after the flood, because, from the solemn denunciations of the servants of God, against this folly and impiety, and from other circumstances, we have reason to believe that, in the time of Moses, idolatry had overspread the greatest part of the known world, and that the species of idolatry which mankind first fell into, was the adoration of the sun, of the moon, and of some other of the heavenly bodies. " If," says Moses, " there be found among you man or woman that hath served other gods, and worshiped them, either the sun or moon or any of the host of heaven, then shalt thou bring forth that man or that woman unto thy gates, and shalt stone them

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* The great age to which the Antediluvians attained, very much tended to preserve the knowledge of the true God among them. Adam lived 930 years, and Methuselah, who spent 243 years of his long life contemporary with Adam, lived also 600 years with Noah, the last of the old world. It is impossible, therefore, that Noah and his three sons and their wives, who went with him into the ark, should not have been informed of the proper Unity of God, and of the duty and destination of man.

* Joshua xxiv. 15.
† Antiq. Book i. Chap. vii.

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with stones till they die." * We have further evidence that the first idolatry was that of the heavenly bodies, from what Job, the most ancient writer on record, and who is supposed to have been contemporary with Jacob, † says of himself, "If I beheld, (says he, in the sublime language of oriental poetry,) if I beheld the sun when it shineth, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, (that is, made obeisance to them after the Eastern manner,) I should have denied the God that is above." ‡

Moreover, in the time of Josiah, King of Judah, we are told that the people "burnt incense to the sun, and to the moon, and to the planets, and to all the host of heaven." §

There was, therefore, great propriety in the narrative of Moses, in the first chapter of Genesis, wherein he takes no notice whatever of the creation of any beings superior to man, but dwells with great minuteness on the formation of the sun, the moon and the stars; as though he was determined to deprive his people of every pretence for adopting the idolatrous practices of their neighbours, by shewing them, that the God of the Hebrews, not only created man and every living thing upon the face of the earth, but that the splendid orbs of heaven were also his workmanship, and therefore, Jehovah, the maker of heaven and earth was, and ever would be, the sole object of religious worship.

It would occupy too much time to recapitulate the various denunciations of the Almighty against idolatry, and especially if I were to attempt to inquire into the methods by which the prophets of the Most High successfully opposed the false worship of the surrounding nations. This, however, might be formed into a very interesting narrative; and I am inclined to think it might be shewn, that wherever the Jewish or the Christian religion was professed by a considerable number of the people of any country, it always succeeded in extirpating idolatry.

But notwithstanding this triumph of true religion over the false worship of the Heathen, there is an evil still in the world which neither Moses nor Jesus, nor the united efforts of their most zealous followers, through a long series of ages, have ever yet been able to subdue. I refer to *superstition:* that baneful, that noxious ingredient, which poisons the sweetest pleasures of many unfortunate individuals; that gigantic phantom which overshadows their fairest prospects; that predominating temper which gives a peculiar bias to every propensity of the heart, and is calculated to distort the most engaging and amiable features of the human character.

If I were asked to define superstition, I would say, that it consisted in false and unworthy notions of the Deity; in devotion improperly directed; in unmeaning and absurd rites; and in a ridiculous fear of imaginary and invisible beings. True religion is founded on the exercise of the understanding, and in right notions of God; whereas, superstition rests upon the belief of the possibility of appeasing an offended Deity by the sufferings of an innocent victim; by outward and laborious services; by severe mortifications; by extreme scrupulosity in all ceremonial observances; or, by embracing and promulgating certain opinions which are in reality derogatory to the honour of God, and subversive of the best interests and happiness of man.

I shall adduce a few instances to justify me in these assertions.

The manners and customs of the Egyptians were all tinctured with superstition. They washed their drinking vessels more from superstition than cleanliness, and dreaded the eating of meat that had been cut by any other knife than that of an Egyptian. * They not only worshiped the vulture and crocodile, but established regular hunting parties to procure for those deified birds, such food as was most agreeable to them. † And, from the book of Genesis, we learn that a very numerous and useful body

* Deuteronomy xvii. 2—5.

† See Goguet's Origin of Laws, among the most Ancient Nations, I. 241 and 385.

‡ Job xxxi. 26—28.

§ 2 Kings xxiii. 5.

* Goguet's Origin of Laws, I. 350.

† Ibid, 356.

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of men were rendered objects of public aversion in consequence of another of their superstitions, and that this fact made it necessary for Joseph to take several precautions before he durst introduce his father and brethren into the presence of Pharaoh.*

In the history of the Jews we read that the children of Israel used various divinations and enchantments, and caused their sons and daughters to pass through the fire in an idolatrous sacrifice to Moloch, the chief deity of the Amorites.† We learn also, that on a certain occasion, when a party at sea was overtaken by a storm of unusual violence, the mariners cast lots for the purpose of ascertaining which of the crew was obnoxious to the displeasure of the gods, and had occasioned that evil to come upon them.‡ And in an earlier period of their history (about 1100 years before Christ), we read that Saul, although he had issued an edict of banishment against all wizards and those that had familiar spirits; § yet, when he was in difficulty himself, he resorted to a woman who was reputed to have a familiar spirit, to entreat her to call up the spirit of the deceased Samuel,‖ that he might inquire of him what it would be advisable for him to do, in order to defeat a powerful army that was coming against him. ¶

The practice of consulting such persons, prevailed in Judea through every period of the Jewish history. Zechariah, who lived only about 500 years before Christ, tells the people of Jerusalem, that "Their idols had spoken vanity, and the diviners had told false dreams."**

The superstitions of the Jews were probably fostered, and their number much increased, during the Babylonish captivity; for it is well known that the people of Chaldea were much attached to what have been called the occult sciences. So much addicted were they to the various arts of divination, and to the foretelling of future events by dreams and visions, that the practices of divining, of soothsaying, of witchcraft and of astrology, were regular professions among that people. And so honourable were these professions deemed, that those who belonged to them were called *wise men*; and those who stood at the head of these classes of society were, by way of eminence, and to distinguish them from the ordinary citizens of Babylon, called *Chaldeans*. Thus, in the book of Daniel, we frequently read of the magicians, astrologers, *Chaldeans* and soothsayers.* According to the President Goguet, the Chaldeans were esteemed, by all antiquity, to have been the *inventors* of judicial astrology.†

I believe it may be very safely asserted, that whenever superstition has taken firm hold upon the mind, it is never to be eradicated. Accordingly, when the Jews returned from the Babylonish captivity, they not only transferred the profane rites of the Chaldeans from Babylon to Jerusalem, but they transmitted all those absurd practices from generation to generation, and ever afterwards continued to be a superstitious people. Thus, in the time of the apostles, we read of a Jewish damsel possessed of the spirit of Python, or of Apollo, who brought her masters much gain by soothsaying.‡

The superstitious nature of the Jewish character may be farther illustrated by a variety of other instances, such as the notion of Satan having entered into Judas; the ascription of power over mankind to the devil; the supposition of demons inhabiting the air; of an angel descending into the pool of Bethesda, &c. To all these may be added, the practice of conquerors taking sorcerers with them

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* Genesis xlvi. 34.
† 2 Kings xvii. 17.
‡ Jonah i. 7.
§ 1 Samuel xxviii. 3.
‖ The raising the ghost of Samuel was perfectly consistent with the notions of the people of those times. Plutarch speaks of an oracle of ghosts. Maximus Tyrius tells of a certain cave that was constantly frequented by a *prophetic* ghost. The ghost of Darius was called up on purpose to foretel his queen her destiny. And in the beginning of the 11th book of the Odyssey, Homer describes Ulysses as invoking the dead to acquire a knowledge of his future fortunes.
¶ 1 Samuel xxviii. 15.
** Zechariah x. 2.

* Daniel ii. 2, iv. 7, v. 7, 11, &c.
† Goguet. I. 228.
‡ Acts xvi. 16.

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into vanquished countries to discover hidden treasures, as has been related by Sir John Chardin, and referred to by Isaiah, chapter xlv. 3, who, in prophecy, represents the Almighty as proclaiming to Cyrus, saying, "I will give thee the treasures of darkness, and hidden riches of *secret* places; that that thou mayest know that I the Lord am the God of Israel."

The practice of cutting the arms and hands in times of great affliction to appease the Deity, cannot also be forgotten. This custom is evidently referred to by Jeremiah xli. 5; xlvii. 5; and xlviii. 37. Baal's prophets in their contest with Elijah, were guilty of a similar superstition. We are told, "they cried aloud, and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them."* The demoniac, whose story is related by Mark, † probably cut himself with sharp stones, on the same principle. This practice, however, was not confined to those who were in dread of the displeasure of the Deity, but was also employed, in conjunction with cutting off the hair from the forehead, ‡ as a testimony of sorrow for the loss of highly esteemed friends or relatives, as appears from Jeremiah xvi. 6, and Zechariah xiii. 5, 6; and that this voluntary wounding was not uncommon, may be presumed from the circumstance of Moses having thought it necessary to forbid the practice. "Ye shall not," says he, "cut yourselves, nor make any baldness between your eyes for the dead." §

Were I not expressly treating on the practices of the ancients, many instances might be adduced to shew, that the Arabs of the present day actually make gashes in their arms with knives, for the purpose of recommending themselves in the most effectual manner to the favour of their mistresses. ||

In closing my account of the customs and practices of the ancient Jews, it may be remarked, that the devout followers of Moses are still extremely superstitious, particularly respecting the Sabbath, and the observance of times, and the management of culinary utensils, &c. Those who are curious in examining into the nature of these observances, may derive abundant information and amusement from the perusal of that part of the Mishna which has been translated by Dr. Wotton, together with his volume of Discourses on the Jewish Traditions. The notion of the modern Jews, respecting the sacredness of the Pentateuch, is, however, singular enough to deserve mention.

These books are usually written upon scrolls of parchment or paper, with a rod of wood or bone or ivory, firmly attached to each end of the paper or parchment; so that one part may be rolled upon one of the rods, while the other is unrolled for the purpose of being read; and this is a contrivance for preventing the necessity of the roll itself being touched by the hand, which would render it permanently polluted. It seems that these books do not become sacred until they are finished; but the moment the last letter is written, that moment the whole becomes holy, and care must be taken ever afterwards to preserve it from being contaminated. It is, therefore, immediately deposited in some secure place, where it can be in no danger of being approached by any living thing; for, if even a mouse were to run over it, it would inevitably be so profaned, that no devout Jew could ever after make any use of it.

I have, however, no intention of representing the Jews as a people remarkable beyond all others for their superstition; because, it is well known that in every nation of antiquity, where there has been a domineering priesthood, every kind of absurdity and superstition has been interwoven with the manners and habits of the people.

There is a sect of Indians who purify themselves with the dung and urine of the cow, and consider themselves polluted by the touch of a heretic: they wear a net over their mouths, lest they should swallow a fly by accident, and thus interrupt the progress

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* 1 Kings xviii. 28. † Mark v. 5.

‡ "Tears flow'd from ev'ry eye, and o'er the dead
Each clipt the curling honours of his head."
Homer's Odyssey.

§ Deuteronomy xiv. 1.

|| Harmer's Observations on divers Passages of Scripture, 2d Ed. 8vo. 1776, II. 515.

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of a purified spirit in its purgatory; but with all this humanity, they think themselves obliged by their religion to let a heretic perish with hunger rather than relieve him. *

The Tartars shave their heads, with the exception of a tuft of the size of a crown piece, which is suffered to grow to the length of seven or eight inches. It is by this tuft that the angel of the tomb is to carry the elect into paradise. †

If we look to the Romans, who can forget the ridiculous mummery which was observed in the consecration of their temples; ‡ their sacrifice of dogs and goats; their feasts of the Lupercalia; their augurs and augurics; § their lucky ‖ and unlucky ¶ omens; their officers called *aruspices*, whose business it was to examine the entrails of the beasts offered in sacrifice, and from thence divine the success of any particular enterprise; the ridiculous story of a brazen target having fallen from heaven into the hands of Numa, during a dreadful pestilence which raged at Rome in the eighth year of his reign; the sacred fire of the Vestal Virgins, which was cherished with so much veneration; the Sibylline writings, and the mutilated priests of Cybele; the absurd custom of abstaining from marrying on certain days and in certain months of the year; their veneration for places which had been struck with lightning; or, the anxiety which was universally expressed to inhale into their own bodies, the souls of their departing friends? Of this there are innumerable instances. Augustus Cæsar expired, according to Suetonius, in the kisses of Livia. **

Nicias, the Athenian general, was so superstitious, that an eclipse of the moon prevented him from taking advantage of the only favourable moment for his retreat; this occasioned his own death, and all the disasters of the Athenians in Sicily. * The intrepid Pelopidas, who had the honour and satisfaction of having delivered Thebes from the tyranny of its rulers, at last lost his life in consequence of the superstition of his troops, who were terrified at an unexpected eclipse of the sun, at the moment when they were about to march against Alexander. †

In like manner the Lacedemonians lost their expected share of the honour of contributing to the common safety of Greece, in the plains of Marathon, by not daring to take the field before the moon was at the full. ‡ Even at this day, the Italians are so superstitious respecting this luminary, that their fishermen, who go out by night, invariably take an awning with them to protect the fish from the baleful effect of her rays. Besides, no Italian will ever lie down to sleep where moonshine is likely to reach him. §

In enumerating the superstitions of the ancient Romans, I should have mentioned the still greater absurdity and impiety of the Apotheosis, a ceremony whereby this people placed their emperors, and some of their most esteemed senators, among the gods, and thus entitled them to divine worship.

S. P.

[*To be continued.*]

* Volney's Ruins, 8vo. Lond. 1807, p. 166.

† Ibid. 338.

‡ See Kennett's Antiquities, 8vo. Lond. 1783, p. 40.

§ The celebrated sphynx of Egypt was of this nature.

‖ Suetonius in Vitâ Vitellii. Sec. ix.

¶ Ferguson, in his History of the Roman Republic, furnishes an instance of the dread of unlucky events, attended by a barbarity too shocking to be here related. See quarto edition, III. 541.

** Suetonius in Vitâ Augusti. Sec. xci.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXXIX.

Proof of Intention from Tendency.

The servant of a Scots Jacobite exile was unadvised enough to wear, in the streets of Rome, a pair of hose, after the fashion of his native place, of tartan, in which the red largely predominated; and red stockings being a distinctive mark of Cardinals, unfortunately for him, he was dragged before a tribunal to answer for the crime of wearing stockings of a colour ex-

* Univ. Hist. † Plutarch.

‡ Rollin's Ancient History, and Le Clerc de Septchenes on the Religion of the Ancient Greeks, 8vo. p. 261.

§ Swinburn's Travels.

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clusively appropriated to the highest dignitaries of religion, and which could only *tend* to bring religion into contempt; and, as his *intention* was inferred from this *tendency*, it required no small interest to effect his liberation.

No. CCCXXX.

Prussian Court Mourning.

Thieubalt, in his "Souvenirs" of Frederick the Great, gives several amusing traits of the Brandenburg family. In his Biographical Sketch of Frederick the *first* king of Prussia, who was an extremely vain man, and continually engaged in the most frivolous pursuits, he mentions the following anecdote of the queen, Sophia Charlotte, who was a woman of a very superior mind, and the sister of our George the First. In her last illness the queen viewed the approach of death with much calmness and serenity, and when one of her attendants observed how severely it would afflict the king, and that the misfortune of losing her would plunge his majesty into the deepest despair—"With respect to him," said the queen, with a smile, "I am perfectly at ease. *His* mind will be completely occupied in arranging the ceremonial of my funeral, and if nothing goes wrong in the *procession*, he will be quite consoled for his loss." Thieubalt adds, that the event proved the truth of the queen's opinion of her *august* husband.

No. CCCXXXI.

The late Mr. Henry Erskine.

Mr. Erskine's character was truly estimable, and the just appreciation of his virtues extended far beyond the circle of his own family and friends; and it is a well authenticated fact, that a writer (or, as we should say, attorney) in a distant part of Scotland, representing to an oppressed and needy tacksman, who had applied to him for advice, the futility of entering into a law-suit with a wealthy neighbour, having himself no means of defending his cause, received for answer, "Ye dinna ken what ye say, Maister; there's nae a puir man in Scotland need to *want a friend* or *fear an enemy*, while Harry Erskine lives!" How much honour does that simple sentence convey to the generous and benevolent object of it!

BIBLICAL CRITICISM.

SIR, *Jan. 20th*, 1818.

WHEN you published an "Extract of a Letter from a Friend," [VII. 173,] on John xii. 31, in which the author attempted to maintain the idea of Mr. Wakefield, (New Translation,) that the "prince of this world" was Jesus himself, it was my intention, but I know not what prevented me, to have troubled you with some Extracts from a MS. in my possession which appeared to me to throw some just lights upon the passage. Perhaps your Correspondent, H. T. [XII. 487, 488], may be disposed to pay some particular attention to it, as it will confirm some of his observations, and throw light on some of his queries. I therefore now transmit it; only just observing, that both Mr. Wakefield and your former Correspondent appear to have overlooked John xiv. 30, and also 1 Cor. ii. 6, 8; and that the sense of κρίσις adopted in the following paper may possibly have been suggested by Leigh, who, in his Critica Sacra, says, "Est autem crisis subita in morbo ad salutem aut ad mortem mutatio."

V. F.

John xii. 31, 32.—"Now is the crisis of this world, now shall the ruler of this world be cast out: And I, if I be lifted up from the earth, will draw all men unto me."

In the 20th verse the Evangelist informs us, "that there were certain Greeks which came up to worship at the feast," who, therefore, were probably proselytes to the Jewish religion, and, from their applying to Philip, who was of Bethsaida of Galilee, a country contiguous to Syria, were not unlikely some of the descendants of those Greeks who settled in Syria under the Syro-Macedonian empire established by the successors of Alexander, which is called in the Book of Maccabees the empire of the Greeks: many of whom had spread through a great part of Galilee, and mingled among the Jews. When our Lord

was in the borders of Tyre and Sidon, the woman, whose daughter he there healed, is said to have been "a Greek, a Syrophœnician by nation:" Mark vii. 26. Perhaps these Greeks might be of the same country, who in consequence of their proximity to, and intercourse with the Jews, had learned and embraced the Jewish doctrines, and attended the Jewish festivals: and if so, they were no strangers to the miracles and doctrine of Jesus, of whom we are told, Matt. iv. 24, that his fame was early spread through all Syria. Perhaps they might have heard of the miracle he had wrought in favour of their countrywoman, and the gracious notice he had taken of the strength of her faith; and this would, more than every thing else, awaken their attention and attach their hearts.

When, therefore, they came to Jerusalem, and found the whole attention of the people turned towards him, saw him introduced into the city in triumph, and heard the report of the recent, wonderful miracle which he had wrought upon Lazarus, their minds would naturally be impressed with a desire of conversing with him. For this purpose they applied to Philip, requesting to be introduced to him. For that they did not want merely to gratify a vain curiosity by the mere sight of him, as the words may seem to imply, is probable from this circumstance, that Jesus did not keep himself retired and unseen, but had entered the city with vast crowds attending him, and taught daily in the temple; so that it is probable these Greeks had already seen him. It seems therefore probable, that they requested, not a sight of him merely, but an intercourse and conference with him; and that this was the reason why Philip first consulted Andrew, and both together carried the request to Jesus, as a matter concerning the propriety of which they had some doubt; for which there could have been no occasion, had a bare sight of him been desired. We are not told whether Jesus granted the request; but since we never find that he refused any request, which proceeded from an honest heart, and afforded him an opportunity of doing good, it seems probable that they were immediately admitted, and were present when he delivered the following discourse, which so nearly concerned themselves and the whole Gentile world.

This incident of some Gentiles requesting to be admitted to him, naturally suggested to the thoughtful mind of Jesus reflections on the general admission of the Gentile world to the privileges of his church, and on his own sufferings and death as previous and preparatory thereto, which was shortly to take place. "The hour is coming when the Son of Man shall be glorified," ver. 23, i. e., the season is now approaching, when my present state of humiliation shall be succeeded by a state of reward and honour; when I shall be invested with power to admit all men without distinction to the blessings of the church and kingdom of God. And if, previous to this, you see me pass through a scene of humiliation far deeper than any you have yet been witnesses to, let not this discourage you. For look into the operations of nature itself, and you will often observe a state of mortification and apparent destruction precede a state of revival, growth and fertility. "Except a corn of wheat fall into the ground and die, it abideth single; but if it die, it bringeth forth much fruit," verses 2, 4. Analogous to this in the moral world shall be the case with me, the head and root of the new dispensation; so far will my sufferings and death be from destroying my own hopes, and frustrating the purposes of my undertaking, that they will effectually secure both my glory and the interests of the kingdom of God, in the successful and extensive propagation of the gospel. If *I* die, I also shall bring forth much fruit. And as it shall be with me, your Master, so shall it be with you, my disciples, whom I shall employ to propagate my gospel in the world. In that service you must expect to grapple with sufferings which will put your fidelity to the test, and call for all your fortitude. In that situation "he that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal," ver. 25. Let not then the prospect of sufferings and death in the service of me and the gospel discourage you; "if any man serve me, let him follow me" in sufferings, and in that case he shall follow

me also in glory; for "where I am, there shall also my servant be; if any man serve me" faithfully, "him will my Father honour," ver. 26.

He goes on in verse 27: I will not, however, disown the innocent sensibilities of the human heart under the expectation of sufferings and death so near approaching, although I am fully assured of their glorious consequences. Yourselves also will experience the same sensibilities, when you shall come into a like situation; learn therefore from me how to bear and conquer them, with integrity inviolate, and duty unbetrayed. I will not, therefore, dissemble to you, that "now is my soul troubled" with the apprehension of the approaching hour. "What then shall I say" to Him, who is the all-sufficient refuge in trouble? Shall I say, "Father, save me from this hour," preserve me from impending sufferings and death? Such indeed are the petitions weak nature dictates in these circumstances; but this is not suitable to my character, or to the divine purposes concerning me; for "for this cause came I unto this hour," that the kingdom of God in the conversion of the world might be promoted, and the Son of Man glorified: wherefore, as more consonant to my own character and the divine appointments, I rather pray, "Father, glorify thy name," ver. 27; may thy perfections be more illustriously manifested, thy supreme authority more universally owned and submitted to, and the interests of thy kingdom more extensively promoted in every way which thou seest proper, even should it be by my sufferings and death. This is my supreme desire and most ardent petition, with regard to the events before me.

Immediately upon his offering this petition, a loud and audible voice from heaven replied, "I have both glorified it, and will glorify it again," ver. 28. This voice so sudden and unexpected, though heard by every one, was not equally apprehended by all; some, too much startled to distinguish intelligible sounds, imagined that it thundered only; others of calmer spirits heard and understood, and their opinion was, that "an angel spake to him," ver. 29. As soon as the people were a little recovered from their surprise and alarm, our Lord proceeds, ver. 30, to explain the design of this extraordinary incident: "This voice came not because of me," on my account, or for my satisfaction; I was fully assured of the certainty of what the voice declared; "but for your sakes," that you might be assured that I always speak and act under the direction of God.

Animated by this fresh attestation from heaven, he proceeds in the 31st verse to foretel triumphantly what that success would be: that there should be a great crisis or change in the moral world, in consequence of his own sufferings and death. "Now" (i. e. very soon there will be—the thing is as certain as if it were already done; in which sense we find the word *now* used in many places) "now is the judgment [κρισις] of this world;" the moral world, is come to a crisis or trial, and a great change will be made from its present state. God will not any longer wink at the times of ignorance, but will openly take cognizance of the state of mankind; he will effectually promulgate his will and the terms of salvation, by the Redeemer whom he hath sent; will condemn wickedness, rescue mankind from slavery, and assert his own rightful dominion over all men, for the everlasting salvation of those who will obey him, and to render inexcusable those who shall persist to rebel against the light of truth and the offers of his grace. He adds "now shall the prince of this world be cast out;" by which expression he undoubtedly means Satan, or, the dominion and power of sin. He uses the same expression in the same sense, chapter xiv. 30, and xvi. 11. But in what sense does he mean that the prince of this world should be cast out? Certainly he does not mean that all manner of wickedness should be wholly suppressed and abolished; for this was never found to be verified; nor have we any reason to expect it in this world of imperfection. But our Lord is here speaking of what was shortly to take place. In what, then, was the dominion and power of sin most conspicuously manifested at that time in the world? Certainly in that idolatry, and its consequent corruptions, at that time so universally practised among

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the Gentiles. By this mankind were turned from the acknowledgment, obedience and worship of the One True God, to the worship of demons, and every species of false and imaginary deities. Agreeably to this, when the Apostle Paul was commissioned to propagate the gospel among the Gentiles, it was to this effect, "to open men's eyes, and turn them from darkness to light, and from the power of Satan unto God," that is, from idolatry to true religion. In these words, therefore, our Lord seems to foretel the suppression of the whole system of idolatry, and that this was shortly to take place: "now shall the prince of this world be cast out:" he adds, "and I, if I be lifted up from the earth, will draw all men unto me." What our Lord meant by being lifted up from the earth the Evangelist himself explains in the words immediately following, "this he said signifying what death he should die." But perhaps it will be no rashness to suppose, that our Lord had a reference also to his subsequent ascension, and exaltation to glory and dominion over his church, conferred on him in reward of his obedience even to death on the cross. However, upon the whole it is plain, that in this text our Lord foretels a grand crisis in the state of the religious and moral world, a general extirpation of idolatry, and propagation of and success to the gospel revelation, in consequence of his death upon the cross; and all these grand events very soon to take place.

Thus I have endeavoured to illustrate the connexion, and explain the particulars of the whole passage connected with these words. I shall not detain the reader at present further than while I briefly hint a remark or two on what has already been observed.

First, it is obvious to take notice of the admirable spirit, the exemplary disposition and true dignity of our Saviour's character, as manifested on this occasion. It has been justly observed, that sudden incidents, and the little circumstances of life, more thoroughly discover the real temper and genuine character of any person, than the more important events and brilliant scenes, which the actors have been long expecting, and for which there has been time for preparation. In these cases men are commonly recollected, and on their guard; in the other, they discover their tempers and hearts more freely, and act from undisguised nature. Now in this incident of a few Greeks desiring to see him, which seems a very inconsiderable one, we see how recollected and habitually thoughtful our Lord was to improve the minutest things into important reflections, and to pursue every subject into various views, and to its utmost extent; especially where he himself, and his own conduct, were concerned, or an opportunity offered to convey instruction or improvement to others. We see, also, that our Lord did not disown, or attempt to eradicate the tender and painful sensibilities common to the human heart; he even seems to have been subjected to them in a very great degree. In him we see nothing of the proud and self-sufficient philosophy of the Stoics, who pretended it to be the perfection of wisdom and virtue to extirpate the natural affections. Our Lord freely owned this, his soul was much troubled with the apprehensions of suffering and death: but then, how truly great and amiable does he appear, in supporting the dominion of reason and the influence of the religious principles in such a situation! In his troubled hour he looks up to God, resigns himself absolutely to his will, attends to the purposes for which he came into the world, makes it his supreme desire that God may be glorified, and the salvation of men effected, by what he was to suffer, and encourages himself by the prospect of the glory which he was to receive. Such was Jesus in the hour in which his soul was troubled. These were the principles which enabled him to look forward with a steady eye to the dreadful season near at hand, although the prospect made such deep impressions on his extremely sensible heart.

Secondly, as this incident of the request of these Greeks to see Jesus, and their probable introduction to him in consequence of it, seems to be the first dawning of the gospel on the Gentiles, it deserves to be remarked, that on this occasion, Jesus was attested to be a divinely commissioned

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person by a voice from heaven in the presence of these Gentiles, in like manner as he had before been at his baptism, when he commenced his ministry among the Jews.

Lastly, if the supposition which I have mentioned before be thought probable, that the Greeks were immediately introduced to our Lord upon their request being offered to him, and that they were present at the delivery of the things contained in these verses, and at the answer of the divine voice from heaven, we may observe how well suited to their case are the chief matters that were now delivered; and I think this circumstance of the suitableness of the subject to their case, and to that of the whole Gentile world,* seems to confirm the supposition, that they were immediately introduced, and heard these things spoken: and if so, they would go away fully satisfied by the testimony of the divine voice from heaven, that this Jesus was truly a divinely commissioned person, who always spoke and acted under the direction, and with the concurrence of God. They would have learned from him himself, that the benefits of his gospel were not intended to be confined to the Jewish nation only; but that a grand revolution was shortly to take place in the state of the moral world. That the empire of sin in the universal prevalence of idolatry was to be overthrown, that the world in general should be brought over to the faith of Christ, and the profession of his gospel, and that all this should be effected by means of his death and its glorious consequences. What could be more suited to the state of the Gentile world, or more joyful information to these pious Greeks, provided they only understood it rightly? That the Jews, indeed, who were present, did not understand him, appears plainly from the nature of their objections against what he had spoken, which were raised on a quite different footing, ver. 34, &c. And indeed it was not fit they should; they could not have borne it, but would have immediately grown clamorous and outrageous in the highest degree, if they had apprehended a declaration that the Gentiles were by the gospel to be received into the church of God, or that the gospel was to be published to them at all: as they afterwards did, when this began to be done by the apostles. But yet our Lord, who spake as never man spake, might so adapt the manner and circumstances of his delivery to the Greeks, as might lead them to apprehend sufficiently his true meaning, though he thought proper to conceal it from the Jews.

However, let us not cease to adore the infinitely good God, the Father of our Lord Jesus Christ, that he appointed his Son to be a light to lighten the Gentiles, as well as the glory of his people Israel; that we behold the happy progress towards a completion of these glorious predictions, in the subversion of idolatry, that empire of the prince of this world; that we enjoy the light of his gospel, and are drawn to the profession of his faith, in consequence of his being lifted up from the earth in his death upon the cross; of his glorious resurrection from the dead, as a public pledge and pattern of the resurrection of all men; and of his exaltation to glory for this express purpose, declared by himself, "that where he is, his faithful followers may in due time be." Let us then be careful to secure to ourselves this character, by faithfully obeying his precepts and imitating his example; relying on the full accomplishment of his promise, that, at the time appointed by our common Father, "he will come again and receive us unto himself, that where he is, we may be also."

VIGILIUS POSTHUMUS.

* It may also be observed, that the subjects here chosen by our Lord, appear to set aside the supposition of Croius, quoted by Schleusner, as your Correspondent H. T. has noticed, that the Ἕλληνες here were Jews living out of Judea and speaking Greek; for the introduction to Jesus of such persons would never suggest to him the idea of the comprehension of "all men."

V. P.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*An Account of the Rise and Progress of the Unitarian Doctrine, in the Societies at Rochdale, New Church in Rossendale, and other places formerly in connexion with the late Rev. Joseph Cooke; in Ten Letters to a Friend.* By John Ashworth. Pp. 80. Westall, Rochdale; Hunter and Eaton, London.

ONE of the strongest presumptive arguments in favour of Unitarianism, arises from the fact, that many of its ablest defenders and brightest ornaments have been converts from the ranks of its opponents. Examples are not rare, of serious and well-informed Trinitarians who have sat down to an examination of this subject, with the fullest conviction of the truth of their own sentiments; but who, in the course of the inquiry, have been so overpowered by the force of opposing evidence, as to be compelled, at all events, to avow a change of opinion. Against such avowal, the prejudices of education, the influence of early and friendly association, the tenderest affections, the best feelings and the dearest interests, have often pleaded with an earnestness and a power irresistible to every thing but the strongest impulse of religious duty. Every obstacle has given way to the energy of what we believe to be truth; and it has frequently been found, that when its voice has been listened to with calmness and seriousness, though it may have demanded the most painful sacrifices, yet those sacrifices have graced its triumphs, and at the same time borne witness to the integrity of its converts, and cast a beam of glory on the human character. For instances of this, we need not travel to the Churches of Geneva, whose "sad example" is so pathetically held up in "The Christian Observer," of November last, as an "awful warning" to the members of our own establishment. Every one, acquainted with the history of Unitarianism, will immediately recollect the names of a Priestley, a Lindsey, a Disney and a Vidler; not to mention several of our most eminent and useful ministers still living, against whose characters calumny itself dare not breathe a reflection, and whose conversion, rendered necessary in order to preserve the testimony of a good conscience, has been, in every worldly point of view, their greatest misfortune. Their sincerity cannot be questioned for a moment, and if their piety, their learning, and their facilities for a full examination of the controversy be considered, surely, the most determined opposer of Unitarianism must allow, that a system of Christian doctrine which can win over such men to its interests, possesses strong claims to the notice, and demands the careful attention of every impartial inquirer after truth.

Let it not be said, that this is an argument which may be brought forward in favour of all the systems of Christian doctrine, however opposed to each other; and that, therefore, its force is neutralized in favour of any system in particular; for were it true that as many Unitarians had become Trinitarians, as *vice versâ*, still there would be a presumption on the side of Unitarianism, because there are many circumstances which might naturally incline the judgment to such a change; but this is far from being the case. The exultation which has been manifested, almost indecently, on a late instance of this kind, is a proof that such instances are extremely rare.

These remarks have been suggested by a perusal of the pamphlet under our present consideration, which has given us almost unmingled satisfaction. The case of the Rossendale Unitarian church has been laid before our readers, in a former volume, [X. 313,] by *Dr. Thomson*, and has excited an interest highly creditable to their Christian sympathy. At the close of that account the Doctor promised that he would introduce to the public a more particular narrative, to be written by one of their own ministers, and this publication redeems his pledge. These Letters present us with the pleasing spectacle, not of an individual merely, but of two whole

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congregations, amounting to several hundreds in number, engaged in a serious inquiry after divine truth. The result of this inquiry was, that they abandoned in succession the leading doctrines of reputed orthodoxy, and were brought to the knowledge and profession of Unitarianism. What adds considerable weight to the presumptive argument, arising from such cases as these, is, the remarkable circumstance that these congregations became believers in the strict *Unity* of God, without perusing any of the writings of its advocates, or to use their own language, without having read any Unitarian book but the Bible, and even without knowing that there were any Unitarians in the Christian world, besides themselves! Influenced by a sacred regard to truth, and guided by the teachings of Holy Scripture, interpreted by good sense, they proceeded cautiously and slowly, and were reluctantly compelled to give up a creed they had long cherished, and with it to sacrifice their best friends.

"The people, whose history these letters record, (says the author,) have now for a number of years been searching for truth. When they have relinquished a popular doctrine, it has, perhaps, uniformly been the case, that some of their friends have relinquished them. When they have embraced unpopular truth, they have had also to bear a large share of obloquy, contempt and persecution; nay, they have sometimes been shunned as infectious. This has given them more pain than they can express, and wounded their hearts more than their opposers are willing to believe. But what could they do? As honest men they could not fly from truth, though by so doing they might fly from some pain, and embrace their friends. They had no alternative, therefore, but to violate conscience and become hypocrites, or to be honest and forsaken, despised and condemned. The way to them was plain though painful and rugged; and their rejoicing now is the testimony of their conscience. They once thought themselves (such was their ignorance) the only people in the world who believed the truths contained in these Letters; they consequently looked upon themselves as friendless and forlorn; but they are happy to find that in this they were mistaken. Through the good providence of God, they have found a large number of able and benevolent persons, who have shewn themselves friends. This has verified to them the truth of the old proverb, 'company in distress, makes the trouble less.' They are consoled; they are encouraged." Pref. p. iv.

With the same beautiful simplicity which distinguishes this passage, the author proceeds to relate the order in which he and his friends were led to call in question the doctrines of orthodoxy, with the arguments that led to their rejection, and to the adoption of more scriptural opinions. Some of these arguments appear to us original, and all of them will shew, that acute reasoning and sound judgment are not confined to the schools. This union of argument and narrative, is much more interesting than a merely argumentative discussion, however ably conducted; and on this account, like "Elwall's Trial," or "Eaton's History of the York Baptists," these Letters will form a useful first book to put into the hands of orthodox inquirers, and especially of Wesleian Methodists, from whom these congregations have seceded, an object for which their cheapness still farther adapts them. We should, therefore, earnestly recommend them to the adoption of our numerous tract societies, did we not find from a perusal of their catalogues, that such recommendation is now unnecessary.

In reading this "Account," we have been highly gratified by the seriousness with which, with one or two exceptions, every subject is examined. Mr. A. seems fully aware that truth is alone valuable, when she is the handmaid of righteousness. Convinced himself, he is anxious to convince others, that religion is not a subject of doubtful disputation; and that its doctrines are not speculative, but intended to affect and amend and purify the heart of man. Under the influence of this feeling, he is solicitous that his friends should go on to *the fulness of the measure of the stature of Christ*, and that in the midst of the controversies, which their change of sentiments produces, they should be

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careful to cultivate a devotional spirit, and a pious, benevolent temper. We cannot but share with him in this solicitude; and we trust that the congregations under his care, will attend to the weighty considerations which he suggests to them, on the last page of the Letters. Let them remember that they are now become as a city set on a hill, which cannot be hidden; that not only will the friends who have assisted them, expect their progress, but that their conduct will be closely and jealously watched by the religious societies which they have left. Their unavoidable mistakes will be magnified into faults, their faults blackened into crimes, and every deviation from strict rectitude be construed into an argument against their new opinions. We earnestly hope and pray that, through the divine blessing, the holiness of their characters will ever be conspicuous; and that they will continue ornaments of that simple and apostolical creed which they have embraced, that *there is one God, and one Mediator between God and men, the man Christ Jesus.*

In an *Appendix* are given some edifying and affecting particulars of the Rev. J. Cooke's last sickness and death. We shall ever protest against the practice of judging a man's character and future prospects by the manner of his death, rather than by the conduct of his life; yet, as it may be generally expected, that the *righteous will have hope in death,* and that *precious unto God will be the death of his saints,* such examples of the power of religion in these awful moments, are useful and instructive. And as Dr. Thomson remarks, it is scarcely possible to read these particulars without uttering the devout aspiration, *Let me die the death of the righteous, and let my last end be like his.*

B. G. * *

** [The above initials will point out to many of our readers a highly-valued young friend, as the writer of this article. He is now in a foreign land for the benefit of his health, and the prayers of very many of our brethren will be joined to our own for the preservation of a life which promises so much Christian usefulness. Ed.]

Unitarianism Weighed and Found Wanting, in a Series of Letters, addressed to the Rev. George Harris, and occasioned by his Evening Lectures in Renshaw Street Chapel. By Robert Philips. 8vo. pp. 68. S. Taylor, Liverpool; Longman and Co. 1818.

AT the commencement of this year, Mr. Harris began a course of Lectures in defence of the doctrines of Unitarian Christianity, which he has continued every Sunday evening since, and which have been very well attended. This has excited the godly zeal of a Mr. Philip, a minister of the Independent denomination in Liverpool. Stimulated by the "hint" of an "excellent and endeared friend, that something was still wanted on the Socinian controversy, of a more popular character than critical disquisitions," the thought was suggested to him "of weighing the Unitarian system in the scales of prophecy and providence." "This plan," he observes in his preface, "he is now pursuing, and would not have published this specimen of it, had not the immediate interests of truth in Liverpool called for an answer to Mr. Harris." He could not, however, pass over in silence the public and pointed attack of Mr. H. upon all that Mr. P. holds most sacred and essential in religion without cowardice or indifference. And although he is "fully aware," that the spirit which breathes throughout the pamphlet will be called illiberal, yet he "cannot call Unitarians, Christian brethren, with a good conscience, nor without deeming the apostles unchristian."

The series of letters consists of seven. The object of the first letter is to state, that "it is notorious since Unitarianism took the place of Calvinism in the old and endowed chapels of the Nonconformists, both the number and the nature of the stated worshipers in those places are materially altered. The poor no longer crowd the aisles as formerly, and even the pews seem swept by a whirlwind." Now this statement, although its truth be so "notorious," we totally deny. It is not, "since Unitarianism took the place of Calvinism in the old and endowed chapels of the Nonconformists," that the poor no longer attend; for

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where Unitarian Christianity has been preached openly and manfully, there we still find, "as in the days of Howe and Henry, crowds worshiping God in spirit and in truth." The charge, therefore, does not apply against Unitarian Christians as such; it merely applies to those among that body, who have never openly professed their principles; to those who have merely preached a system of ethics, and who, while Jesus and Paul have furnished them with a text, have enforced the obligations to virtue, by the same sanctions as a Socrates or a Tully; or, "by frequently using certain phrases, with a view solely to please a party, which may possibly, by an artful and forced explication, be made into somewhat rational, but which have been more likely to be understood in another more common and obvious sense." * It is not, therefore, Unitarian Christianity which has driven the poor away, but Arianism, negative Unitarianism, and ethical preaching. The absurdity then of this argument must be apparent to all our readers. Indeed, after wading through five additional Letters, a little glimmering of light appears to have broken in even upon the mind of Mr. Philip, for in his seventh Letter, p. 66, he observes, "I do not blame your system at present for producing no moral effects on society; it cannot of course exert its influence where it does not exist, nor improve the poor who will not listen to it. It would, therefore, be unjust to condemn Unitarianism for not accomplishing, what it has not the opportunity of trying." One such fact as that of the society at New Church, Rossendale, embracing the principles of Unitarian Christianity, wholly from an examination of the Scriptures, without the aid of commentators, without even knowing that there were any persons in the world of similar sentiments, is quite sufficient to overthrow any objection to our principles derived from the non-attendance of the poor on Unitarian worship.

The second, third, fourth and fifth Letters, which alone bear any relation to the title of the pamphlet, are occupied in weighing Unitarianism in the scales of Prophecy and Providence. Mr. P. contends, that Unitarians are the predicted antichrists, because they deny that Jesus Christ is come in the flesh, and also the Lord who bought them. And that, if Unitarianism be the truth as it is in Jesus, it would exhibit on its side all the signal interpositions of God since the Christian era; but that it cannot be true, because Unitarianism is a modern system, is but as a shoot of yesterday. These are, indeed, strong assertions, and our readers will no doubt be curious to see the proof which is to substantiate them. Alas! for them, the whole proof upon which these charges are founded, is 1 John iv. 3: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of antichrist, whereof ye have heard that it should come." From this passage Mr. P. argues, that the "expression 'come in the flesh,' intimates that he *might* have come *otherwise* than in the flesh, and, therefore, that he existed prior to his incarnation." And then, as if his inference had established the fact, with the greatest self-complacency he observes, how the members of the Galatian church must "have smiled at Paul's truism," his "silly truism, when he gravely wrote to them, that God sent forth his Son made of a woman." But is it necessary at this time of day to inform Mr. Philip, what is known to every child in ecclesiastical history, that in the very days of the apostles, so contrary to spiritual pride was it even then that all our hopes of immortality and bliss should rest upon the doctrines of a crucified man, a sect arose, "even now already is it in the world," which declared that Jesus Christ was not a human being in reality, but merely in appearance; that he had assumed a human body that he might become visible to the gross organs of sense, but that he was in reality an immortal spirit emanating from the Deity himself? It was, therefore, necessary for the apostles, in vindication of the truth of God, to assert that Jesus was really "come in the flesh," that he was really "made of a woman." Mr. Philip either

* Charge of the Rev. Richard Godwin at the ordination of the Rev. John Yates and the Rev. Hugh Anderson, in Liverpool, October 1, 1777, p. 26.

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know or ought to have known this fact. If he did know it, he has been guilty of a pious fraud, in order to prop up a system which already totters to its base. If he did not know it, to have known a little more "of Northern discipline," would have done him no disservice. With respect to denying the Lord who bought them, the charge, if we were fond of such charges, might easily be retorted on our Trinitarian brethren; for if it be an infinite sacrifice which alone could purchase us from the wrath of an angry God, it must either be God who expired in agony on the cross, which is an absurdity and a contradiction, or it must have been a man who died, which reduces the doctrine to a nonentity.

Is it necessary also to teach Mr. P. the true nature of prophecy, as well as the simplest fact in ecclesiastical history? It is known to the merest tyro on this subject, that it was predicted there should be a falling away from the truth, which should continue for a long period of time; that the principal feature of this falling away should be a *love of mystery*; that the predicted antichrist should be *drunk with the blood of the saints and with the blood of the martyrs of Jesus*, but that it should at last be destroyed, and all the nations brought into the kingdom of God, and under the power of his Christ. If Trinitarianism be the truth as it is in Jesus, "if ever since she like a vessel was launched from the port of Judea, upon the sea of public opinion, she has not only rode out every storm, during eighteen centuries, but has touched at every shore, and colonized every island," then the prophecy is not only not yet accomplished, but it is absolutely and completely falsified. But if Unitarianism be the doctrine of the gospel, if that be the faith once delivered to the saints, then the prophecy has already been in part fulfilled, there has been a falling away, and a grievous falling away from the truth; darkness, gross darkness has covered the earth for many ages, and the remainder of the prophecy shall eventually receive its full accomplishment, the small still voice of reason and of Scripture is even now beginning to prevail; "at this moment the Christian world feel themselves on the verge of a grand moral era," error and superstition shall vanish like the morning cloud and the evening dew which soon passeth away, the truth of prophecy shall be vindicated, and the name of the Lord shall be one, and his praise one throughout the earth.

With respect to the sixth and seventh Letters, they bear no relation to the title of the pamphlet, and contain assertions and suppositions, which we shall not trouble our readers by detailing. The object of the one is to shew, "the manifest inconsistency between the tenor of Scripture and the tenor of Unitarianism;" that of the other, "that Trinitarianism has at present all the moral trophies on its own side." We willingly grant to our Trinitarian brethren all the advantage to their cause, which may arise from these two Letters: they are beneath criticism, and we should only be wasting the time of our readers by attempting it. And we take our leave of Mr. Philip, by seriously advising him to weigh well the "stubborn facts recorded" in these Letters, before they "fall back into a work of which they are the outline, and which is forthcoming."

ART. III.—*Thoughts on the Results of the various Inventions for the Abridgment of Labour, on their Co-operation with our Parochial System, and other Causes, in depressing the Lower Classes of Society, and on the urgent Necessity of Legislative Interference, with the Suggestion of a partial Remedy.* By the Rev. Wm. Edmonds, B. A. of St. Alban's Hall, Oxford, and Curate of Wroughton, Wilts. Pp. 100. Longman and Co.

THE present condition of the labouring classes, and the means of alleviating the evils to which they are liable, have lately occupied a very considerable portion of public attention; which, indeed, has been drawn to the subject by the necessities of the times. Never before, in this country, was there such a deficiency of employment, or such an immense burden of parochial rates.

For ourselves, though we are convinced that the present enormous taxes have had a considerable share in producing this deplorable effect, by

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depriving the industrious and enterprising of the means of remunerating the labourers whom they would otherwise employ, yet we are by no means disposed to deny that other concurring causes have likewise operated to produce this calamity; and these, which it is the design of this pamphlet to exhibit, may be regarded as the principal.

It must be evident to every one, upon the least degree of reflection, that the invention of machinery to facilitate the objects of labour, and every other means which contributes to its abridgment, must, in proportion to their success, diminish the necessity for the number of hands to be employed; and it is not impossible, but that at some future period, improvements of this nature may be carried to such an extent, that nine-tenths of the manual labour which is, even at present, requisite for our subsistence and accommodation, may be dispensed with. The artificial wants of mankind, by keeping pace with the general progress in knowledge and refinement, may serve, in some degree, to remedy the evils occasioned by such inventions and discoveries, but by no means entirely. Thus, while population is continually increasing, and even while the means of subsistence may also be increased, the demand for labour must necessarily be diminished by every successful contrivance for its acceleration.

Evident as these positions seem when stated, no writer that we know of, prior to the publication of the present pamphlet, has ever attempted to develop their natural consequences. They may have incidentally occurred in disquisitions relative to the state of the poor, but who has sufficiently descanted on their effects, or prescribed a remedy for the evils which they must necessarily occasion?

The author observes, that,

"There has been within the last few years, partially in agriculture, and generally in manufactures, a most unprecedented abridgment of labour by the application of scientific discoveries, by the invention, general introduction, and perfection of machinery, and by the accelerated progress of almost every species of manufacture through the hands of the workmen. It is impossible to form any accurate estimate of the less quantity of labour necessary to produce the same effect, at this period, compared with the relative labour and produce thirty years ago. It is probable, however, taking into the account every article of consumption arising from both real and artificial wants, that a fourth part of the labour necessary to produce them is dispensed with by the practical application of various arts and inventions. This abridgment of labour, great as it is, is not easily felt in a community rapidly improving in arts under the influence of an opulence widely diffusing itself. Its artificial wants keep pace with its facility of supplying them. This has been the general course of events during the period of prosperity, by turns, in all the civilized nations of the earth. Neither is the stagnation in the demand for labour, which has been so seriously felt in this country during the last two or three years, to be ascribed to improvements and inventions for the saving of labour, great as they undoubtedly are, and superior to whatever the world has ever before witnessed, in all the useful and ornamental arts of life. They have, indeed, been one considerable cause in contributing to that effect. But other great causes have concurred to produce in this country a deficiency of the necessity of labour. Amongst the most prominent is that excess of establishments in almost all our manufacturing concerns, created by a short-lived and unnatural monopoly. The monopoly of course created workmen as well as establishments, and when, on the restoration of peace, some of the channels of trade were obstructed, a re-action took place, which sent back upon society a large portion of unemployed and distressed manufacturers." P. 29.

Our limits preclude us from giving long extracts, otherwise we might cite from this pamphlet, several important and interesting facts, relative to mechanical inventions, and the various means of accelerating or diminishing manual labour; but for these we must refer the reader to the book itself.

The "legislative interference," and the "partial remedy," mentioned in the title-page, consist chiefly in regulating, or authorizing the magistrates to regulate the price of agricultural labour, so "that the wages of all men in actual employment, by individual masters, shall be sufficiently high to maintain a man, wife and four children." To such an interference there are evidently great objections. Still every one must concur with the writer in reprobating, what he justly styles

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"the narrow, selfish policy of blending wages with parochial relief." Masters ought, of their own accord, to remunerate their labours, by paying them sufficiently to maintain a moderate family; but while the market for labour is overstocked, this can scarcely be expected; and the inevitable consequence will be a lamentable depression of the labouring classes. It seems, therefore, to be a choice of evils, and all that can be done is to choose the least.

In order at the same time to encourage industry, Mr. Edmeads would keep up a distinction "between the good and the worthless servant." He takes it for granted, that the most deserving will generally obtain employment; and proposes that such labourers "should constantly be entitled to a much higher rate of wages, than those who were thrown on parishes for employment and support."

On some few, but important points, we differ materially from our author. The national debt, for instance, he calls a "natural fiction." Alas! the taxes which have been levied to pay the interest of that debt, we should have thought would have been sufficient to convince every one, that whatever views might be entertained of it, it was at least no fiction.

Notwithstanding these differences of opinion, however, we consider the pamphlet before us as a valuable addition to all the suggestions which have been hitherto offered, with respect to the state of the poor. The views which it exhibits, are novel and important; and the subject is treated with considerable ability.

ART. IV.—*Belshazzar's Feast. A Seatonian Prize Poem, with Notes relative to the History of the Babylonian and Assyrian Empires.* By T. S. Hughes, A. M. Fellow of Emmanuel College, and Junior Proctor of the University. 8vo. pp. 58. Cambridge, printed for Deighton and Son; sold in London by Mawman, &c. 1818.

"BELSHAZZAR'S Feast," is a poetical subject, and Mr. Hughes's verses upon it, if they do not give him a place amongst the acknowledged English poets, will at least secure him a respectable rank amongst the successful competitors for the Seatonian Prize. The story, with much of the imagery, is taken of course from the Jewish prophets, whose figures always delight the imagination. In copying these great models, our author has shewn great truth, not without ingenuity.

The few digressions from the story are so pleasing, that we are led to wish they had been more.

The selection of images in the following lines is truly poetical:

"O what is human joy? A transient beam
Of moonlight quiv'ring on the checquered stream;
An early dew-drop sparkling on the rose;
A silver cloud which frolic zephyr blows."

The following reflections on the fall of greatness, are in unison with the subject:

"We reverence Virtue when she soars sublime,
Yet feel for Greatness, tho' it fall, from crime.
The low lie down, and none lament their lot:
Who marks the ruins of the humble cot?
But when th' embattled tower or lofty fane
Strews with huge fragments the resounding plain,
The awe-struck traveller, as he lingers near,
Heaves the sad sigh, nor checks the falling tear."

The *Notes* are appropriate.

We perceive that the author is preparing for the press, "Travels in Greece and Albania."

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POETRY.

Dudley,
March 11, 1818.

SIR,

THE beautiful Latin Epigram, "In Somnum," which appeared in the last Number of the Monthly Repository, [p. 95,] is said to have been intended as an inscription for a statue of Somnus, in the garden of the late James Harris, Esq. of Salisbury. I believe it was first published in an interesting work entitled, "Pophami Selecta Poemata Anglorum," in three volumes, 12mo. 1774. It has generally been attributed to Thomas Warton, and is inserted as his, "on doubtful authority," with some variations, which I conceive are far from improvements, in Chalmers's "Works of the English Poets," XVIII. 131. It has no place, however, in T. Warton's "Poems on various Subjects," which were first collected and printed in an octavo volume, in 1791. I have been much amused by transcribing and comparing the different translations of this admirable epigram, which I have met with in the course of my reading. If you will be kind enough to insert them all, with the original, in one view, they may, perhaps, gratify the readers of the Monthly Repository.

I would take the liberty of adding, that I think there must be some error in the signature affixed to the translation in page 64 of your present volume. I have possessed that translation many years, though I am unable, at this moment, to assign it to its author.

J. H. BRANSBY.

IN SOMNUM.

Somne levis! quanquam certissima mortis imago,
Consortem cupio te tamen esse tori.
Alma quies! optata, veni; nam sic sine vita
Vivere quam suave est, sic sine morte mori.

TRANSLATIONS.

Oh Sleep profound! though near allied
To Death's still state, which we must dread,
Yet thou art welcome as a bride,
To be the partner of my bed.

Embrac'd by thee, soft, gentle Rest!
In fond oblivion let me lie:
For lifeless thus to live, how blest!
Thus without death, how sweet to die!
Rev. Mr. Cole.

Come, gentle Sleep, attend thy vot'ry's pray'r,
And, though Death's image, to my couch repair.
How sweet thus lifeless, yet with life to lie!
Thus without dying, oh, how sweet to die!
Dr. Wolcott.

Though Death's strong likeness in thy form we trace,
Come Sleep! and fold me in thy soft embrace.
Come, gentle Sleep! that sweetest blessing give,
To die thus living, and thus dead to live.
Anonymous.

Come, gentle Sleep! to thee I sing,
Thou balm of human woes!
Soft Rest! oh, wave thy downy wing,
And lull me to repose.

What though the true resemblance thine
The shadows of the dead,
For thee I wish, for thee I pine,
To share my humble bed.

How sweet to draw the vital breath,
Yet thus from life to fly;
And thus, without a real death,
How sweet with thee to die!
Miss Bradford.

Emblem of Death! come soothing, balmy Sleep!
Friend of my pillow! o'er my eye-lids creep:
Soft let me slumber, gently breathing sigh,
Live without life, and without dying die.
Mr. Meyler.

Sleep! though Death thou dost resemble,
Still I court thy shadowy aid;
Fear nor hope shall make me tremble,
In thy lap oblivious laid.

Then, while on my pillow lying,
Envied bliss, oh, let me share;
Death, without the pangs of dying,
Life without the load of care.
Rev. E. Cartwright, Author of Armine and Elvira.

Come, Sleep! Death's image! to thy arms I fly,
Thus without life to live, thus without death to die.
Anonymous.

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VERSES

TO A

Daughter on her Birthday.

You've seen, dear Emma, years just ten,
But I am with the aged men;
My youth has pass'd full many a day,
A few my hairs, and those are grey.
Yet oft will memory bid me view,
Some griefs and joys my childhood knew;
And oft affection asks a measure
Brimful for you, of virtuous pleasure;
And that your share of pain and grief
May have religion's blest relief;
Whate'er betide your mortal days,
That you may earn, not covet praise;
And thus, nor can I add another
To that best wish, be like your mother.

SENILIS.

February 2, 1818.

THE CARRIER PIGEON OF THE EAST,

A Sacred Song.

BY T. MOORE, ESQ.

The bird let loose in eastern skies,
When hastening fondly home,
Ne'er stoops to earth her wing, or flies
Where idler wanderers roam;
But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight,
Or shadow dims her way.

So grant me, God, from every stain
Of sinful passion free,
Aloft, through virtue's purer air,
To steer my course to Thee!
No sin to cloud, no lure to stay
My soul, as home she springs,
Thy sunshine on her joyful way,
Thy freedom on her wings.

SONNET.

[From the Spanish of B. Argensola.]

Tell me, thou common Father! tell me, why
(Since Thou art just and good), dost Thou permit
Successful fraud securely thron'd to sit,
While innocence oppress'd stands weeping by?
Why hast Thou nerv'd that strong arm to oppose
Thy righteous mandates with impunity,
While the meek man who lov'd and reverenc'd Thee,
Lies at the feet of Thine and virtue's foes?
Why (said I in despair), should vice confound
All nature's harmony, and tower above,
In all the pride and pomp and power of state?
Then I looked upwards, and I heard a sound,
(As from an angel smiling thro' heav'n's gate,)
"Is earth a spot for heaven-born souls to love?"

A.

OBITUARY.

1818. April 7, at *Dorchester*, aged 16, EMMA, youngest daughter of Mr. Thomas FISHER. Her sudden and early removal from this terrestrial scene is deeply lamented by her affectionate parents and friends.

Whilst the loss of her cheerful, amiable and benevolent disposition, will be long remembered with regret in the family circle, the integrity of her life and the piety of her mind will justly endear her memory to surviving relatives. She was early taught to remember her Creator in the days of her youth, and the invaluable lessons, inculcated by parental love and affection, was gladly received and permanently stellanted.

Happy would it be, if *young* persons more generally evinced that laudable disposition of profiting by the good instruction and pious counsels of their parents. They would then, like her, acquire a taste for those virtues which exalt and adorn our nature, experience those sublime delights which arise from the practice of religion, and the pleasing exercise of rational devotion whilst here on earth, and be prepared for that better world and more glorious state of being, where the sorrows of time shall never interrupt the current of their joys.

L. L.

Dorchester, April 22, 1818.

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INTELLIGENCE.

Proceedings of the Deputies.

At a general meeting of the Deputies from the congregations of Protestant Dissenters, held at the King's Head Tavern, in the Poultry, on the 30th January last, a Resolution was proposed in consequence of a minute of the committee, relating to the prosecution of Mr. Wright of Liverpool, declaring it to be *a case in which they ought not to interfere.*

The gentleman who introduced the subject, assured the Deputation that it was not from any personal disrespect to the committee, that he had been induced to agitate the question. But, considering their decision to be at variance with the fundamental principles of their institution, and being apprehensive that it might operate as a dangerous precedent, unless accompanied with the special grounds upon which it had been formed, he moved to the following purport,—That the resolution of the committee relating to the case of Mr. Wright, should be regarded as confined to the special circumstances of the case. Upon which a long and interesting discussion took place. On the part of the committee it was contended, that they had acted to the best of their judgment, and with the most upright intentions; that the Protestant Society who were alive to every question tending to infringe the rights of Dissenters, had come to the same resolutions; that it was not peculiarly a dissenting case; that churchmen as well as dissenters, were amenable to the laws for whatever they might deliver from the pulpit, (if alleged to be of a libellous or blasphemous nature,) if, it was said, for example, any preacher were to read Paine's Works, or Hone's Parodies, from the pulpit, would the Deputation be bound to defend them? If that preacher who expressed himself so grossly on the character of the late lamented Princess, were indicted for a libel, would they be justified to interfere? Various other reasons were added to prove that the case did not come within their province, and that the committee were therefore justified in the course they had adopted.

On the other hand it was urged, that the conduct of the committee was most extraordinary. In the first instance they had considered that Mr. Wright ought to be defended, and had therefore retained Mr. Scarlett, the most eminent counsel on that circuit, and then suddenly, without assigning any satisfactory reasons, the case was abandoned; that it was unworthy of the Deputies to employ their means and powers in mere petty affairs, such as the disturbances of congregations, &c. and to neglect a case in which the great principle of religious liberty was so deeply concerned; that it was the right of every dissenting minister to discuss any religious question; and if wrongfully or unjustly prosecuted while exercising that right fairly and decently, he was peculiarly entitled to the protection of that society; that it was neither just nor candid to compare the case of Mr. Wright to that of a person who should dare to read Hone's Parodies, or Paine's Works in the pulpit. Mr. Wright had done nothing amiss; he had discussed religious subjects in decorous language; he had opposed the opinion of the *natural immortality* of the *soul*; and contended that the hope and expectation of future life was founded in the New Testament, on the doctrine of a Resurrection *of* the Dead; in this opinion he was not singular. The late eminent bishop of Carlisle (Dr. Law) and others in the church, as well as among the various classes of dissenters, had advocated the same sentiment; that the prosecution of Mr. Wright arose not from religious motives, but from a narrow principle of political hostility; and to abandon the defence of an individual against such an unfounded charge, was a deviation from the principles on which the Deputation was founded, and stained their character as Protestant Dissenters with inconsistency. It appearing to some gentlemen, that the resolution did not go far enough, an amendment was proposed as follows:

"That the minute of the committee referred to be expunged; and that this Deputation declare their abhorrence of political hostility and prejudice being converted to purposes of religious persecution, as in the case of Mr. Wright of Liverpool; and that this Deputation, faithful to the principles of their constitution, will, upon all occasions, lend their assistance and protection to every man of every religious opinion while fairly exercising his religious rights."

This amendment after some conversation, being withdrawn, the previous question was moved upon the original resolution. On a division there appeared,

For the previous question	32
Against it - - - -	31
Majority - - - -	1

The meeting was very numerously attended, but owing to the length of the debate, many gentlemen had retired before the division.

At the adjourned general meeting, February 6, a deputy gave notice that he would propose a resolution at the general meeting in May, to the following effect: That, as religious liberty is the most valuable civil right, it is, among the important objects of this Deputation, to protect any

Protestant Dissenters who shall appear to be unjustly prosecuted for the sentiments they have delivered in the public exercise of the Christian ministry. J. C.

Christian Tract Society.

The ninth anniversary of this society, was holden on Thurday the 26th February, at the Old London Tavern, Bishopsgate Street At the meeting for business, James Esdaile, Esq. was called to the chair. The report of the committee was read by the Rev. Thomas Rees, acting as Secretary *pro tempore*. It stated that the affairs of the society were much in the same condition as they were described to be in the report of the preceding year. The committee remarked upon the discontinuance of some subscriptions on the alleged ground, that a greater number of *new* tracts was not printed in each year; and pointed out the little reason there was for objecting to support the society on this account, even supposing it to be practicable to publish more new works, when the society's stock already contained so many tracts of approved merit, which might be circulated with the happiest effect among the poor. They observed, besides, that they had printed every manuscript sent to them which they had judged suited to the objects of the society, as to subject and literary execution. These, however, were but two in number, one from an unknown correspondent, the other from the pen of Mrs. Mary Hughes. Of the former, they had printed 2000, and of the latter, 3000 copies They stated that they had besides, in the course of the last year, re-printed five of the society's former publications to the number of 9000 copies, making the whole number of tracts printed during their administration, 14000. From an abstract of the proceedings of the society, it appeared that there had been printed in all since its formation, 244,000 tracts, of which 208,400 had been circulated; and of these 22,500 were distributed since the last anniversary.

The society's present property was stated to be as follows:

Due to the society from sundry persons, part of the amount being stock liable to be returned - -				200	0 0
Estimated value of the stock on hand - - -				209	12 0
				409	12 0
Due from the society for paper, &c.	70	17	0		
Balance due to Treasurer - - -	13	8	1		
				84	5 1
Leaving in favour of the society a balance of				325	6 11

Thanks were voted to Mrs. Mary Hughes, for her continued literary contributions; also to the Treasurer, to the Rev. Thomas Rees for discharging the duties of Secretary during the last year, to the Committee, the Auditors and the Collector, the Rev. J. Marsom.

The following gentlemen were elected into office for the ensuing year:—

James Esdaile, Esq. *Treasurer.*

Mr. George Smallfield, *Secretary.*

Committee:—Rev. Thomas Rees, Mr. Frend, Mr. Thomas Foster, Mr. Gibson, Mr. Hart, Mr. Bayley, Mr. Fennell, Jun. Mr. W. Smith, Mr. D. Taylor, Mr. R. Holt, Mr. J. Watson.

Auditors:—Mr. J. Taylor, Mr. Titford, Mr. Gibbs.

The Subscribers, and other friends to the society, to the number of about eighty, dined together; Mr. Alderman Wood, M. P. in the Chair; and the day was spent in a manner highly to the gratification of all present. Mr. Alderman Wood's praiseworthy conduct in procuring a reprieve for the two unfortunate boys, Kelly and Spicer, having been noticed, a very interesting conversation took place on the subject of capital punishment, and on the importance of directing the labours of the society to the moral improvement of the young of the lower classes of society, whose depraved condition led to so many of the disgusting spectacles exhibited at the Old Bailey, and in other parts of the kingdom. The company bore a willing and warm testimony to the benevolent exertions of their worthy Chairman, in the discharge of his official duties, to diminish the number of criminal offences, and ameliorate the condition of those persons whose circumstances furnished the strongest excitement to crime.

Association of Unitarian Christians residing at Gainsborough and neighbouring places.

On Wednesday, April 1, 1818, was held at Gainsborough, a meeting of ministers and other friends of the Unitarian cause, residing chiefly in the northern parts of Lincolnshire and the adjoining parts of Yorkshire. In the morning, Mr. John Gaskell, pastor of the Unitarian Churches at Thorne and Stainforth, delivered a very interesting discourse on the importance of the friends of Christian truth, associating to carry on the Reformation from the errors and impositions of the Apostate Church, which, having begun in the days of Luther and his contemporaries, is now evidently proceeding with accelerated force; and anticipating the time when the simple, intelligible doctrines, and unostentatious but edifying government of the primitive churches shall be fully restored. The text was 1 John iv. 1: "Many false prophets

are gone out into the world." After the Sermon, it was unanimously resolved:—

1. That an association be formed of Unitarian Christians residing at Gainsborough and adjacent places, for mutual encouragement, to promote the cause of truth, and for the protection of our religious liberties.

2. That this association do meet twice in each year: that the next meeting be held at the Unitarian Chapel, in Hull, on Wednesday, September 30th, and that Mr. Wellbeloved, of York, be requested to preach on the occasion.

3 That the thanks of this meeting be given to Mr. Little, for his exertions to accomplish the institution of this association.

The gentlemen present afterwards dined together, Mr. J. A. Harrison, of Gainsborough, in the chair. Several appropriate toasts were given, and much free and interesting conversation maintained through the afternoon: in which the present state and prospects of Unitarianism, the Unitarian Fund and Academy, the Manchester College at York, the Monthly Repository and Christian Reformer, the Cause of Religious Liberty, and the labours of the worthy Missionary, Mr. Richard Wright, were prominent topics. A very general wish was expressed, that this association might concur with their brethren in London and elsewhere, in such efforts as may be judged proper, for the further protection of the civil and religious rights of Unitarian Dissenters; which, by some recent cases, appear to be still too much exposed to the malevolence of bigots. The company derived much pleasure from the communications of Mr. Francis Moat, relative to the churches at Thorne and Stainforth, whose zeal and prosperity we trust will excite many to emulation.

In the evening the congregation assembled again in the Meeting-house, and Mr. George Kenrick, of Hull, delivered a most suitable and impressive Sermon from Phil. i. 27: "Only let your conversation be as it becometh the gospel of Christ;" containing many important directions and advices, for Unitarians, as to the spirit and conduct which are best calculated to adorn their profession, to give weight to their character, and to crown their united and public exertions with success.

All the engagements of the day seemed to afford much gratification to those who were present, though in some measure alloyed by the absence of our worthy and zealous brother, Mr. Hawkes, of Lincoln, who was only kept from an occasion which he had anticipated with pleasure, by a severe indisposition.

R. L.

Manchester Presbyterian Quarterly Meeting.

The spring quarterly meeting in the district of Manchester, of ministers generally denominated Presbyterian, was held at Cockey Moor, on the 20th of last month. It is expected that the meeting in the autumn will be held at Stand, at the new chapel, now rebuilding; where in due course the late meeting should have been held. The occasion of opening a new chapel by our highly esteemed friends at Stand will no doubt attract many friends from a distance. Mr. Grundy, of Manchester, introduced the service, and Mr. Holland, of Bolton, preached to a very respectable and attentive audience. Mr. Grundy, in the regular course, will be the preacher at Stand. Besides fourteen ministers, who were present at the meeting, a small number of lay-gentlemen dined at a neighbouring inn. The topics on which different gentlemen delivered their sentiments were various, and some of them of great practical importance. Though I am well aware that it is not my province, as a reporter, to give publicity to the prevailing opinions of the meeting, on subjects of a local interest, and of too delicate a nature to be obtruded upon the notice of the public; yet I am fully of opinion that one of those subjects, divested of localities, should receive the most serious and sober discussion in another department of the Repository. It certainly greatly imports the interests of the rational Dissenters in this part of the country, to determine wisely and judiciously, concerning the mode of proceeding to be now sanctioned, and hereafter to be adopted. *Verbum sat.*

Though unauthorized, I will add a word or two on the accusation of your Liverpool correspondent, [p. 224]. The appellation, Presbyterian, deceives no man of common information in Lancashire; and this at once effectually destroys the serious charge of duplicity; a charge which it is extreme folly (to say nothing worse) in an anonymous writer to attempt to prefer against a respectable body of men.

WILLIAM JOHNS.

April 13, 1818.

Meeting of the Rossendale and Rochdale Association of Unitarian Brethren.

On Friday the 30th ult. was held at Rochdale, the Half-yearly Meeting of the Unitarian Association of Brethren from Rossendale, Rochdale, Paddiham and Burnley, Bury, Oldham, Whitworth, Lanehead, Lowerplace, &c. &c. The older Unitarian congregation meeting in Black-

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water Chapel, under the pastoral care of the Rev. J. Elliot, kindly accommodated the brethren with the loan of their chapel, as the room in which the society (formerly in connexion with the late Mr. Cooke) usually meet, would have been insufficient to contain the numerous and highly respectable congregation assembled on this occasion. Mr. Edmund Grundy introduced the service with prayer, and Mr. Kay, of Heap Fold, read the Scriptures, and delivered a very admirable discourse.

After service the business of the association was transacted, and the plan of preaching for the next nine months was drawn up (see a similar plan in Ashworth's Letters, pp. 76, 77). The names of the several places stated above were called over, and the brethren from each place were requested to state what assistance they could give in the congregation, and what assistance they needed for the regular conducting of public worship. Mr. Grundy and Mr. Kay stated, that they had been obliged to discontinue worship in their room at Bury, from the family being ill of the typhus fever. They stated that it was exceedingly difficult to procure a suitable place for worship, and that it had been suggested, that it would be desirable to build a small convenient place, which it was estimated might be done for about £300. If the Unitarian public were disposed to favour this design, no doubt was entertained that a thriving congregation would be raised independent of, and without at all interfering with, the highly respectable Unitarian congregation long established in the town, and at present enjoying the pastoral care of the Rev. Wm. Allard.

Afterwards the names of the several preachers were called over, to ascertain if they were disposed to continue their labours, and the representatives of the congregations were requested to state any objections to the preachers, as their names were mentioned. No objections were started. All the preachers acquiesced, with the exception of Jonathan Rudman, who stated, at length, his unwillingness to be appointed to preach in some particular places where he said he believed they were weary of hearing him. J. Grime also stated his wish to be omitted in the plan, as he really did not feel his abilities equal to the discharge of the duties. The name of the Rev. James Kay (late of Kendal) was added to the plan.

About fifty persons sat down to a plain and economical dinner in the Assembly Room, and after dinner several young friends were admitted into the room, to be present at the discussion.

John Ashworth gave an account of the present state of the society at Newchurch, in Rossendale; *James Taylor*, of the state of the Rochdale Society; *Mr. E. Grundy*, (the Chairman,) gave an account of the Oldham Society, and of the Society at Bury, &c. &c.

On the Chairman giving the thanks of the association to Mr. Elliot and his congregation for the use of their chapel, *Mr. Elliot* rose and spoke as follows:

"Mr. Chairman, for myself, the trustees and the congregation, I can truly say, it has been a great pleasure to them to lend their chapel on this occasion, and they require and deserve no thanks. Had a congregation, the most opposite in religious sentiments, asked for the loan of the chapel, it would readily have been afforded; how much more readily when it is opened to brethren, who differ in nothing, that I know of, except that they meet in different places of worship! You will say, perhaps, that your society owes its origin to the late Mr. Cooke. It does so, but may not Mr. Cooke be considered the great friend of *both* congregations, and the father of Unitarians in the town? Sure I am, that many members of my congregation were led by the labours of that excellent person to their present convictions, and I conceive both congregations are greatly, if not equally indebted to him. Before I sit down, may I be permitted to allude to a different and less pleasing subject? I was much struck last night with reading in Mr. Yates's Sequel, (p. 154,) the following quotation from Mr. Wardlaw's 'Unitarianism incapable of Vindication:' 'Where are the hardened sinners whose consciences it has awakened? Where are the profligates whom it has reclaimed? Where are the worldlings whom it has spiritualized? &c. &c. Has it enlivened their delight in communion with God, and heightened their attachment to the exercises of the closet, the family and the sanctuary?' &c. &c. I am well aware that the insinuations contained in these questions, are most of them unfounded; and that the accusation veiled under and implied in these questions, is false and insidious; and that a satisfactory answer can be given to these questions so triumphantly put. But there is one of the charges to which, in my conscience, I believe the Unitarians must plead guilty; I mean their absence from 'the sanctuary,' their neglect of public worship. How listless, how desultory is the attendance on public worship at many of our chapels! In some confined to one part of the day merely; how discouraging to the minister, who has made preparations to meet his congregation!" Mr. Elliot pursued this subject at considerable length, and concluded with expressing his attachment to the cause, and the pleasure which he had experienced in

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seeing so many of the friends of religious truth assembled on that occasion.

Dr. Thomson (of Halifax) addressed the meeting, and took up the topic which Mr. Elliot had introduced. He considered it as highly important, though but as a part of that general consistent religious character, which it was incumbent upon Unitarians to cultivate and observe. The Doctor went minutely into the several parts essential to a consistent religious character, and urged upon the brethren present, to avoid the appearance of evil, and to live down every reproach which had been cast upon the Unitarian cause. In allusion to Mr. Wardlaw's questions, the Doctor in conclusion, observed, "If there be room for the question, Does Unitarianism make its professors 'more sober, just, holy and temperate?' I trust this reproach will be wiped away; that we shall feel not merely as individuals interested in cultivating that *holiness of heart and life, without which no man shall see the Lord;* but as members of a religious body, the character of which is in some degree confided to our individual keeping. I will suppose two mere men of the world in conversation: 'There go the Unitarians!' says one, on seeing a congregation issue from its chapel, or it may be its registered room: I trust the other will be able to reply, 'Whether they be Unitarians, I know not; but I do *know* that they are good men, good masters, good servants, good fathers, good children, good husbands, good wives, good friends; in every relation of life good members of society, just, righteous and good men.'"

Mr. John Ashworth, in a very interesting and affecting manner, pursued the subject. He said, as a minister, he had no reason to complain of the attendance of his people on public worship. Indeed, he had often wondered, and thought himself highly favoured, that he had met with such uniformly attentive and numerous congregations; more particularly as he was one of themselves, a brother amongst brethren, born, living and educated, so far as he had had any education, amongst them, and working with them and amongst them for his daily bread. "In this respect," said Mr. A. "I thank my brethren, and I consider their attachment to me as an attachment to the cause. There is one thing, however, which has given me great concern; I have mourned over it, and wept over it in secret, and though I have said little about it in public, (as it is painful for me to speak in censure,) I cannot but avail myself of the present opportunity of alluding to it: I mean the neglect amongst us of attendance at our Social Meetings, as we have termed them, since we left the Methodists. I have seen these means of grace too often neglected: there are those present, and now in my eye, and others not here, whose absence on such occasions I have noticed and lamented. I will say no more. I wish what I have said may render it unnecessary for me ever to mention the subject again; but that we may all, more and more, maintain the truth in holiness of heart and uprightness of life, and that all who name the name of Jesus may depart from iniquity."

The *Rev. James Kay*. "I feel obliged to you, Mr. Chairman, and the brethren present, for the kind manner in which they have remembered me on this occasion, and have wished me better health. It has been a great pleasure to me to meet you on this occasion, and to deliver to you that address which I wish were better worthy of the thanks which you have just given me. If I might venture an opinion on the subject of public worship, the neglect of which has come into discussion, I would say, that I fear it arises in a great degree from the little connexion and intercourse which exists betwixt the ministers and societies. Too frequently the minister sees little of his congregation, except on the Lord's day. Were there more union, more connexion, more intercourse,—were the minister and people more parts of the same whole,—there would be a reciprocal interest kept up; a member of the congregation would feel himself as little at liberty to be absent as the minister himself, and would be as prepared and zealous to hear, as the minister was prepared and zealous to teach." This subject, and others of great interest, occupied the attention of the meeting.

Mr. Jonathan Rudman said, "In allusion to the questions of Mr. Wardlaw, I think, Sir, there is one plain and sufficient answer to be given. These reproaches are not true. I believe the Unitarians are quite as good as, or better than their neighbours. I was for the greater part of my life, which has not been a short one, amongst the Methodists; I was also amongst the Calvinists: amongst both these I saw and knew of immoralities, which I have not yet seen or heard of amongst the Unitarians. If I see reason to think the Unitarians worse than their neighbours, I will leave them too; but at present I see no such reason."

The next meeting of the Association was fixed to be held in the New Chapel at Oldham, in Easter week, and it was requested that Mr. Elliot would be one of the preachers.

In the evening, the Rev. John Beattie, of Elland, preached to a very numerous and attentive congregation. Mr. Ashworth conducted the devotional services. Mr. Beattie's sermon was founded on Acts xi. 21.

The preachers' names, according to the printed plan, are J. Ashworth, J. Rudman, J. Taylor, J. Wilkinson, J. Driver, J. Peel,

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John Wilkinson, J. Kay, E. Grundy, J. Grime, J. Robinson, J. Pollard, R. Hudson, J. Schofield.

This association is remarkable for the extent of its labours, and the number of its labourers. All of the preachers are *laymen*, (as they are called,) persons engaged in trade, and many of them in daily labour, with the exception of the respected name of Mr. Kay, added to the list at this meeting, and whose valuable services cannot fail to be most useful to the cause.

H. H.

Manchester Unitarian Fellowship.

The first annual meeting of the Manchester Unitarian Fellowship, was held on Wednesday, Jan. 14th, 1818.

After the proceedings of the former meetings of the Fellowship were read by Mr. Barrow, the Secretary; the Treasurer, Mr. Hull, read the following report:

"This, my fellow-members, is the first annual meeting of the Manchester Unitarian Fellowship, and I am happy to congratulate you on the success with which our efforts have been attended. You feel, I doubt not, a deep interest, in attending to the report of the proceedings of this association during the first year of its existence, and in being made acquainted with its actual state at the close of that period.

"You are well acquainted with the motives in which this association originated. You conceived that a society of persons, though not individually rich, acting upon the plan which we have adopted, and especially if their number should become considerable, would have it in their power to promote the interests and aid the progress of religious truth and rational Christianity:

"*First*, By granting seasonable assistance to Unitarian congregations for the erecting of chapels, or on any other pressing occasion.

"*Secondly*, By granting subscriptions or donations to liberal religious institutions. And,

"*Thirdly*, By affording an easy way for young people, and for those who cannot well afford to pay annual subscriptions, to avail themselves of the advantages arising from the Unitarian Book and Tract Societies.

"These objects are surely important, because they have a direct tendency to aid the interests of truth and virtue; and it is hoped that you will discover from the tenor of this report, that the constitution of the Manchester Unitarian Fellowship is happily calculated to promote them.

And here you will allow me to express a wish, in which, I doubt not, you will heartily join me, that societies formed upon this model, or at least for the same purposes, should become general among the Unitarians. If all the friends of truth every where, not only felt a pleasure in its advancement, but also personally assisted in producing such an effect, how greatly accelerated would its progress become!

"The rich individuals of our denomination, though their contributions be ever so liberal, must necessarily, from the smallness of their number, yield but a limited supply; but by the plan we have adopted, the young people of our different congregations, and even the labouring class in numerous instances, would by reason of their number, produce funds or pecuniary supplies, exceeding any thing of which we can yet boast, and that with greater ease and certainty. This will readily be admitted, when it is considered, that upon our plan one hundred subscribers produce the annual sum of twenty-five pounds.

"At the commencement of the Fellowship there were only about thirty subscribers, and two collectors; at the present time the number of subscribers amounts to one hundred and three, and there are five collectors: there is also the most encouraging prospect of a still farther increase.

"It seemed advisable to the Fellowship to grant no pecuniary aid in consequence of any application from Unitarian Societies, &c. before the expiration of one year, as its resources could not be sufficiently ascertained before that time, and as the claims of its members for books and tracts could not be known before the end of the year. For these and some other reasons, it was thought proper not to embarrass the Fellowship by a liberality which it could not afford. In future, however, the Fellowship, according to the rules and regulations, will cheerfully take into consideration the claims of our Unitarian brethren, and afford them such assistance as its funds may be able to bear; and it is to be expected that cases of this nature will form the principal subject of our future reports, though they are necessarily excluded from the present."

The above report having been read, the Treasurer laid a statement of his accounts before the meeting, by which it appeared that a net balance remained in his hands of £17. 11*s.* 3*d.* The meeting then proceeded to sanction some alterations proposed in the rules, and to choose the officers of the Fellowship for the ensuing year.

J. H. Treasurer.

Manchester, Feb. 1st, 1818.

Protestant Chapel at Oporto.

A very interesting scene was witnessed at Oporto, on Sunday, the 2nd of November last, the opening of an English chapel for the celebration of divine service, the first and only Protestant Church in the Peninsula. Besides the merchants, the British

and Dutch Consuls attended; several English officers in the Portuguese service, masters of vessels, travellers and seafaring men joined the congregation. The chaplain (a truly excellent divine) delivered a very appropriate and impressive discourse on the occasion, which was heard with deep attention. The sacred edifice is a small but elegant building, and reflects great credit on the piety and taste of the British factors.—*Edinburgh Weekly Chronicle, December* 24, 1817.

Additional Contributions to Union Chapel, Glasgow [p. 75].

Dr. Gairdner, Edinburgh - -	I	I	0
Collection in the High-Pavement Chapel, Nottingham - - -	17	5	6

Colchester Unitarian Society [p. 218].

By Mr. Eaton:

Mr. Taylor, Bocking - - -	5	0	0
Mr. Courtauld, Ditto - - -	5	0	0

LITERARY.

THE Editor of Dr. Priestley's Works begs leave to inform the subscribers that Vol. V. will be ready for delivery on Friday, May 29, at Mr. Eaton's, 187, High Holborn, where those subscribers who have not received the former volumes are requested to apply for them.

In the press, a Manual of Prophecy, or, a short Comparative View of Prophecies contained in the Bible, and the Events by which they were fulfilled. By the Rev. *Peter Roberts*, A. M, Rector of Llanarmon Dyffryn Ceiriog, Vicar of Madeley, and Author of An Harmony of the Epistles, Letters to M. Volney, &c.

Mr. T. YEATES will shortly publish "*Indian Church History*, or Notices relative to the first planting of the Gospel in Syria, Mesopotamia and India. Compiled chiefly from the Syrian Chronicles, with an accurate Relation of the first Christian Mission in China." The work will develop some interesting facts hitherto unknown to the ecclesiastical historians of Europe.

In May a new Edition of President Edwards's Life of David Brainerd will be published, handsomely printed in demy 8vo.

A new Edition in 2 vols. 8vo. of Schmidius's Concordance to the New Greek Testament, will speedily be published.

Dr. T. SMITH, of Yeovil, who sustains with great respectability the twofold character of an Unitarian minister and a physician, has just published a *Second Edition* enlarged in 8vo. of his *Illustrations of Divine Government*, the object of which is similar to Mr. Cappe's [p. 148], viz. to vindicate the Divine Character and to shew that the result of the Scheme of Providence will be glorious to God and happy to all intelligent creatures. We rejoice to find that there is a demand for works like these, which treat on the philosophy of religion, and address the heart through the understanding.

NOTICE.

THE Anniversary Meeting of the Protestant Society for the Protection of Religious Liberty, will be held at the Albion Tavern, Aldersgate Street, on Saturday, May the 16th, at half-past ten precisely.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE House of Commons has presented an appearance very uncommon,—the minister in a minority; and that on such a question as could not have been expected to be brought forward, unless he had decisive proofs that it would be most powerfully supported. The death of the ever-to-be-lamented Princess, placed the Royal Family in such a situation as does not often take place in private life. In a large family, of which the youngest of the children was about forty, not one had a child, and there seemed to be a prospect that the reigning dynasty would end with the death of the last of them. But if in the English branch there was a want of heirs in the third generation, this was not the case with the original stock; as in those of Brunswick, Orange, Hesse, Denmark and Prussia, there is no deficiency. Still this did not seem to compensate for the probable defect in the English line; and soon after the death of the Princess, rumours were spread abroad of several approaching marriages in the Royal Family.

The allowances granted to the princes of the blood are very great, placing them in a situation, in point of annual income, on a level surpassed by very few of the landed proprietors of the country; and they are relieved from the usual anxiety attending other persons, as, in case of a marriage, and issue from it, they are sure of ample provision for their children. The allowance in general was about twenty thousand a year, free from all taxes; and

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they had, besides, emoluments and occasional supplies, which enabled them to live in a state of splendor equal to their rank. This, however, was not thought sufficient, and a plan was formed for increasing it to a very large amount; which, in the present distressed state of the nation, seemed far to exceed the bounds of decency and propriety.

Before this plan was submitted to parliament, the minister had a meeting of the principal members of the oligarchy, before whom it was laid, and on whom reliance was placed for their concurrence, and such support as should secure its progress through the House of Commons. It is evident, that they were thunderstruck at the proposal; but what passed in the private chamber is not known, and it can be inferred only by future proceedings. The project was brought into the House of Commons, where it was opposed by some of the principal adherents of the ministry; but it was not declared that they had expressed their dissent at the private meeting. This forms an extraordinary feature in this transaction; for it seems strange that they should not have imparted their disapprobation to the minister; or if they had done it, that he should persevere in a measure which could not be carried but by their concurrence. Be this as it may, the House and the people were astonished at this refractory spirit, as well as the perseverance of the minister in opposition to it.

An animated debate took place, in which the extravagance of the minister's proposal was set forth in glowing colours; an appeal was forcibly made to the state of the country, and the impropriety of adding such additional burdens was expatiated upon with great energy. An inquiry was called for into the income of the princes, and hints thrown out of their sufficiency for the expected change of their situations. The contest was carried on with vigour, and it ended in a division, in which the minister was in a minority.

Thus baffled in his first measure, he was obliged to be content with what he could get, and there he had the mortification to encounter another difficulty. For, when the disposition seemed evident to increase the incomes of the princes by six thousand a year in case of their marriage, it was urged, that the Duke of Cumberland, already married, should be placed on the same footing. This was unfortunate, for it was renewing the history of the ill success of a similar application on his marriage; and this question was decided against the minister, by the House refusing to add to the income of the Duke, but allowing the six thousand a year to be paid to his wife in case of her surviving him. This case could not occur without many observations, which may be matter of future history. The lady expressed her thanks in a very handsome manner to the House for the grants; and the Duke has still an income, which would be the envy of the princes of Germany in his rank of life.

The debate did not pass over without many ludicrous allusions, by which Mr. Canning excited the laughter of the House. As usual, he did no good, but rather harm to his cause; for his mode of speaking could not possibly bring over the wavering, and it could not be gratifying to his own party to see their measure exposed to the jokes which his witticisms excited. Among them it was started, that one of the dukes had bent his thoughts to matrimony merely for the good of the nation, and that without the allowance, we should be deprived of the benefit which might be expected from a connexion of this kind; and it seems that the nation is now really in that state. A marriage, however, of one of the royal dukes is said to be on the tapis, and one of the princesses has given her hand to a prince of Germany.

In the debate also were allusions made to the royal establishment at Windsor, and the wealth supposed to be possessed by the heads of the Royal Family. If this is really so considerable as some persons imagine, it should seem that the princes might very fairly be expected to derive as other children some assistance from that quarter. The head cannot, from unhappy circumstances, enjoy the splendor appropriated to his rank; and where can the superfluity be so well placed as with his children? These, with similar remarks, made the debate very interesting.

But the defeat of the minister gave occasion for the use of a very fallacious argument. It was urged, that the Commons of England had manifested their power, and that they were not to be overawed, as was frequently insinuated, by ministerial influence. The error lies in the use of the term Commons. The minister was not beat by the opposition, that might arise from the disapprobation of the people of the first extravagant proposal, but from that of the oligarchy: for it must be kept constantly in view, that the votes of the House depend on the combination of three elements;—the power of the crown, the power of the people, and the power of the oligarchy, oftentimes designated by the appellation of the boroughmongers. In this combination, if the power of the people is represented by thirty, that of the crown may be by forty, that of the oligarchy by a hundred and ten. The oligarchy cannot, from its nature, be ever unanimous: the crown must naturally have great sway with it, and several of its members will take the popular side. In this question, it was natural that those members whose seats depended on the people, should

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oppose the extravagant grant, as their consent to it would materially affect them in the approaching election. On comparing the vote of the House with the state of the elements, by which that vote seems to have been guided, it should seem that five-ninths at least of the oligarchy were against the measure, or it might amount to nearly two-thirds of that body. The issue of the question proves only the superiority of the oligarchy to the crown, when it takes the popular side; and in the great question of the coalition ministry after the American War, the popular and regal elements were for some time in a minority; and the victory obtained by them at last would have been much more difficult, if the oligarchy had not been in its nature incapable of the consolidation on which its then leaders, unfortunately for themselves, too much depended.

But a question of far greater importance, and which comes home to the bosom of every one impressed with feelings of humanity and morality, has been brought forward, and is now under discussion in the House. This is the state of the country as affected by the Bank. Upon this subject, very important information has been produced, and the nature of the case will be clearly understood, by comparing the state of the country previous and subsequent to the time when the Bank stopped payment. A table has been laid before the House, of the number of capital convictions and acquittals for forgery in these periods, for a great number of years; by which it appears, that in the fourteen years preceding the time the Bank stopped payment, there were three capital convictions, and one acquittal, the total number prosecuted being four.

The twenty-one subsequent years present a most distressing picture. In the year 1800 were twenty-nine capital convictions, and fifteen acquittals, making the whole number of prosecutions forty-four. In 1801 were thirty-two capital convictions and fifty-four prosecutions. In 1802 thirty-two capital convictions and sixty-three prosecutions. In 1817 thirty-two capital convictions, ninety-five convictions for having forged notes in possession, and fifteen acquittals, making in the whole, the number of prosecutions one hundred and forty-two. This account is of itself sufficiently alarming; but to make it complete, we should also have the sums of money expended by the bank in prosecutions, and the number of persons charged by them for either forgery or having had forged notes in their possession.

In the twenty years, ending with the last day of December, 1817, there have been three hundred and eight capital convictions, five hundred convictions for having forged notes in possession, one hundred and sixty-two acquittals, and nine hundred and seventy prosecutions. The average, therefore, of these years, makes the capital convictions fifteen, the convictions for having forged notes twenty-five, acquittals eight, number of prosecutions forty-eight. But when we contemplate the average of prosecutions for the two last years, which is a hundred and thirty-one, the increase of this crime, in the latter part of the above period, shews, to what little effect our sanguinary law has been put in execution.

The table farther gives us the state of this crime in the present year to February 25th, that is for a space less than two months. In which were four capital convictions, twenty-one for having forged notes in possession, one acquittal, making the total number of prosecutions twenty-six: from which, if the increase of crime goes on as in the two last years, the total number of prosecutions for this year, will not be less than one hundred and fifty-six. But let us hope that the Parliament will look this evil steadily in the face, lest in time the human sacrifices to Mammon should far exceed those to Moloch, in the ancient commercial city of Carthage.

In reviewing this statement, the number of convictions for having forged notes in possession, must strike us, and this is a case that may happen to any individual; and when we consider into whose hands bank notes may fall, suspicions cannot fail of arising in our mind, that in such a number of cases innocent persons may have been confounded with the guilty. For what proof is there of a note being forged? This depends entirely upon the prosecutor; and a question ought to be asked by the House of Commons, whether the Bank has ever been deceived itself, and paid a forged note for a real one? If this has ever been the case with the Bank, what is the situation of persons taking their notes? And with a poor ignorant individual with death staring him in the face, may he not have been induced to submit to a less punishment, though he was not conscious to himself of any guilt, than run the risk of a condemnation, which might end in deprivation of life?

Again it may be asked, what is the real nature of this crime? If a person forges a note for a hundred pounds upon an individual, and that sum is advanced to him on the note, and on its being traced to him, he is incapable of restoring the money, some one must be loser of one hundred pounds. But is it so with the Bank? What is a bank note? It is a piece of paper properly signed, and bearing the words, I promise to pay so many pounds. But on its being presented to the promiser, does he really pay these pounds? No such thing. He gives in exchange only other certain notes with the same import. The notes themselves cannot be considered in

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any other light than as fictitious notes, and it becomes the Legislature to pause before it assigns such a tremendous punishment for a forgery upon a fiction.

The tables produced on the state of this crime, and its penalties, must make a deep impression: and it will lead to the farther inquiry, how far death can be made in propriety a punishment for the offence? It is a great mistake to suppose, that nations are at liberty to make what laws they please, and to enforce them by what penalties they please. It is true, that they have the power, but they must ever bear in mind, that there is One higher than the highest who regardeth. We have his sanction for putting to death the man, by whom the blood of man is shed: but how far the penalty of death is to be applied to inferior crimes, is a very serious question. No country in Europe presents a similar scene; and the tables of crimes and punishments in general, for the last two or three years, affords sufficient ground for the examination of the whole of our criminal code.

Mr. Canning afforded much matter for public animadversion by his jokes on the sufferings of a poor old man, and he has given proof how sensibly he can be affected by observations on himself. A pamphlet was in circulation, but not published by any bookseller, in which he received the chastisement due to his unprovoked gibes. A copy, it seems, was sent to him, and a letter afterwards appeared in the public papers with his signature, written in the most vulgar terms, in which he challenges his unknown adversary to give him what is called satisfaction by duel. The consequence was, that the suppressed pamphlet was reprinted, and had an immense public circulation, with the appendix of the two last letters that passed between him and his adversary. Our sentiments on duels are well known, and we shall always reprobate the conduct of every man, whatever may be his situation in life, who thus attempts to break the laws of God and his country. That Mr. Canning, who is known by his satirical writings on all his friends, should be affected by a satire on himself, is not surprising: for it is well known, that many who can be amused by exciting a laugh against others, can little bear a joke against themselves. But it was not expected that Mr. Canning should so far let passion get the better of his reason, and display his sensibility in so gross a manner. His greatest enemy could not desire to inflict a greater punishment than he has inflicted on himself, and he reminds us of the serpent, which is said sometimes, when he is aiming a deadly blow at the object of his vengeance, to sting himself unwarily, and be the author of his own death.

The courts of law have got rid of the appeal of battle, after a very long, very tedious, but very ingenious argument on this question. The whole history of this absurdity of our ancestors was well detailed, and it ended in the appellant being set free, and the court being freed from the appointment of a day for battle, which could only have excited the laughter of the public; as it is evident, that in these days a battle before the judges would have only tended to bring the courts into contempt.

In France a case of murder occupies the attention of the public, and so much so, that it might seem to be a tub thrown out to the whale to prevent an inquiry after more important concerns. The Pope continues to be refractory, and their Concordat is at a stand still. Libels continue to be published and to be circulated. The adventure of the Duke of Wellington seems to have arrived at its termination, but his Grace figures away at Paris, and is supposed to be employed in the arrangement of very important matters.

Poland has presented the desirable scene of a representative assembly, in which the Sovereign made a most able address, and it must be the wish of every one, that their debates will be animated with the same desire for the welfare of the country, as he has expressed.

Spain has received its ships from Russia, but they are represented to be very inadequate to the purpose for which they have been obtained. To what quarter they are to sail, it is not at present known: but the news from Mexico revives the hopes, that that region is not so much at the mercy of the mother country as was apprehended. The South of America seems to be in a state to defy all attempts on their liberty.

CORRESPONDENCE.

Communications have been received from Dr. Jones; Amicus Veritatis; Senex Occidentalis; L. H.; R. Little; Simplex; H. X.; Unitarian Baptist Church, York; South Wales Unitarian Quarterly Meeting. Dr. Thomson's on Unitarianism in the East Indies, and two or three other communications, were accidentally mislaid this month.

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THE

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BIOGRAPHY.

A short Memoir of the Life of Edmund Law, D.D. Bishop of Carlisle. By William Paley, D. D. (Extracted from Hutchinson's "History of Cumberland," Vol. II. pp. 636—638. See also the Encyclopædia Britannica.) Re-printed with Notes. By Anonymus. * 1800.

EDMUND LAW, D. D., was born in the parish of Cartmel, in Lancashire, in the year 1703. His father, who was a clergyman, held a small chapel in that neighbourhood; but the family had been situated at Askham, in the county of Westmoreland. He was educated for some time at Cartmel school, afterwards at the free grammar-school at Kendal; from which he went, very well instructed in the learning of grammar-schools, to St. John's College, in Cambridge.

Soon after taking his first degree, he was elected fellow of Christ's College in that University.† During his residence in which college, he became known to the public by a translation of Archbishop King's "Essay upon the Origin of Evil," with copious notes;‡ in which many metaphysical subjects, curious and interesting in their own nature, are treated with great ingenuity, learning and novelty.§ To this work was prefixed, under the name of "A Preliminary Dissertation," a very valuable piece, written by the Rev. Mr. Gay, of Sidney College. Our bishop always spoke of this gentleman in terms of the greatest respect. In the Bible, and in the writings of Mr. Locke, no man, he was used to say, was so well versed.*

He also, whilst at Christ College, undertook and went through a very laborious part, in preparing for the press, an edition of Stephens's Thesaurus.† His acquaintance, during

* Dr. Disney, for private circulation among his friends, one of whom has communicated this article, with a few additions to the notes. Ed.

† He took the degree of B. A. 1723, M. A. 1727.

‡ [Of this translation there was a fifth edition, 1781.]

§ There is a view of the controversy, in consequence of Dr. Clarke's "Demonstration of the Being and Attributes of God," &c. in the Gen. Dict. Art. *Clarke*, IV. 357—369, note (I). Mr. Law's translation of Archbishop King's Essay on the Origin of Evil, with notes, was not overlooked in this metaphysical warfare; and his "Postscript" to his second edition, was a replication to "A Second Defence of Dr. Clarke." Further controversy ensued, which produced our author's "Inquiry into the Ideas of Space, Time," &c.

* Rev. John Gay, B. A. 1721, M. A. 1725, was Fellow of Sidney College It is to be regretted that no further information has been obtained respecting this gentleman. [Dr. Priestley, (*Hartley*, Introd Ess. II.,) says he was "a clergyman in the West of England." He "was living in 1730, but died before 1748," when Hartley referred to his opinions. See Hartley on Man, *ad init.* and Priestley's Works, III. 184, *Note.*]

† "Roberti Stephani Thesaurus Linguæ Latinæ. Editio nova prioribus multo auctior et emendatior." Four vols. in folio, printed 1734. The Dedication to the King is dated "Cantabrigiæ pridie Id. Aprilis, MDCCXXXV." and subscribed by himself and Colleagues, Edmundus Law, Joannes Taylor, Thomas Johnson, Sandys Hutchinson. Concerning this edition of Stephens's Thesaurus, see Nichols's Anecdotes of Bowyer, p. 64, note *, and Bowyer's Miscellaneous Tracts, (there referred to,) for some pieces in a controversy respecting the proposals for, and execution of, this work. [A new and improved edition of the *Thesaurus* is now proceeding from Mr. Valpy's press.]

Of Dr. Taylor some account may be seen in the Anecdotes of Bowyer: he graduated B. A. 1724, M. A. 1728, LL. D. 1741. Mr. Johnson took his degree of B. A. 1724, and M. A. 1728; was Fellow of Magdalen College, and printed a sermon on the Insufficiency of the Law of Nature, preached before the University of Cam-

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his first residence in the university, was principally with Dr. Waterland, the learned master of Magdalen College; Dr. Jortin, a name known to every scholar, and Dr. Taylor, the Editor of Demosthenes. *

In the year 1737, he was presented by the University to the living of Graystock, in the county of Cumberland, a rectory of about £300 a-year. The advowson of this benefice belonged to the family of Howards, of Graystock, but devolved to the university for this turn, by virtue of an act of parliament, which transfers to these two bodies the nomination to such benefices as appertain, at the time of their vacancy, to the patronage of a Roman Catholic. The right, however, of the university was contested; and it was not till after a lawsuit of two years' continuance that Mr. Law was settled in his living. †

Soon after this, he married Mary, the daughter of John Christian, Esq. of Unerigg, in the county of Cumberland; a lady, whose character is remembered with tenderness and esteem by all who knew her. *

In 1743 he was promoted by Sir George Fleming, Bishop of Carlisle, to the archdeaconry of that diocese;

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bridge, April 4, 1731. Mr. Hutchinson was of Trinity College, B. A. 1727, and M. A. 1731.

* Dr. Waterland was many years, and Dr. Jortin a few years, the senior of Dr. Law. Dr. Taylor was his contemporary. The late Archdeacon Blackburne was three years his junior in the university, taking his first degree 1726; and, as he did not afterwards reside in college, may not properly be classed among his literary friends there, at this time. But their friendship commenced early in life, and was improved by the joint interest they afterwards took in the question concerning the intermediate state. It was cemented by a long and unreserved correspondence, and by personal intercourse; and also by the general agreement of their opinions concerning the right and expediency of requiring subscription to articles of faith. Bishop Law owed so much to the learned labours of Archdeacon Blackburne, that to omit the name of the one, in any memoir of the other, is to violate the integrity of the narrative, and to affect to conceal a part of the truth. In the latter part of their lives, a coolness existed between them, which, probably, was lamented by both: but which it would be difficult, perhaps, satisfactorily to explain. [The Bishop and the Archdeacon died the same year, (1787,) the former in his 84th, and the latter in his 82nd year.]

† The rectory of Graystock is said to be now of the value of £450 a-year. Mr. Law was presented by the University in 1737, as stated by Dr. Paley; but in 1746 he resigned, and was re-instituted on the presentation of Adam Askew, Esq. patron by purchase from Charles Howard, Esq. the late Duke of Norfolk. (See Hutchinson's Cumberland, I. 407, 408, and note.) This resignation and re-institution, in 1746, was an accommodation to Mr. Law, by removing the special obligation to residence imposed upon incumbents presented by either of the universities, in consequence of the acts respecting the patronage of Roman Catholics; and removed all difficulties in the way of Mr. Law's future residence at Salkeld. This matter is stated as follows, by Hutchinson, (in his History of Durham, II. 216,) "When Mr. Howard (afterwards Duke of Norfolk) sold the advowson of Graystock, he stipulated with the purchaser in favour of Mr. Law, for a presentation from a Protestant patron. Mr. Law accordingly resigned this rectory, and had a new presentation from Dr. Askew, the purchaser. This allowed him to remove to Salkeld, the *corps of* the Archdeaconry of Carlisle, a much more healthy situation, given him by Bishop Fleming."

* Mrs. Law, daughter of John Christian, Esq. of Unerigg, in the parish of Dearham, in the county of Cumberland, was born March 19, 1721-2, and married at Dearham, June 24, 1740. See Hutchinson's Cumberland, II. 148. There is a pleasant story in the Hollis Memoirs, II. 307, which is well understood to be related on the authority of Dr. Law, who occasionally introduced it with much good humour. The story is as follows:—"A certain Roman Catholic lady, disputing with the wife of the parson of the parish, concerning the impropriety of trusting the Bible in the hands of the common people, brought in an instance of it, the strange story, told, as she asserted, by Moses, of the Devil tempting Eve in the shape of a toad. On the other hand, the honest woman, like a good Protestant, defended Moses tooth and nail, insisting on the credibility of the narrative, and the edification a good Christian might receive from it. The controversy grew warm, and, perhaps, might have ended in *main force et dire*, had not the honest rector entered, and, with some pleasantry, put an end to it, by informing the parties, that it was not the honour of Moses that was at issue, but of John Milton the poet."

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and, in 1746, went from Graystock to reside at Salkeld, a pleasant village upon the banks of the river Eden, the rectory of which is annexed to the archdeaconry. Mr. Law was not one of those who lose and forget themselves in the country. During his residence at Salkeld, he published "Considerations on the Theory of Religion;" to which he subjoined "Reflections on the Life and Character of Christ;"* and an Appendix concerning the use of the words "Soul and Spirit" in Holy Scripture, and the state of the dead there described.†

Dr. Keene held at this time, with the bishopric of Chester, the mastership of Peterhouse in Cambridge. Desiring to leave the university, he procured Mr. Law to be elected to succeed him in that station. This took place in the year 1754; in which year, Dr. Law resigned his archdeaconry in favour of Mr. Eyre, a brother-in-law of Dr. Keene.‡ Five years before this, he proceeded to his degree of Doctor in Divinity; in his public exercise for which, he defended the doctrine of what is usually called the "sleep of the soul."§

About the year 1760, he was appointed head librarian of the university; a situation which, as it procured an easy and quick access to books, was peculiarly agreeable to his taste and habits. Some time after this, he was also appointed casuistical professor.* In the year 1762, he suffered an irreparable loss by the death of his wife; a loss in itself every way afflicting, and rendered more so by the situation of his family, which then consisted of eleven children, many of them very young. Some years afterwards, he received several preferments, which were rather honourable expressions of regard from his friends, than of much advantage to his fortune.

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* The "Reflections on the Life and Character of Christ" were published at Cambridge, 1776, as a tract; accompanied with a Summary and Appendix on the Gospel Morals, by Mr. Paley; and inscribed to the Duke of Grafton. [The *Reflections* have been often reprinted by the Unitarian Society.]

† In his controversy on the intermediate state between death and the resurrection, Dr. Law was ably and eminently supported by the assistance of Archdeacon Blackburne, Mr. Peckard, afterwards Dean of Peterborough, and Master of Mag. Coll. Camb. and Dr. B. Dawson, rector of Burgh, in Suffolk. The opposition of Archbishop Secker, being the opposition of power and influence, not of reason and Scripture, ceased with his life. [See Blackburne's Historical View, Ed. 2, Note, pp. 245—247.]

‡ In consequence of his mastership of Peterhouse, he was Vice-chancellor of the University, 1755.

§ Mr. Law proceeded D. D. 1749. Upon occasion of the usual exercise, says Mr. Hutchinson, (see his History of Durham, II. 216, 217,) "the divinity school was unusually crowded, and the rigidly orthodox were so alarmed at his question, that it gave occasion to much altercation afterwards, in a variety of publications; but he himself, unwilling to give further offence, "thought it a part of Christian prudence not to be more explicit on the subject, till men appeared more willing to submit their vain philosophy to the authority of God's word, and are disposed to examine things with greater attention and impartiality; concluding in the words of honest Bishop Taylor, that *he had been so pushed at by herds and flocks of people, that follow any body that whistles to them, or drives them to pasture, that he was grown afraid of any truth that seemed chargeable with singularity.*" I give the passage as cited by the historian of Durham, but cannot, at this instant, ascertain the authority on which he has related this acknowledgment of an unbecoming timidity upon a question, on which his friends voluntarily supported him, and on which Dr. Law was no further even inconveniently committed than as it might interfere with his future preferment.

The only apology that I have observed is to be found in the last three pages of his "postscript" to his Cumberland edition of his Theory; which is only a republication of part of a paper in the Monthly Review for May, 1760 (XXII. 353—362).

But concerning the temper of some people in the university, and of others out of it, respecting the subject of his thesis and his appendix to his Theory—see an extract from the papers of the Rev. John Jones, of Alconbury in Hunts, afterwards of Shipall in Herts, (the editor of the Candid Disquisitions, and of the Appeal to Reason and Candour,) in the Gentleman's Magazine for August, 1787, LVII. 745.

* He was appointed head librarian in 1760, as stated above; but it does not appear how such appointment to a sinecure place could facilitate his access to books, which were previously open to admittance, with the privilege of removing them to his

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By Dr. Cornwallis, then Bishop of Lichfield, afterwards Archbishop of Canterbury, who had been his pupil at Christ College, he was appointed to the archdeaconry of Staffordshire, and to a prebend in the church of Lichfield.* By his old acquaintance, Dr. Green, Bishop of Lincoln, he was made a prebendary of that church. But in the year 1767, by the intervention of the Duke of Newcastle, to whose interest, in the memorable contest for the high-stewardship of the University, he had adhered in opposition to some temptations, he obtained a stall in the Church of Durham. The year after this,† the Duke of Grafton, who had a short time before been elected Chancellor of the University, recommended the master of Peterhouse to his Majesty for the bishopric of Carlisle. This recommendation was made, not only without solicitation on his part or that of his friends, but without his knowledge, until the duke's intention in his favour was signified to him by the archbishop. In or about the year 1777, our bishop gave to the public a handsome edition, in four quarto volumes, of the works of Mr. Locke, with the life of the author, and a preface. Mr. Locke's writings and character he held in the highest esteem, and seems to have drawn from them many of his own principles: he was a disciple of that school.‡ About the same time, he published a tract, which engaged some attention in the controversy concerning subscription;* and he published new editions of his two principal works, with considerable additions, and some alterations.† Besides the works already

house whenever he pleased. The place is said to have been made, and a salary of 50*l.* per annum annexed to it, for the sake of giving it to Dr. C. Middleton; and has since been continued for the same reason that it was instituted. (See Nichols's Anecdotes of Bowyer, p. 62, note §). Dr. Law was appointed casuistical professor, 1764. Since writing the former part of this note, I have seen it simply stated (in Hutchinson's History of Durham, II. 217), that "having a numerous family, he afterwards accepted the office of principal librarian, and that of casuistical professor."

* 1763, Archdeacon of Stafford and Prebendary of Lichfield. 1764, Prebendary of Lincoln.

† Dr. Law was installed August 8, 1767, a Prebendary of Durham. His appointment to the bishopric of Carlisle was in February, 1769, and he held the mastership of Peterhouse and the rectory of Graystock *in commendam*. (Hutchinson's Hist. of Durham, II. 217.)

‡ It should seem that the department which Bishop Law undertook in this edition had been too hastily executed to answer the expectation of his friends. See Hollis Memoirs, I. 387, 388.

* This very valuable tract, entitled, "Considerations on the Propriety of requiring a Subscription to Articles of Faith," was printed at Cambridge, 1774. It was answered by Dr. Randolph of Oxford, from the Clarendon Press. "*A Friend of Religious Liberty*" replied to the Oxford champion, the same year, in a very able "Defence of the Considerations." A tract pretty confidently ascribed to Dr. Paley.

† The first edition of Dr. Law's Theory was published 1745 [at Cambridge, without the *Discourses* and *Appendix*, under the title of "Considerations on the State of the World, with regard to the Theory of Religion," dedicated to Lord Lonsdale]. The seventh and last was printed at Carlisle in 1784, and, as Dr. Paley says, "with some alterations," so likewise with some "considerable" *omissions*, as well as "additions." Dr. Law had, by gradual progression, advanced into the Arian system, and in his last edition he appears to have shaken off the shackles of the pre-existent doctrine. In a private letter to a friend, [Mr. Lindsey] dated from Cambridge, Sept. 23, 1783, he says, "I desire your acceptance of my Cumberland edition of my Theory, (anti-dated in the title,) purged of some ancient prejudices relative to pre-existence, &c." [See Mr. Belsham's Mem. of Lindsey, p. 163.] And it is not a little singular, that after the bishop had expunged from his text what chiefly appertained to his "ancient prejudices," he was obliged to leave the management of his index to some heedless curator of the press, and we are consequently directed as follows:—"Christ, his original state, p. 289;" but upon consulting the place, the passage is not to be found. Part of the words omitted by the author are the following:—"Let us begin where the beloved disciple dates his gospel, (who had much higher manifestations, and a more perfect knowledge of his master, than any other of the Evangelists,) and with him reflect a little on Christ's *original state* and *subsequent humiliation*. That a being of infinite glory and perfection, the image of the invisible God, the first-born of every creature, and the Lord of heaven and earth, should condescend to degrade himself from all this power and dignity, divest himself of every glorious attribute," &c. If more evidence were wanting, more might

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mentioned, he published in 1734 or 1735, a very ingenious "Inquiry into the Ideas of Space, Time," &c. in which he combats the opinions of Dr. Clarke and his adherents on these subjects.*

Dr. Law held the see of Carlisle almost nineteen years; during which time he twice, only, omitted spending the summer months in his diocese at the bishop's residence at Rose Castle; a situation with which he was much pleased, not only on account of the natural beauty of the place, but because it restored him to the country in which he had spent the best part of his life. In the year 1787, he paid this visit in a state of great weakness and exhaustion; and died at Rose about a month after his arrival there, on the 14th day of August, and in the 84th year of his age.

The life of Dr. Law was a life of incessant reading and thought, almost entirely directed to metaphysical and religious inquiries; but the tenet by which his name and writings are principally distinguished is, "that Jesus, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species, who, by their own nature, and without his interposition, would remain in the state of insensibility to which the death brought upon mankind by the sin of Adam had reduced them." He interpreted literally that saying of St. Paul, (1 Cor. xv. 21,) "As by man came death, by man came also the resurrection of the dead." This opinion had no other effect upon his own mind than to increase his reverence for Christianity, and for its divine Founder. He retained it, as he did his other speculative opinions, without laying, as many are wont to do, an extravagant stress upon their importance, and without pretending to more certainty than the subject allowed of. No man formed his own conclusions with more freedom, or treated those of others with greater candour and equity. He never quarrelled with any person for differing from him, or considered that difference as a sufficient reason for questioning any man's sincerity, or judging meanly of his understanding. He was zealously attached to religious liberty, because he thought that it leads to truth: yet from his heart he loved peace. But he did not perceive any repugnancy in these two things. There was nothing in his elevation to his bishopric which he spoke of with more pleasure, than its being a proof that decent freedom of inquiry was not discouraged.

He was a man of great softness of manners, and of the mildest and most tranquil disposition. His voice was never raised above its ordinary pitch. His countenance seemed never to have been ruffled; it preserved the same

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be had, in what sense he considered the opening of John's Gospel.

In the last editions of his translation of Archbishop King on the Origin of Evil, and of his own Theory, Dr. Law omitted the dedication of the former to Dr. Waterland, and of the latter to Dr. Cornwallis. He omitted also all complimentary expressions towards contemporary writers. If these dedications and compliments were not deserved, they ought not to have been published; but if they were, they ought not to have been suppressed after the death of the parties, unless they had forfeited their pretensions to them; which there is no reason to suppose.

* In addition to the works already mentioned, the bishop's smaller publications, including his tract on Subscription and on the Life and Character of Christ, were the following:

Sermons.

1. 1743. Litigiousness repugnant to Christianity. An assize sermon at Carlisle. (Matt. v. 40.)

2. 1755. Sermon before the Irish Protestant Schools. (Jer. xxix. 7.)

3. 1768. True Nature and Interest of Religion. A sermon on the death of Dr. Bland, Prebendary of Durham. (Micah vi. 8.)

4. 1771. The Grounds of a particular Providence. A sermon before the Lords, Jan. 30. (Dan ii. 21, 22.)

5. 1774. Sermon before Society for Propagation of the Gospel. (Mal. i. 11.)

Tracts,—all printed at Cambridge.

1. 1746. The Nature and Necessity of Catechising, with some Remarks thereon.

2. 1769. A Defence of Mr. Locke's Opinion concerning Personal Identity; in Answer to the First Part of a late Essay on that Subject.—Afterwards inserted at the end of the first volume of his edition of Locke's Works.

3. 1770. Observations occasioned by the Contest about Literary Property.

4. 1774. Considerations on the Propriety of requiring a Subscription to Articles of Faith

5. 1776. Reflections on the Life and Character of Christ; with a Summary, and Appendix on the Gospel Morals.

kind and composed aspect, truly indicating the calmness and benignity of his temper.* He had an utter dislike of large and mixed companies. Next to his books, his chief satisfaction was in the serious conversation of a literary companion, or in the company of a few friends. In this sort of society he would open his mind with great unreservedness, and with a peculiar turn and sprightliness of expression. His person was low, but well formed; his complexion fair and delicate. Except occasional interruptions by the gout, he had for the greatest part of his life enjoyed good health; and, when not confined by that distemper, was full of motion and activity. About nine years before his death, he was greatly enfeebled by a severe attack of the gout in his stomach; and a short time after that, lost the use of one of his legs. Notwithstanding his fondness for exercise, he resigned himself to this change, not only without complaint, but without any sensible diminution of his cheerfulness and good humour. His fault (for we are not writing a panegyric) was the general fault of retired and studious characters,—too great a degree of inaction and facility in his public station. The modesty, or rather bashfulness, of his nature, together with an extreme unwillingness to give pain, rendered him sometimes less firm and efficient in the administration of authority than was requisite.* But it is the condition of human mortality. There is an opposition between some virtues, which seldom permits them to subsist together in perfection.†

The bishop was interred with due solemnity in his cathedral church, in which a handsome monument is erected to his memory, bearing the following inscription:—

Columnæ hujus sepultus est ad pedem
EDMUNDUS LAW, S. T. P.
per XIX ferè annos hujusce ecclesiæ episcopus.
In evangelica veritate exquirenda,
et vindicanda,
ad extremum usque senectutem
operam navavit indefessam.
Quo autem studio et effectu veritatem,
eodem et libertatem christianam coluit;
religionem simplicem et incorruptam,
nisi salva libertate,
stare non posse arbitratus.
Obiit Aug XIV. MDCCLXXXVII.
Ætat. LXXXIV.

* His portrait, painted by Mr. Romney, and engraved in mezzotinto by W. Dickinson, in 1777, is a very correct likeness.

* [There was another *fault* which Dr. Paley could not venture to mention, but which may easily be discovered in a *Unitarian* bishop of a *Trinitarian* Church. See Mon. Repos. I 76.]

† Dr. Paley's further character of his friend and first patron, may be seen in the dedication of his "Moral and Political Philosophy."

ORIGINAL LETTERS.

From Bishop Law to Dr. Birch.

[Communicated by a friend, who copied them from the originals among Dr. Birch's papers in the Museum, (see Ayscough *Cat.*) and has furnished the notes. ED.]

LETTER I.

Rev. Mr. Law to Rev. Mr. Birch.

SIR, *Xt's,** *Aug.* 7, 1737.

YESTERDAY I received the favour of your letter, and heartily wish success to the work † which you are engaged in, many parts of which I have read with pleasure, but am very sorry that I cannot be of service to you in the article you mention, having never been able to get a sight of such of Archbishop King's papers as gave any account of his life.

I have been told that he left a good many materials for a very curious life, and most of them digested by himself, together with a large collection of letters on several points of literature, which were put into the hands of Bishop Synge the younger, who undertook to prepare them for the press some

* Christ's College, Cambridge, of which Mr. Law had been elected Fellow about 1723. See p. 289.

† The General Dictionary, including *Bayle*. "The whole design was completed in ten volumes, folio; the first of which appeared in 1734, and the last in 1741." Biog. Brit. 2nd Ed. II. 319.

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time ago, but has been too busy to dispatch them. If you shall have time to wait for any account of them from Ireland, I will send to my correspondent there upon the very first notice, though I fear he is in a remote part of the kingdom; or if you write to either of the two gentlemen mentioned at the end of the preface* to King's Origin of E. (and make what use you please of my name) I dare say you will have a civil answer.

I repeat my wishes of success to the whole of your undertaking, and am,

Sir,

Your most obedient,

Humble Servant,

E. LAW.

To the Rev. Mr. Birch, in St. John's Lane, Clerkenwell, London.

LETTER II.

SIR, *Xt's, Nov.* 4, 1737.

WE have no account of Milton in any of our college books, nor the least remains of him, except a tradition that he staid in college till he was M. A., stood for a Fellowship against one King, who carried it against him, and was afterwards drowned in his passage to Ireland, and is supposed to be the person bewailed by Milton in his poem called Lycidas, and that he left the university soon after he took his M. A. degree. I have consulted the Univ. Register, and find that he was B. A. in 1628, and M. A. in 1632, but no account of his age. † I have seen some small copies of verses, never yet published, in his hand, in Trinity College Library, with the original plan of his Paradise Lost, by way of tragedy, divided into acts, with the names of the dramatis personæ. I think all in one sheet. * But this, and whatever relates to his life, has lately been communicated to Mr. Pecke, † (publisher of the *Desiderata Curiosa*,) who says he has got part of a poem of his on Liberty, consisting of above 1500 lines, never yet published, and equal to any thing in Paradise Lost, which he is going to put out with the rest of his poetical works and Memoirs of his Life. ‡ To him, therefore, I am obliged to refer you for farther information, and am,

Sir,

Your most humble servant,

E. LAW.

My best respects to Dr. Hartley § and Mrs. Hartley when you see them next.

To the Rev. Mr. Birch, &c.

LETTER III.

Rev. Dr. Law to Rev. Dr. Birch.

SIR, *Peter House,*|| *July* 13, 1762.

IF you have time to look into the inclosed letters and papers, you will see the reason why I take the liberty of laying them before you, who, I suppose, receive many such, and are the best judge of their importance. I must leave the scheme proposed to speak for itself, and trust you will be so good as to excuse this trouble from

Sir,

Your affectionate friend and servant,

Dr. Birch. E. LAW.

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* There are no names mentioned in the 6th Ed. 1761.

† Milton was admitted *pensionarius minor* of Christ's College, Feb. 12, 1624-5, in his 17th year, under the tuition of Mr. William Chappel, afterwards Bishop of Ross, in Ireland. See Athen. Oxon. 1691, I. 680, and Birch's Life of Milton, 1753, p. 3.

* See this plan in Johnson's *Lives*, 1783, I. 164—169.

† Rector of Godeby, Leicestershire. This learned antiquary died in 1743, aged 61.

‡ See Pecke's "New Memoirs of the Life and Poetical Works of Mr. John Milton," 1740. Among these is "Baptistes; a sacred dramatic poem in defence of liberty, as written in Latin by Mr. George Buchanan, translated into English by Mr. John Milton, and first published in 1641, by order of the House of Commons." It was probably of this piece that Mr. Law had received an erroneous account as an original poem, and in MS.

§ See an account of his correspondence with Dr. L. Mon. Repos. V. 776.

|| To the *Masterships* of which Dr. L. was elected 1754. See p. 291.

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THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.
(Continued from p. 229.)

No. 15.

John Locke to Philip à Limborch.
London, March 12, 1689.

MY EXCELLENT FRIEND,

I FEAR that you will suspect me of neglecting you, because I have so long* continued a silence unworthy of your deserts, my own inclination, and our reciprocal affection. You will, I trust, assure yourself that a change of country has not been able to change my disposition towards you, which remains full of friendship and reverence, as it was before, and as it would be wherever I might sojourn. But on returning to my country, the interchange of friendly visits, the trouble of seeking out and bringing together my scattered property for present use, and some labours for the public good, (think me not too presuming,) formed an occupation, and must be my excuse; for when the public good is in question, the private must give way. Yet, as the worst of all, my health, injured by the pernicious smoke of this city, so occupied me, that I could scarcely command a moment's leisure to commence my present occupation. I, indeed, wrote a hasty line in my own language, and in the midst of company, on my first coming on shore, to Mr. Guennelon, and presented by him my respects to the rest of my friends at Amsterdam. For I find nothing agreeable and delightful here, which does not remind me of what I have left there, and what I cannot recollect without a satisfaction, which is not exceeded by present associations.

Burnet is appointed to the bishopric of Salisbury.† In parliament, the subject of Toleration is now discussed under two forms, *comprehension* and *indulgence*. By the first it is proposed to enlarge the bounds of the Church, so that by the abolition of some ceremonies, many may be induced to conform.* By the other is designed, the toleration of those who are either unwilling or unable to unite with the Church of England, even on the proposed conditions. How liberal or rigid these will be, I know not. I however suspect, that the Episcopal Clergy are not very favourable to these projects, and others in agitation. Whether they thus consult the public interest, or their own, I will not decide.

I am in daily expectation of an

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* Mr. Locke had arrived in England about February the 12th, 1689, according to the *Old Style*; which, I apprehend, he now adopted, having before used the *New Style*, according to the custom of the *Continent*. This is mentioned to explain the date, p. 228, in connexion with the date of Mr. Locke's return, p. 229.

† "When the bishopric of Salisbury became vacant, he solicited for it in favour of his old friend, Dr. Lloyd, then Bishop of St. Asaph. The King answered him, in a cold way, *that he had another person in view*; and the next day he himself was nominated to that See." Burnet's Life, annexed to the Hist. O. T. by his Son, the Editor, fol. II. 696. Burnet says of himself, "I happened to come into the House of Lords, when two great debates were managed with much heat in it. The one was about the Toleration and Comprehension, and the other was about the imposing the oaths on the Clergy. And I was engaged, at my first coming there, to bear a large share in both." Ib. II. 8.

* This business was soon removed from the consideration of the Parliament to a royal commission of bishops and clergy, and at length the scheme of comprehension entirely failed. The recommendations of revisal and alterations in the established forms, were adopted by the authors of the "Free and Candid Disquisitions," 1750, and acted upon in 1785, by the *Convention* of the American "Protestant Episcopal Church," assembled at Philadelphia. See Burnet O. T., II. 10, 11. Nichol's Defence, 8vo. 1730, pp. 109—117. Birch's Life of Tillotson, 152, &c. "Free and Candid Disquisitions," 8vo. 2d Ed. 1750, p. 277. "Book of Common Prayer, &c. as revised and proposed to the use of the Protestant Episcopal Church." Philadelphia printed, London reprinted, 12mo. 1789. See the Preface. This *Episcopal Church* has retained of Creeds only the *Apostles*, and reduced the Articles to twenty.

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answer to the inquiry I sent you before my departure. Farewell, and still regard me as

Yours, most affectionately,
J. LOCKE.

No. 16.

John Locke to Philip à Limborch.

London, June 6, 1689.

MY MOST LEARNED FRIEND,

YOU have, no doubt, heard before this time, that toleration is at length established here by law;* not, perhaps, to the extent which you, and such as you, sincere, candid and unambitious Christians would desire, but it is something to have proceeded thus far. By such a beginning, I trust that those foundations of peace and liberty are laid, on which the Church of Christ was at first established.

None, except the Romanists,† are absolutely forbidden the exercise of their worship or subjected to penalties, if they are but willing to take the oath of allegiance, and to renounce Transubstantiation, and some other dogmas of the Church of Rome. But as to the *oath*, a dispensation is allowed to the Quakers, nor would that confession of faith which you will see in the Act, have been imposed upon them, (and it is an ill example,) but for the officious interference of some of their own body, whose imprudence many others of eminence among them grievously lament.

I thank you for the copies you sent me of the tracts *on Toleration* and the peace of the Church. Those bound I have received safe, the unbound have not yet come to hand. I learn that some Englishman is just now engaged in translating the little book on Toleration. I wish the sentiments it contains of peace and sincerity, to find a favourable reception every where.‡

I rejoice that the Account of the Inquisition is now nearly finished; and hope it will soon be published. It will be a most important and acceptable work. I send the Act of Toleration to Mr. Le Clerc. From his explanation of it,* you will understand how far this liberty extends.

Farewell, and regard me as

Yours, most affectionately,
J. LOCKE.

During the interval of two years, which now occurs in Mr. Locke's correspondence, he claimed the restitution of his student's place at Christ Church. But the principles of the University were not materially improved by the *Revolution*, and his claim was resisted. He had, however, an offer of being admitted a supernumerary student, which he declined.† Mr. Locke is said to have once warned King William, that "if the two Universities were not reformed, and other principles taught there than had been of late inculcated, they would either destroy him or some of his successors."‡

His own University meditated a further injury, by an attempt to disparage his "Essay on Human Understanding," which first appeared in 1690. It was presently attacked from various quarters; "and it was proposed at a meeting of the heads of houses, to censure and discourage the reading of it: but after various debates, it was concluded, that each head of a house should endeavour to prevent its being read in his college, without coming to any public censure." This attempt to undermine the reputation of the *Essay* was unsuccessful. It passed through several editions, and was known throughout Europe by French and Latin versions.§ It is scarcely necessary to add, that it has long been honourably distinguished in both Universities.

In the same year (1690) Mr. Locke published his "Second Letter concerning Toleration," in answer to

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* See the *Act* at large in Vol. IV. p. 352.

† Mr. Locke is here incorrect, for all impugners of the Trinity were expressly excepted. This exception remained till 1813, when it was done away by a Bill brought in by W. Smith. See Vol. VIII. p. 348.

‡ This paragraph refers, I apprehend, to Mr. Locke's own *Letter*, which it is uncertain, whether he had yet acknowledged to Limborch. The translator appears to have been Mr. Popple. See Dr. Toulmin's *Historical View of Protestant Dissenters*, 1814, p. 451.

* He had the advantage of Limborch, being able to read English. See Note * p. 86.

† Brit. Biog. VII. 11.

‡ Ibid. p. 12.

§ Ibid. p. 13.

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Jonas Proast, Chaplain of *All Souls*, Oxford, who had written against the first. He now, also, published, in defence of the Revolution, "Two Treatises on Government." The former controverts the principles of Sir R. Filmer's *Patriarcha*. The second describes the "True Original, Extent and End of Civil Government." These were the beginning and close of a larger work, concerning which the author says, "what fate has otherwise disposed of the papers, that should have fitted up the middle, and were more than all the rest, 'tis not worth while to tell." *(Preface.)*

Mr. Locke had received from the new government, a place worth about £200 per year, which satisfied him. He had also been invited to "be envoy, at the Court of the Emperor, of the Elector of Brandenburgh, or of any other, where he thought the air most suitable to him; but he waved all these on account of the infirm state of his health." On the same account he was obliged to give up a constant residence in London, after having tried the relief of occasional visits to the Earl of Peterborough at Fulham. He now accepted an invitation from Sir Francis Masham and his Lady, to reside with them at Oates, in Essex;* from whence he carried on nearly all his part of the following correspondence.

No. 17.

John Locke to Philip à Limborch.

Oates,† June 18, 1691.

MY WORTHY FRIEND,

I VERY much regret the miscarriage of your former letters, for you can write nothing which I shall not justly value. Your last of the 29th May, full of your accustomed affection and kindness, rejoiced me with the assurance of your own and your family's health.

I am vexed that the inattention of the bookseller delays the publication of your History of the Holy Office. Lady Cudworth‡ and I myself greatly admire your Preface. We are very desirous to see the table of chapters which you so kindly promised, that by such a sketch of the work we may have a foresight of your method, wishing, at the same time, that the whole volume, so calculated to benefit the Christian world, and I need scarcely say, now so much wanted, may speedily appear. It will serve to discover the origin of all persecution under the pretence of religion; the foundation of that ecclesiastical tyranny which minor sects are fond of assuming, as if encouraged by so mighty an example. The tendency of such a spirit, and what dreadful calamities it occasions wheresoever it attains any strength, will there appear, so that all must see this its nature clearly, who are not willingly blind.

Lady Cudworth promises herself much pleasure and instruction from reading your work. Inheriting the liberal principles of her father, she abhors every appearance of religious persecution. She congratulates herself on that share in your friendship, which allows her to regard you as a father, and offers you her most affectionate salutation. Greatly, indeed, does she esteem and reverence you, and regrets that her ignorance of a language common to you both, deprives her of the improvement she desires from your literary and friendly correspondence.

Your history respecting the instruction of the deaf to speak, is confirmed

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* Brit. Biog. VII. 12—14.

† The Mansion-House belonging to the Manor of Oates, in the parish of High Laver, Ongar Hundred. *Hist. of Essex*, 8vo. 1770, III. 348. This mansion was pulled down in 1802. See Mon. Repos. I.

‡ *Damaris*, daughter of the learned Dr. Cudworth, and second wife of Sir Francis Masham. This lady "died April 20, 1708, and was buried in the Cathedral Church of Bath; where a monument is erected to her memory, in which this character is given of her: 'To the softness and elegance of her own sex, she added several of the noblest accomplishments and qualities of the other. She possessed these advantages in a degree unusual to either, and tempered them with an exactness peculiar to herself. Her learning, judgment, sagacity and penetration, together with her candour and love of truth, were very observable to all that conversed with her, or were acquainted with those small treatises she published in her life-time, though she industriously concealed her name.' Of the small treatises here mentioned, one was *A Discourse concerning the Love of God*. Printed at London, 1696, 12mo. The rest are not known." Biog. Brit. 2d Ed. IV. 546. Brit. Biog. VI. 8.

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by two examples among us. Two youths, both deaf, have attained the use of speech, one under the care of Dr. Wallis, the celebrated mathematical professor at Oxford; the other by means of the instruction of Dr. Holder.* One of these youths I knew, and heard him pronounce words sufficiently distinct and articulate, only the tone of his voice was a little harsh and inharmonious. I know not what became of the other, but the one I knew is still living, and skilled in reading and writing. Indeed, since I first heard him speak, which is more than twenty years ago, he married, and has children. He is of a noble family. I saw him not along ago.

Give my best regards to your wife and children, the Veens and Guennelons, and all our friends. Farewell, most excellent friend, and continue to regard me as

Your most affectionate,

J. LOCKE.

* Dr. Holder, as well as Dr. Wallis, was a clergyman. The latter published a work in Latin, on the subject. Dr. H. published in 1669, under the patronage of the Royal Society, "Elements of Speech: an Essay of Inquiry into the natural production of Letters, with an Appendix concerning Persons Deaf and Dumb." There was an earlier writer in the same century, "Dr. Bulwer, author of 'Instructions to the Deaf and Dumb,' intended, as he expresses it, 'to bring those who are so born, to hear the sound of words with their eyes, and thence to learn to speak with their tongues.'" Granger, Biog. Hist. 8vo. III. 90.

MISCELLANEOUS COMMUNICATIONS.

Leeds,

February 20, 1818.

SIR,

THE readers of the Christian Reformer (IV. 1—10 and 44), must have been greatly interested in the perusal of "A Letter to the Unitarian Society of London, from William Roberts, a native Unitarian Christian of Madras," relative to the process of his own mind in becoming an Unitarian Christian, and the establishment of the congregation of native Christians at Pursewaukum. This Unitarian church, W. Roberts states, is well known to the Rev. Marmaduke Thompson, one of the active and intelligent agents of the British and Foreign Bible Society. In the valuable Reports of the Rev. M. T. which have from time to time been published by the Parent Society in this country, I have in vain sought for any notice of this church. Should any of your readers have been more fortunate, they will, probably, communicate such notice to the Monthly Repository.

Scarcely less interesting is the account of *Rammohun Roy*, taken from Mr. Belsham's preface to William Roberts's letter, and the additional particulars of the religious society, of which he is a leader, given at pages 44, 45, of the Christian Reformer. A further and more particular account of this religious society will be looked for with anxiety, as well as of the result of the inquiry instituted by Rammohun Roy, and twenty other learned Brahmins, to ascertain whether the doctrine of the Trinity is the doctrine of the New Testament, by studying the gospels with the greatest possible attention and impartiality, in order to discover their real meaning.

It is probable that Rammohun Roy is a new acquaintance to most of your readers. It may not to such be uninteresting to receive some further particulars of him. These I met with at the time of their publication, in the Church "Missionary Register," for September, 1816, p. 370; and a further account of Rammohun Roy is given in the same monthly publication for September, 1817, p. 366. Probably the reader will be ready to exclaim, as I was, *This man is not far from the kingdom of God!*

It will be recollected that the following extracts are from accounts published by our Trinitarian Christian brethren.

"We have been favoured with a sight of a tract, printed at Calcutta in the present year, (1816,) with the following title: 'Translation of an Abridgment of the Vedant, or Resolution of all the Veds; the most celebrated and revered Work of Brahminical Theology, establishing the Unity of the Supreme Being; and that he alone is the Object of propitiation and

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worship. By Rammohun Roy.' Before we give an account of this curious tract, it may be advantageous to our readers to know something of the author. Of Rammohun Roy we have received reports from several friends. The substance of them is this: he is a Brahmin, about thirty-two years of age, of extensive landed property, and of great consideration and influence; shrewd, vigilant, active, ambitious, prepossessing in his manners, versed in various languages, and busily employed in giving lectures to a number of his countrymen on the Unity of the Godhead. He is acquainted with the New Testament, and seems disposed to hear any thing which can be enforced by the authority of Christ.

"Another account carries him further as a Christian. It states that he began his studies by learning Persian; as he considered a knowledge of that language necessary to every native of any distinction. From Persian he was led almost as a matter of course, to Arabic and the Koran. His own statement is, that the religion of Mahomed at first made some impression upon him; but when he found that the Prophet carried off the beautiful wife of his slave, and attempted to establish his religion by the sword, he became convinced that it could not be from God. Then he studied our Bible in English; and in consequence became a Christian. He has spread his doctrine to a considerable extent, and has several Hindoos of high caste and of fortune in league with him, who maintain his opinions. They call themselves a society, and are bound by certain rules, one of which is, that no man shall be admitted into their number, except with this condition, that he renounce idol worship. Of these rules, however, they do not seem to be very uniform in the observance. One of the society, though he professes to have renounced idolatry, yet keeps in his house a number of gods, as well as two large pagodas: his society has granted him a dispensation on this head, because he possesses a certain quantity of land from the King of Delhi for this purpose, and if he were to destroy his idols, he might lose his land. One account carries the number of Rammohun's followers to nearly five hundred; and states, that they expect soon to be strong enough to enable him publicly to avow his faith, and consequently to lose his caste, which he has hitherto not done, as it would impede his intercourse with many whom he hopes shortly to convince. The Brahmins had twice attempted his life, but he was fully on his guard. It is stated, that after being baptized, he intends to embark for England, with many of his friends, in order to pass some years in the acquisition of learning at one or both of our universities.

"Rammohun writes and speaks English correctly. He has published different tracts and translations in our tongue, and in Persian and Bengalee, directed against the Hindoo idolatry and superstitions. The piece, of which we shall give an abstract, discovers little else than a discernment of the folly of the vulgar belief of his country; and a subtle, but unsuccessful, attempt to put a good meaning on the absurd statements of its more ancient and refined creed. His judgment may possibly be convinced of the truth of Divine revelation; but one of our correspondents represents him to be as yet but a self-confident Deist;—disgusted with the follies of the pretended revelations from heaven, with which he has been conversant, but not yet bowed in his convictions, and humbled in his heart to the revelation of Divine mercy. We do not mean to say that the heart of Rammohun Roy is not humbled, and that he has not received the gospel as the only remedy for the spiritual diseases under which he labours in common with all men; but we have as yet seen no evidence sufficient to warrant us in this belief. We pray God to give him grace, that he may in penitence and faith embrace with all his heart the Saviour of the world.

"The tract (of which we have given the title) is short, extending to fourteen pages, quarto. It is an abridgment of the Vedant of Byas, whom Rammohun Roy represents as 'the greatest of the Indian theologists, philosophers and poets.' The author professes to give the real sense and meaning of the Vedant and Veds on the most important points of the Hindoo theology, which he asserts to have been misunderstood and forgotten. His various positions are supported by passages from the Vedant or Veds, and those which appear to contradict them are ex-

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plained. After asserting the necessity for mankind to acquire knowledge respecting the Supreme Being, but that this knowledge is limited to very narrow bounds, the author argues from the Vedant and Veds, that creating and governing power cannot be attributed to any of the various objects to which the grosser Hindoo theology attributes it; such as the void space, air, light, nature, atoms, the soul, any god or goddess of the earth, the sun, or any of the celestial gods. He asserts the unity, spirituality, omnipresence and omnipotence of the Supreme Being; —that he is the sole object of worship; —that the adoration of him, is required of mankind, as well as of the celestial gods;—that moral principle is a part of the adoration of God, with reliance on, and self-resignation to the only true Being, and an aversion to wordly considerations;—and that devotion to the Supreme Being is not limited to any holy place or sacred country.

"The rise of this new sect, the zeal and subtlety displayed by its founder, with its obvious tendency to undermine the fabric of Hindoo superstition, are objects of serious attention to the Christian mind. 'Who knows,' asks one of the friends from whom we have received these communications, 'but this man may be one of the many instruments by which God, in his mysterious providence, may accomplish the overthrow of idolatry?' 'What may be the effect of this man's labours,' says another correspondent, 'time will shew. Probably, they may bring the craft of Brahminism and caste into danger; and God may be in this manner shaking the kingdom of Satan. However this may prove, that great work will be done; and though Reason and Philosophy may not have a voice powerful enough to reach the hearts of these poor captives; yet the Christian Missionary, whom Christ sends forth, will find *a mouth and a tongue which no man shall be able to gainsay or to resist*.'" Large extracts are given from the tract in question, which would swell this article to a tedious and inconvenient length. For these we must refer the reader to the work from which this is taken.—Missionary Register, September, 1816, pp. 370—375.

In the same publication, for September, 1817, p. 366, the following particulars are given, as part of the Report of the Baptist Missionary Society: "A Brahmin of great opulence and very considerable learning, resident in Calcutta, named Rammohun Roy, has lately published in the Bengalee, one or two philosophical works from the Sungskrit, in the hope of leading his countrymen to renounce idolatry. 'He has paid us,' say our brethren, 'a visit at Serampore; and at a late interview, after relating an anecdote of Krishne, relative to a petty theft by this god, he added, The sweeper of my house would not do such an act; and can I worship a god sunk lower than a menial servant? He is at present a simple Theist, admires Jesus Christ, but is ignorant of his need of the atonement. Not having renounced his caste, he is admitted, without hesitation, as a visitor in the richest Hindoo families at Calcutta; and several of these have lately embraced his sentiments, and united in a society, with a view to mutual assistance in adopting a system of worship conformable to their faith.'

"Surely it is not presumptuous to hope, that, as they have been led thus far in the paths of understanding, they will be guided into the knowledge of the true God, and of Jesus Christ whom he hath sent. The language used by the Brahmin already mentioned, in a late letter to Mr. Ward, will encourage such a hope, and deeply interest every pious heart.—In the discovery of truth, our faculties are of course to be used; but at the same time, we should look up to God as our best guide, as it is God that leads us on in his true way. We, poor insignificant beings, feel very often our dependence on the Supreme Regulator, even in trifling affairs: this sense of deficiency will, I hope, relieve me entirely from self-confidence, and induce me to call on God with all my heart, for his assistance."

J. THOMSON.

P. S. May I be allowed to express my satisfaction at seeing so many Auxiliary Fellowship Funds formed in Unitarian Societies, and to throw out one suggestion? In the rules of some of these Auxiliary Funds, (as published in the Monthly Repository,) the management is entrusted to a committee, and in one fund, at least, the power of voting is restricted to the members of

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that committee. This appears to me calculated to narrow the beneficial effects contemplated by these institutions, viz. the communicating interest and information to *all*. If there be permanent officers, such as president, secretary and treasurer, there appears no necessity for a committee; and it may be desirable to invite and induce *all* to attend the meetings of the subscribers. It is surely desirable that every subscriber should have a vote; and where it has been thought advisable to nominate a committee, would it not be well to have that committee open to all subscribers? I confess, however, the leaning of my mind is against having any committee. It is not to be feared that these assemblies will be too large for individual personal representation. Should that be the case, a committee might then be adopted. I have observed with regret, that the funds of some of these institutions (judging by the rules) may be applied to purposes certainly not in the contemplation of the proposer, such as repairs of the chapel, &c. Perhaps in a future Number of the Repository, you will give a list of these institutions; and in the mean time, annual reports, in imitation of the example of our brethren at Swansea, stating briefly what has been done during the year, would probably be useful.

Paley, Burnet and Priestley.

Sir, *Gainsborough, April* 4, 1818.

HAPPENING to glance over the second volume of Paley's Evidences of Christianity, I was amused with a marginal remark, which it appears I had made some years ago, but had completely forgotten. It is in the 2nd chapter of Part III., entitled, *Erroneous Opinions imputed to the Apostles*. He refers to such as the quotation of passages from the Old Testament, and applying them in a sense quite different from their original design—the expectation of the speedy approach of the day of judgment;—the notions about demoniacal possession, and the like. Paley meets the objections urged from thence against the credibility of the apostles, in what I think a very satisfactory manner. He says, we should "separate facts from opinions, testimony from observation, and narrative from argument. The judgment of the writers of the New Testament, in interpreting passages of the Old, or sometimes, perhaps, in receiving established interpretations," is not, he thinks, necessarily connected "with their veracity, or means of information concerning what was passing in their own times, so that a critical mistake should overthrow their historical credit." As to demoniacal possession, however erroneous the opinion, he does not see that we need be alarmed at the concession, "that the writers of the New Testament, in common with other Jewish writers of that age, fell into the manner of thinking and speaking upon the subject, which then universally prevailed." To sanction his opinions on this subject, he quotes the following passage from Bishop Burnet: "When divine writers *argue* upon any point, we are always bound to believe the *conclusions* that their reasonings *end in*, as parts of divine revelation; but we are not bound to be able to make out, *or even to assent to*, all the premises made use of by them, in their whole extent, unless it appear plainly, that they affirm the premises as expressly as they do the conclusions proved by them."

Now this appears to me all very good, and to relieve the difficulty completely. But it is a curious fact, that Dr. Priestley was cried down as a most wicked heretic, for asserting something of the same kind; perhaps he expressed himself in rather a broader manner, about the reasonings of the apostles on some topics; for he was not at all accustomed to mince his opinions or language. And consistent Unitarians still are charged with most irreverent insinuations and assertions respecting the sacred writings. But Dr. Paley, and even Bishop Burnet, may withhold their assent from the reasonings of these writers, and believe that they were in many instances mistaken, together with the rest of their countrymen, and yet remain profoundly orthodox, the ornaments and pride of the purest church in Christendom!! *Risum teneatis amici?* I conclude with an old English proverb, Mr. Editor, "One man may more safely steal a horse, than another look over a hedge."

R. LITTLE.

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Liverpool,
April 12, 1818.

SIR,

AMONG the objections to Unitarianism, it is not uncommon to hear advanced the small number of its professors, and its tardy progress in the Christian community. It would not, however, be difficult to prove to those who make the objections, that the creed to which they themselves adhere as the standard of truth would, if weighed in the same balance, be also found wanting; for, on the score of numbers, Protestantism will kick the beam when poised against Popery, and Christianity itself yield, in point of celerity of progress, to the religion of Mahomet.

Upon a foundation equally untenable, it is common for the orthodox to range in formidable order a list of divines, philosophers and literati, who have advocated or acquiesced in the religion "as by law established," and to ask, triumphantly, could such men be mistaken? Would they shut their eyes against the truth? Would they be the willing advocates of error? This mode of reasoning is equally unsound as the former; for it is well known that systems of faith entirely at variance with each other, Romish, Lutheran, Calvinist and Unitarian, have ranked among their adherents men whose names (where polemics are out of sight) are placed by all writers in the list of those who, by their genius or their discoveries, have added lustre to human nature.

But as it is desirable, in order to oppose the host of enemies, great and small, with whom Unitarians have to contend, that they should be furnished with weapons of different dimensions, it is worth while to take some pains to bring into a more conspicuous point of view, the names of those wise and learned men who have disbelieved the doctrine of the Trinity. This has of late been done with respect to Dr. Watts, and the two Bishops Law, the one father, the other uncle [brother] to the present Bishop of Chester and Lord Ellenborough; and it is exceedingly amusing to see the surprise and consternation which pervades the camp of the orthodox, when such great names are called out as deserters. In no instance is the surprise greater than when the Unitarians claim, as members of their body, Locke and Newton.

Dr. Chalmers appears to have been confounded at the discovery of Newton's heterodoxy, and as if he fully felt the advantage that the Unitarians would derive from having in their ranks such a master-mind, he endeavours to throw as thick a veil over the fact as he can; and instead of saying he was an Unitarian, he states that he had "adopted the opinions of a sect fast dwindling away from public observation." We can smile at the worthy Doctor's sarcasm; "*telum imbelle, et sine ictu*," but it is of importance that the fact of Newton's disbelief of the doctrine of the Triune God, should be distinctly stated; and, I therefore, beg to suggest that some of your Correspondents would favour your readers with a statement of the grounds upon which it is asserted that Newton was an Unitarian; and that the same should be done with regard to Locke.

H. K.

SIR,

April 12, 1818.

AMONG the preventatives to the spread of Unitarianism and the keeping together of congregations, there is one which I do not recollect has been noticed in your pages. It operates, however, powerfully, though silently. I allude to the habitual neglect of the less wealthy and genteel members, by those who are reckoned the heads of our congregations. Whether this reproach attach *generally* to Unitarians I have no means of ascertaining. As far as my experience goes, I have seen a great deal too much of this want of real fellowship among fellow-worshipers. Whether it be the *cause* or *effect* of the lukewarmness of some congregations in the cause of truth I am not quite decided; I should rather suspect it to be the former, for it seems most probable, that if a set of beings really feel in any degree interested in one another, they will not be silent on those subjects which are considered of vital importance. Whatever it may be, however, it is an error as perfectly prejudicial to the cause of Christianity, under any form, as can well be conceived. In vain shall we assert the goodness of our cause, while our

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congregations present an appearance so little consonant to the spirit of its doctrines. Granted, that among Unitarians there be none of that scrutinizing eagerness to detect the weakness of a brother, which sometimes renders the spiritual communion of Calvinists so odious; and that in the general liberality of our sentiments, we stand on higher ground than they; this is all well as far as it goes. But in that friendly and cordial interest, which ought to exist between fellow-worshipers, more especially between those who owe their very existence to their union, we are, I fear, grossly deficient. "The rich and the poor meet together; the Lord is the maker of them all." Yet, although among the advocates of public worship, this circumstance of *equality* is held forth as one of its distinguishing advantages, how seldom is it in reality brought into view! Perhaps those who would start back with the greatest horror at any remark tending to question its beneficial effects, are the most remiss in shewing them forth. Perhaps in no place is human pride more frequently exhibited than in the temple, where mortal vanity should hide her head, and all be "one in Christ."

Waving this discussion, however, I may be permitted to ask rational men, how it comes about that they are not willing to give the cause to which they lend their names, the same advantages which they would give to any worldly interest? If a worldly end is to be gained, men are soothed and flattered and kindly treated. We do not reckon on the services of those, whom we meet with coolness and neglect. We would not ask greater, or even the same exertions in the cause of truth. Better the voice of sympathy and kindness should sound more faintly, so long as its accents be thoroughly sincere—do really spring from a Christian interest in the concerns of others. But let those who are in the habit of considering their fellow-worshipers only so far belonging to them, as that they would, perhaps, express some surprise, (whether well grounded or not I will not say,) if they vacated their seats at the meeting-house, in favour of the Church or Calvinistic place of worship, seriously consider whether such coolness and callousness be not really reprehensible. Congregations, when this spirit of indifference is prevalent, must hang together merely from the force of habit. They have always been used to attend at the meeting-house, *therefore* they attend still. They have always seen the same set of faces, looking upon them with the same invincible apathy, *therefore* they expect nothing farther. Such a union reminds me of that of a disagreeable couple, who having grown old together without any mutual affection, have yet become so accustomed to one another that they cannot very well live apart. And as great a contrast as is presented to us by the spectacle of two beings deeply, cordially, and devotedly participating in one another's pleasures and pains, not less striking is that of a community of zealous worshipers, whose faith is brightened and kept alive by the constant collision of friendly minds:

> "To each, the soul of each how dear!
> What zealous love! what holy fear!
> How doth the gen'rous flame within
> Refine from earth and cleanse from sin!"

There is no doubt that a Christian minister may do much towards promoting friendship between the members of his congregation, and I know nothing better worth his attention. Let him not, however, consider this an easy task; for Unitarian ministers themselves, by the abhorrence they express of all priestly domination, are daily weakening their own influence, *unless that influence be built upon the very surest and best foundation, and unless it appear to be their reigning desire to fulfil in every point "the Christian law of love."*

A SOCIAL WORSHIPER.

SIR, *May* 7, 1818.

I TAKE the liberty of suggesting to your consideration the following question: Whether a few *manuscript sermons* (which might be supplied by the numerous clergy in the Unitarian connexion) distributed amongst those congregations which cannot at *present* be supplied with a stated ministry, might not have the good effect of obviating an objection too often made,—"We may as well stay at home and read a *printed* sermon, as go to hear one read in public"?

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These might be exchanged by different congregations, so that they might meet together with the expectation of hearing something new.

Will you excuse my proposing another question: Whether a *short general paraphrase* of the different controverted texts in the Old and New Testament, together with others to which they are connected, in the manner of Doddridge, might not serve the good purpose of obviating the objection which has been often made,—"We cannot make sense of the Scriptures, with the Unitarian translation or interpretation affixed to them"?

Specimens of this kind appearing regularly, or even occasionally, in your valuable Repository, would be highly grateful to one who is

A Friend to the most Critical Examination and most Free Discussion of the Doctrines of Christianity.

Birmingham,
SIR, *April* 10, 1818.

I AM induced to solicit a place in the Repository, in the hope that, with the aid of your Correspondents, some plan to obviate the difficulty to which travellers, holding Unitarian sentiments, are subject, from their want of knowledge of Unitarian places of worship, may be laid down and acted upon.

You will, no doubt, be perfectly aware of the usefulness of a complete list of the Unitarian places of worship in the United Kingdom; the names of the towns in which they are to be found, alphabetically arranged; the name of the chapel, if any; the situation in each town; the name of the preacher, and the time at which the different services commence, might each follow in different columns.

All the information might be obtained by the assistance of the Unitarian Fund, the different Tract Societies, and their Correspondents, when communications are made on other subjects, and also by the Correspondents of the Repository, in which the tablet would be published with benefit. It might, perhaps, with more usefulness be published separately by the Book Society, in London, if it would come within their plan, and by them put into the possession of the different Tract Societies throughout the kingdom, and thereby get generally into those hands who would derive advantage from the work, and also into those who would feel an interest in seeing, by a tablet, how widely their sentiments are spreading through the United Kingdom.

I suggest that the sale of such a tablet might pay for its publication at stated periods, when additions and revisions would make it necessary. But in the expectation that some of your readers may follow up this intimation, with their sentiments upon the subject, I now leave it.

W. WHITFIELD.

SIR, *April* 9, 1818.

I BEG leave, through the medium of the Monthly Repository, to suggest to those friends of Christian piety amongst your readers, who have taste, ability and leisure for such an undertaking, that the religious writings of the sublime and pious Fenelon would afford much very valuable matter, if divested, by a judicious Unitarian, of the alloy with which it is mixed. I only know them through a translation; one volume is entitled, "Extracts from" his "Religious Works," by Miss Marshall; the other, "The Character and Properties of true Charity displayed:" both are sold by Hatchard, Piccadilly. A principal feature in those volumes is to teach Christian humility, and resignation under affliction; and though those who are best able to judge, bear their testimony to superior advantages afforded in such cases, by that view of the moral government of God which most Unitarians entertain, we yet, many of us, stand in need of all the assistance we can collect from any other Christian sources.

If I might presume to suggest a person as competent as any one to such a work, I would name your excellent Salopian Friend, the author of "William's Return," whose valuable little "Christian Tracts," written with no other design than that they may "go about doing good;" but fraught with the genius of a Defoe, and enriched with the piety of a Lindsey, will convey her name to the blessings of a remote posterity.

Our Trinitarian brethren are angry with us for our corrected editions of some of the Poetical Works of Watts, of Melmoth's tract on "The great Importance of a Religious Life," and some other books so republished; for-

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getting, as has been observed before, how much *they* are indebted to their mother church, for *their* "altered" Liturgy, *their* "altered" Thomas à Kempis, and other works: but, to borrow the wit of Bishop Hoadly, though they abhor the Church of Rome for claiming infallibility, they, humble souls! are never in the wrong!

Here, however, in the works of Fenelon they would, I trust, allow us to dig in the same mine with themselves; and as they value the dross as much as we do the pure gold, it may be hoped each will allow to each the indulgence of their respective tastes.

Should such a book as I recommend be compiled, though it might not have all the attraction of some of our controversial works, it would, when it became known, and introduced into the catalogues of our Tract Societies, be very acceptable and serviceable to many Christian minds.

B.

Chichester,
February 4, 1818.

SIR,

I AM sorry to be likened to a special pleader, by a person whom I respect so highly as I do Mr. Belsham. I wish, and strive to the best of my power, to support the character of an humble, serious and sincere inquirer after truth. In this character, Mr. Belsham must allow me to make a few remarks on his answer to me, [p. 29].

I have generally found it a good plan for detecting any error in a course of reasoning, to reduce the argument to logical form, by which means I have been enabled to see what parts of it were weak, and what parts could not be denied. This method I shall take with Mr. Belsham's argument. It may, I think, be briefly expressed thus: 1st. By the testimony of the ancient fathers, it is proved, that in the time of Tertullian and Cyprian, that is, at the end of the second century after Christ, the practice of Infant Baptism was almost universal, and we have no account of its ever having met with opposition previous to that time. 2nd. Therefore it must be supposed to have been practised by the apostles. 3rd. Therefore it is of divine origin, and must be considered as a command of God. These three appear to me to be the steps of Mr. Belsham's argument. If I am mistaken, I shall thank him for correcting me. The first of these propositions he has decidedly proved. Of the truth of the second I think he has shewn some considerable probability; and to this, in his answer to me, he appears to limit himself, for he there satisfies himself with asserting the *apostolical* authority of Infant Baptism; but he must surely be aware, that this may be granted, without its following that Infant Baptism is a command of *divine* origin. Mr. Belsham, I suppose, hardly imagines all the directions which Paul gives in his epistles with respect to the worship of Christians, to be of divine origin, or binding on Christians of the present day; yet these are certainly of *apostolical* authority. If, therefore, I were to allow that Infant Baptism was practised by the apostles, this admission would not prove its divine origin. Of this last and most important step of his argument, Mr. Belsham has, as it seems to me, brought no proof whatever. Though I think he has made it appear probable that Infant Baptism was practised by the apostles, yet I do not think that probability very strong. But of this, what has been already said will fully enable your readers to judge.

I now proceed to answer some of the remarks which Mr. Belsham has made on my letter, [XII. 715]. I referred to Lardner, as containing the evidence of the genuineness of the books of the New Testament, that by a comparison of the evidence which Mr. Belsham has brought to prove the apostolical origin of Infant Baptism, with that which Lardner has produced in proof of the genuineness of the New Testament, your readers might judge of the propriety of Mr. Belsham's assertion, that the apostolical origin of infant baptism was proved by evidence equally strong with the proof of the genuineness of any of the books of the New Testament, and I do not perceive how Mr. Belsham's sarcasm about the twelve bulky tomes of Lardner and the ecclesiastical writers of the first three centuries, at all weakens the force of my argument. I pleaded for the mode of administering baptism being perfectly discretionary, because I see no proof that there is any divine command about it; but, if I were to admit that Mr. Belsham's proof from tradition established the *divine* origin of Infant Baptism, I should think my-

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self obliged to look to the same tradition for a proof of the proper mode of administering that rite, and he himself asserts, that in ancient times it was always administered either by dipping or affusion. I therefore repeat my argument, to which I do not see that he has given any answer, that upon *my* principles sprinkling is a perfectly justifiable mode of administering baptism; but that upon *his* principles it would follow, that either dipping or affusion are the only proper methods. With respect to the parenthesis in Tertullian, which I am still unable completely to understand, though, I think, the translation I gave of it in my former letter the most literal and probable, Mr. Belsham states, that many learned men consider it as an interpolation. Is he one of them? If not, will he fairly state the meaning of the passage, and give sufficient proof of the correctness of his translation?

Lastly. Mr. Belsham seems to imagine that no act of religious worship should be practised, merely because it is innocent, useful and laudable. He brings a number of instances of superstitious practices, which he imagines might be defended on the same ground, and makes himself very merry with what he calls my will-worship. In this he remarkably agrees with the advocates of adult baptism, who conceive, that unless baptism be an ordinance of divine institution, it cannot be an innocent practice, and that, consequently, no one ought to practise Infant Baptism, unless he can prove that the ordinance is of divine institution. Permit me to ask both him and them upon what grounds they observe the *first* instead of the *seventh* day of the week, for I imagine they will find it difficult to prove that this change is of *divine* origin, or to defend it on any other ground, than its being an innocent, useful and expedient change, in order to connect our public worship with the resurrection of Christ? I would also ask on what other ground can the present mode of conducting public worship be defended? It surely will not be pretended by any one, that it is of *divine* origin. I have long thought that those directions of the New Testament, with respect to worship, which are binding upon all Christians, are very general, that scarcely any thing else is enjoined upon all Christians, but that we should worship the Father in spirit and in truth, and that we are left to our own judgment with respect to what forms and times it will be most suitable for us to observe, in order to keep to the spirit of these words of Jesus. I shall, therefore, not object to Infant Baptism, as long as I think it an innocent and useful practice, though I cannot find any proof that it is of divine origin. Permit me farther to say, that I think it is exceedingly incumbent on the advocates for adult baptism, to answer that part of Mr. Belsham's "Plea," in which he endeavours, as I think successfully, to prove, that adult baptism, in the early ages of the church, was applied *only* to *proselytes*, and that the baptism of the adult children of Christian parents is a practice of very modern origin, and was totally unknown to the apostles.

T. C. H.

Sir, *Feb.* 8, 1818.

Are there not many prophecies of Scripture which have not yet received their accomplishment? Is not this the case in particular with respect to some parts of Daniel and of the Apocalypse? If the prophecies referred to, relate to past events, and have been already fulfilled, would not their acknowledged obscurity be removed by the light cast upon them by such events, so as to render the accomplishment evident and easy to point out? Would it not be absurd to suppose any sacred prophecy should remain obscure and doubtful as to its real meaning when actually fulfilled? Can any events be pointed out as the accomplishment of every part of the prophecies in Daniel and the Apocalypse, not to mention any other prophetic books? Must there not necessarily be a specific time and specific events to which each prophecy refers? Are not the notes of time mentioned in Daniel and the Apocalypse designed to give information to those who diligently search the Scriptures, and carefully observe the ways of Providence, and the progress of things under the Divine government, respecting the approach of certain great events, and when they shall take place? If not so, why was the time that certain

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things should continue, and which should elapse before other things should take place, particularly mentioned, and of what conceiveable use can the defining of particular periods be? If really designed to give such information, ought not those who are qualified by their knowledge of history, and of the figurative and symbolical language of Scripture, to give serious attention to the subject, and to use all the means in their power to ascertain the times referred to when certain prophecies shall be accomplished?

That many persons have misunderstood and misapplied the prophecies, and have built wild theories on, and given absurd interpretations of them, is admitted; but is this any sufficient reason for neglecting to study, not to say, for totally disregarding them? When the extraordinary events of the present times, and the still more extraordinary events with which, to the serious and careful observer, the womb of Providence seems to be pregnant, are considered, if there be any prophecies which relate to the latter times, is it not reasonable to expect some part of them should have a reference to the age in which we live?

I am aware, that any person who pays much attention to prophecy, and in particular who attempts to explain any part of it, though it be done with modesty and diffidence, runs the risk of being treated as a visionary, and ridiculed for his supposed weakness, by not only those who are sceptical, but also by many from whom something very different might be expected. I would ask such persons, do you not believe the prophecies to be of divine authority? Are they never to be understood? Can they ever be understood without serious and deep attention? Is not the accomplishment of prophecy a clear proof both of the government of God, and of the truth of divine revelation; a proof that is ever increasing? Did not Jesus reprove the Jews for not understanding the signs of the times? How can we know, without serious attention, that there are no prophecies which have a relation to the present times? And if there be such, will not an attention to them help us to understand the signs of the times in which we live? Can the erroneous interpretations and misapplications of the prophecies justify our neglect of them, any more than the false interpretation and gross misapplication of other parts of the sacred writings will justify our neglect of the Scriptures at large?

The prophetic numbers alluded to above, as notes of time, respecting the accomplishment of the things foretold, are found in Daniel and the Apocalypse. *A time and times and the dividing of time*, is mentioned Daniel vii. 25. *A time, times and a half*, chap. xii. 7; which I believe expositors of different parties have understood to mean three years and a half, not of literal, but symbolical duration. The same period is mentioned, in the same words, Rev. xii. 14. A period of the same duration is mentioned in different words, Rev. xi. 2, 3; xii. 6; and xiii. 5, viz. *Forty and two months; one thousand two hundred and sixty days.* This period, mentioned twice in Daniel and five times in the Apocalypse, is stated as the time of the continuance of the things described in those parts of the prophecy, and which all will acknowledge to be matters of high interest. Writers of different parties, for reasons which appear to be sufficient, have agreed in considering this period of 1260 days to be figurative, that each day is the *index* of a year, and that 1260 years is the time appointed and allotted in prophecy for the continuance of the things spoken of in connexion with the above numbers.

Admitting what I have already stated, my inquiry is, where are we to fix the commencement of the 1260 years? Can we not find a date for its commencement somewhere in the reign of the Emperor Justinian? At the same time, may we not consider both the commencement and the termination as progressive as was the commencement and termination of the seventy years' captivity of the Jews by the Babylonians? I have been led to this conjecture by several events which have occurred in the present age. From the time that Justinian published his laws, to the time the French Assembly published their declaration of the rights of men and citizens, was about 1260 years: from the time the Franks destroyed the last Gaulic princes, by burying them alive in a well, to the

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time Louis XVI. was beheaded, was about the same period; and from the time the armies of Justinian carried all before them in Italy, and put down civil and religious liberty, and what was then called heresy, to the time the French armies entered Italy like a flood, in 1796, was about the same period: from the time the Saxon Heptarchy was completely formed in this island, to the year 1821, will be 1260 years. These things lead me to make the following inquiry: Are there not reasons to conclude that the progressive termination of the things described in prophecy, in connexion with the above quoted notes of time commenced at, or soon after, the era of the French Revolution? Not having the necessary books at hand, I am not able to make a reference to precise dates; but am under the necessity of writing from memory.

If there be reason to conclude that the 1260 years began to be finished, as intimated above, we may soon expect the commencement of a new series of extraordinary events; for Daniel gives two other periods,—one of 1290 days, or years, the other of 1335; and according to the prophecy, Dan. xii. 11, 12, something great is to be looked for thirty years after the termination of the 1260; and what will be most happy, within the lapse of other forty-five years.

Your insertion of this paper, and the remarks of any of your Correspondents who can cast light on the above subjects, will much oblige

SCRUTATOR.

Sir, *March* 12, 1818.

ONE of the most curious and extraordinary dilemmas into which what is called the orthodox faith, plunges its advocates, arises out of the doctrine of the miraculous conception, which clearly declares that, he who is universally and *exclusively* termed *the Father*, and whom the Scriptures expressly call "the God and Father of our Lord Jesus Christ," was not actually his father; but the *third* person in the Trinity, usually called the Holy Ghost. This consideration produces a degree of contradiction and confusion, which must, one might suppose, cause any rational man to doubt whether such disorder and incongruity can form the essence and ground-work of God's revealed will.

Is it the *third* person in the Trinity whom Jesus calls his Father, from whom he professes to have received the doctrines which he taught, and the power of working miracles for their confirmation? When Paul says, "I bow my knee to the God and *Father* of our Lord Jesus Christ," did he mean the *third* person in the Trinity? Is this unfortunly the case in the very numerous passages in which God is addressed as the Father of Jesus Christ? Or is this *third* person, though in *all* respects equal with the *first*, totally overlooked and forgotten both by Christ and his apostles?

Let it not be said that "the power of *the Highest*," which must *include* the Father, occasioned the birth of Christ; that is the Unitarian doctrine; we believe, that he who is *one*, and his *name one*, is the Father of *us and of our Lord Jesus Christ*; but the Trinitarian maintains the existence of three persons of *different names* and characters, but of equal power and divinity; and if we are to understand the Holy Spirit as one of these, the doctrine of the miraculous conception clearly declares *him* to be the father of Jesus Christ.

I should rejoice if one of your orthodox readers would come candidly forward, and give us his sentiments on this strange subject, which seems to me to involve such a maze of contradiction and absurdity, as declares it an invention of man in the dark ages of ignorance, rather than a revelation which came down from the "Father of Light."

M. H.

The Nonconformist.

No. IV.

On the general Prevalence of Superstition.

(Continued from p. 264.)

THE Romans, however, must not be represented as *alone* guilty of the folly and impiety of paying divine honours to the departed spirits of dead men, because it is well known that this absurdity was practised to a much greater extent, and accompanied even by acts of the most extreme cruelty, in other ancient nations.

According to Herodotus, the ancient Persians deified their kings while living,

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and at their death put them upon a level with the gods. Other writers say, that they not only paid adoration to the images of their kings, but offered also divine homage to the royal favourites. This explains the conduct of Mordecai, who refused to pay the customary honours to Haman, because, as he said, "he would not *worship* any but God."*

Strabo relates, that Alexander finding the Arabians had only *two* gods, Jupiter and Bacchus, claimed a right to be worshiped as a *third*, provided he conquered their enemies, and restored their former liberty.† The Æthiopians had both an immortal and a *mortal* god. They regarded their kings as the common saviours and preservers of all, and even while living worshiped them as gods.‡ Elisa, the founder of Carthage, was worshiped in that city, so long as it remained unconquered.§ Herodotus, who travelled into Egypt and other countries to acquire a knowledge of the manners and customs and religion of the several people, affirms, that at Chemnis, in the province of Thebes, Perseus had a temple dedicated to him, in which his image was placed; and that the inhabitants said, he frequently appeared to them rising out of the earth.‖ In Egypt, says Maximus Tyrius, a god dies and is buried, and you are shewn in the same place his temple and his tomb.¶ And Lucian represents Alexander as desiring to be buried in Egypt, that he might become one of the gods of that country.**

It was in this country where the celebrated Sphynx of antiquity stood. This image, which was that of a monster with a human head, was noted for the enigmatical oracles delivered from it to all who went to consult it. It was situate opposite to the second great pyramid, and was more than 200 feet high, cut out of the solid rock. At the back of this grotesque figure was a hole from whence issued the answers, which were dictated by the priests who were placed within.* Similar oracles were employed in Greece and Rome, which were resorted to on all important occasions. Lycurgus and Solon, that they might change the institutions of their country, procured the authority of the oracle for that purpose.†

Among the ancient Greeks, the law ordained that the gods, the demons and the heroes, should all be worshiped; but that the homage to be paid to each should be regulated according to their respective ranks.‡ Sacrifices were usually offered to these deified personages; and those warriors who in their mortal state delighted in the slaughter of the human race, were approached after their death by *human* sacrifices.§ The domestic and friendly gods were gratified with wine, milk and frankincense;‖ but the indignant spirit of a warrior could not be appeased without human blood.¶

Plutarch relates that Amestris, the wife of Xerxes, buried twelve people alive, as a sacrifice to Pluto;** and Herodotus tells us that the same woman caused fourteen children of the best families in Persia to be interred alive, as a gratification to the god who resided beneath the earth.†† The latter historian farther informs us, that when the army of Xerxes came to a place called the *nine ways*, the Magi took nine of the sons and daughters of the inhabitants, and buried them alive, according to the manner of the Persians, to ensure the success of his army.‡‡

* The Apocryphal part of the Book of Esther, chap. xiii. 14.

† Farmer on the Worship of Human Spirits, p. 86.

‡ Ibid. p. 91. § Ibid, p. 97.

‖ Ibid. p. 154. ¶ Ibid. p. 379.

** Lucian Dialog. Mort.

* Rook's Travels into Arabia and Egypt, p. 90.

† Le Clerc de Septchenes on the Mythology of the Greeks, 8vo. p. 256.

‡ Farmer on the Worship of Human Spirits, p. 209. The principle of the gradation of ranks pervades the whole of the Heathen mythology. Homer, when speaking of Jupiter and Neptune, describes them thus:

"Both of one line, both of one country, boast;
But royal Jove's the eldest, and knows most."

§ Farmer on Miracles, p. 249.

‖ Ovid Fasti, Lib. ii. lin. 533—540.

¶ Farmer, p. 445.

** Plutarch de Superstit. p. 171, D.

†† Herodotus, Lib. vii. c. 114.

‡‡ Farmer on the Worship of Human Spirits, p. 80.

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In reading ancient history, it is distressing to observe how prevalent these horrid practices were in all the nations of antiquity. And if we come nearer home, we shall find that our neighbours the Gauls were in old times exceedingly addicted to magic, divination and idolatry, in their most disgusting forms. In this country, *men* were sacrificed for the *express purpose* of divination, and the omens were obtained by the manner in which the blood flowed from their wounds, and from the symptoms which were observable in the palpitation of the limbs.* In cases of national affliction, or of extraordinary danger, they strove to avert the divine wrath, by the slaughter even of their wives and children.† Plutarch relates, that an oracle recommended the sacrifice of a virgin *annually* to Juno, in order to induce her to stop the raging of a pestilence which it was thought she had sent.‡

The practice of offering human sacrifices was, however, more frequent in Phœnicia, and attended with circumstances of greater barbarity than in any other country. It is related that a colony of Phœnicians settled at Carthage, sacrificed to Saturn, upon their arrival there, the sons of their most eminent citizens; and that afterwards they bought the children of the poor, and bred them up for the purpose of sacrifice. Two hundred sons of the nobility, together with three hundred other persons, were offered up at one time. The circumstances of these barbarous rites are preserved by Diodorus Siculus, but the particulars are too disgusting to be recited.§

The drinking the *blood* of animals was also a common practice among the ancients. Hence blood was considered to be an acceptable libation to the ghosts of heroes, or to those who had been deified for their warlike exploits. They were refreshed and nourished, it was thought, by the steams of slaughtered animals ascending from the altars.‖ What force does the knowledge of these facts give to the language of David, when warning his countrymen from imbibing such unworthy notions of Jehovah—"I will take no bullock out of thy house, nor he-goats out of thy folds. Will *I* eat the flesh of bulls, or drink the blood of goats?"* The eating of raw flesh, cut off while the creature was still living, was an ancient rite of idolatry.

When it was customary to deify the souls of dead men, it became a practice to worship them at their tombs. Clemens Alexandrinus informs us, that the places of sepulture which the Heathens worshiped, were too numerous to be counted. They paid divine honours not only to the body and to the ashes of deceased men, but even to their *coffins*. Plutarch relates, that the Athenians received the coffin of Theseus, not only with a solemn procession, but also with sacrifices. †

After the recital of such facts, we cannot be surprised to find that the *funerals* of the great men of antiquity were always accompanied by acts of superstition, and often by deeds of cruelty. At the funeral of Patroclus, four horses and two favourite dogs, besides twelve captives from Troy, were thrown upon the pyre.‡ The combats of the Gladiators at Rome were often a part of the funeral rites; and the blood spilt in them was designed to appease the manes of the dead.§ It will be recollected that the captives which were sent to the funeral of Junius Brutus, instead of being slain, were ordered to fight with murderous weapons during the ceremony. To this disgusting catalogue of absurdity and barbarity, I shall only add, that

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* Diodorus Siculus, Lib. v. and Strabo, I. 303.

† Farmer on the Worship of Human Spirits, p. 107.

‡ Ibid. p. 441.

§ Diodorus Siculus, Lib. xx. Farmer, p. 145.

‖ Farmer, p. 429.

* Psalm l. verses 9 and 13.

† Plutarchi Theseus, p. 17.

‡ "Four sprightly coursers, with a deadly groan,
Pour forth their lives, and on the pyre are thrown.
Of nine large dogs, domestic at his board,
Fall two, selected to attend their Lord.
Then last of all, and horrible to tell,
Sad sacrifice! Twelve Trojan captives fell.
On these the rage of fire victorious preys,
Involves and joins them in one common blaze."

Homer's Iliad, B. xxiii. line 210—217.

§ Farmer on the Worship of Human Spirits, p. 437.

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formerly, the prostitution of women was a religious rite, common to all nations; and that this practice obtained, from a real persuasion of its being an acceptable offering to the gods.

It would occupy too much time, otherwise it would be a pleasant thing to endeavour to trace the changes which were effected in the popular superstitions by the introduction of Christianity. Were the doctrines and precepts of this religion thoroughly understood, every kind of superstition would vanish before it; and, indeed, the very imperfect knowledge which has been attained of this divine system, has had the effect, in every country in which it has openly been professed, of promoting the civilization of man; of removing all cruel and obscene ceremonies from his religion; and of rendering even his very superstitions more innocuous.

The Emperor Constantine, although he retained the belief of many absurdities, was so influenced by the religion of Christ, as to be induced to declare, when writing to his Pagan subjects to persuade them to be converted, that those who could not conform, might still freely enjoy their temples and their fancied gods.*

Acacius, the Christian Bishop of Amida, in Mesopotamia, in the beginning of the fifth century, boldly declaring that vases of gold and silver are useless to a God who neither eats nor drinks, actually sold the gold and silver plate belonging to his church, for the redemption of seven thousand Persian captives; he also supplied their wants with affectionate liberality, and dismissed them to their native country, to inform their king of the true spirit of the religion which he had persecuted.†

For many centuries, that absurd practice, the trial by battle, was prevalent throughout Europe, until the Christian Church found the means of abolishing it. Spelman does, indeed, expressly assert, that this barbarous custom has been condemned by the Christian Church in all ages.

The old barons of the western kingdoms of Europe were so tyrannical and ferocious, that, for a long time, nothing could restrain their violence; for, whenever they were not engaged in general wars, they were perpetually making war upon one another. The church, however, at length contrived to check these deplorable scenes, by the following stratagem: *A truce of God*, as it was called, was proclaimed, enjoining all persons, under the terrors of excommunication, not to fight from Wednesday evening till Monday morning, out of reverence to the mysteries of religion, which were enumerated in this curious document; viz. from a regard to the ascension of our Saviour, which happened on a Thursday; the crucifixion on Friday; the descent into hell on Saturday; and the resurrection on Sunday.

Notwithstanding the Christian Church, by a variety of means, had succeeded in extirpating obscenity and cruelty from the offices of devotion, the general corruption of the doctrines of this amiable religion had produced such false notions of the character of the Deity, that superstitions of various kinds soon became universally disseminated. So alarming, indeed, were these innovations, that great pains were at first taken to check their progress. For this purpose, one of the *first* Christian councils decreed, that those who should be found addicted to superstition, should be made to fast for a month in solitary confinement.

Even so early as the beginning of the fifth century arose that most ridiculous of all religious orders, denominated the Stylites, who betook themselves to the tops of lofty pillars, where they were perpetually exposed, for the purpose of doing penance for their sins, and of obtaining the favour of the Almighty, to all the changes and inclemency of the seasons for the remainder of their lives. The first of these devotees was one Simeon, a Syrian, who, at the age of thirteen, mounted a column six cubits high, afterwards one of twelve cubits, a third of twenty-two cubits, a fourth of thirty-six, and then one of forty cubits or sixty feet; where he spent thirty-seven years, exposed to the heats of summer and the cold of winter, and there expired, without once descending from his column, which was so narrow at the extremity, as

* Gibbon's History of the Decline and Fall, 8vo. III. 405.

† Ibid. V. 427.

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to prevent his lying down during the whole of this period. At his death, his body was taken down from the column by the hands of Christian bishops, and conveyed to Antioch, under an escort of 6000 soldiers, where it was interred with all the pomp which the fanatics of that age could devise. The imitators of this Syrian recluse were for several centuries extremely numerous. We even read of one who ascended a lofty pillar of this kind, and remained exposed to the view of the world, and to the tempests of heaven, for sixty-eight years. This preposterous superstition was, however, entirely suppressed by authority, soon after the year 1100, having then disgraced the Christian church for six centuries. *

Theodoret, in his Ecclesiastical History, relates that, in the fourth and fifth centuries, there was also a numerous body of Anchorets, who aimed at reducing themselves to the state of the brute creation, for the glory of God; and that many of them acquired the habit of grazing in the fields of Mesopotamia, with the common herd.

And if we descend to modern times, we shall find one sect of Christians as familiar with the use of images as the Heathens ever were; and their absurdity, as the late Mr. Farmer has remarked, is still more glaring than that of the Pagans, because they believe that the whole *bodily* presence of Christ is in ten thousand different places in the same instant of time. Rhea was esteemed by the Heathens to be the mother of the gods; and this same sect of Christians, as though they were determined not to be outdone by any of the devotees of antiquity, has bestowed a similar title upon Mary, the mother of the great Prophet of Nazareth, the founder of our holy religion. In conformity with this usage of his church, the learned Lipsius, who died in the year 1606, and by his last will left his gown, lined with fur, to the image of the Virgin at Hall, calls the mother of Jesus a goddess, the queen of heaven, the queen of the sea and of the earth. †

It is probable, that in the dark ages, the teachers of Christianity found it extremely difficult to detach the people entirely from their idolatrous practices, the worship of one self-existent and independent Being being too spiritual and refined to suit their gross conceptions; and, therefore, they elevated the mother of Jesus and other devout persons to the rank of Christian saints, that those who embraced Christianity might have a class of beings to whom they could apply as intercessors between them and the Almighty. In like manner, finding that they were unable to withdraw the people from the adoration of stones, and the worship of the temples or burial places of the celebrated dead, they cut crosses on the one, and dedicated the other to some particular saint, * and thus, in extirpating idolatry, they unintentionally encouraged the dissemination and growth of superstition.

The religion of Mahomet is also overloaded with superstitions. The destruction of the great Alexandrian Library, † a few years after the death of Mahomet, and which was so large as to require six months for its consumption in heating the several baths of the city of Alexandria, was occasioned solely by mistaken notions of religion. The regard which is paid to doves and pigeons, and to some peculiar species of fish, are remarkable instances of Mahometan superstition. At Mecca, hundreds of people go about with a little sort of dish, made with rushes, beseeching the wealthy to bestow something on the pigeons of the prophet. ‡ In the court-yards of their temples, they have basons or ponds for the sacred fish, and those which have been consecrated, are adorned with golden necklaces, and have rings of gold and of silver in their nostrils by way of ornament. § An Armenian Christian,

* Gibbon, 8vo. VI. 265, and other historians.

† Lipsius, in Biographical Dictionary, and Tenison on Idolatry, p. 290.

* Borlase's Antiquities of Cornwall, p. 222.

† In the year 640.

‡ "Throughout the crowded towns, the milk-white dove,
In Syria sacred, may with safety rove." *Tibullus.*

§ Dr. Richard Chandler, in his Travels in Asia Minor, relates a practice somewhat similar to this among the ancient Pagans. See p. 197.

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who once ventured to take some of these fish, was immediately killed by the devotees who had witnessed the transaction. * The Mahometans of the present day are divided into seventy-two sects; † but the method of washing is one of the grand points of schism between the partizans of Omar and the followers of Ali. Suppose two Mahometans to meet on a journey, and to accost each other with brotherly affection, the hour of prayer arrives, one begins his ablution at his fingers, the other at the elbow, and instantly they are mortal enemies. ‡

It was my intention to have closed this Essay with some account of the superstitions of the people of Great Britain; but when I considered the length to which I had already extended the paper, I determined to alter my purpose, especially when I discovered that the materials which might easily be collected, would of themselves fill a volume. Those who may be curious in these things can obtain abundant information by consulting the Lives and published works of John Partridge, Henry Coley, John Booker, Richard Saunders, John Heydon, John Aubrey, William Lilly or John Gadbury; all or any of which will afford a patient reader a tolerably correct idea of the mass of superstitions that overshadows and oppresses the minds of the common people of the present day. These superstitions are now regularly promulgated by the vehicle of tales of wonder or of horror, from father to son; and thus the seeds of error and of folly are implanted in the minds of every fresh generation, without its being once suspected by the parents, that they are entailing a lasting curse upon their children, and are familiarizing them with a phantom, which will probably haunt them with direful apprehensions through every period of their lives, and even to the very threshold of that house which is appointed for all the living.

I have had occasion to remark, that when a person has spent his early days in the society of the ignorant and superstitious, he generally becomes narrow-minded, suspicious and selfish; and if his reasoning faculties should ever be so far expanded as to occasion his admiration of the structure of the universe, or of the powers and faculties of the various creatures by which he is surrounded, or of the mechanism of his own body, or the qualities and propensities of his own mind, such a one is sure to become perplexed to account for the exercise of so much power in the production of a world which contains such a variety of useful and happy beings. Being entirely selfish himself, he cannot conceive what should have induced the Deity to bestow life and felicity upon myriads of creatures who must ever remain dependent upon their Creator for all their enjoyments, and even for the continuance of their existence. At last, however, the priest relieves his anxiety by telling him, in the perverted language of Scripture, that God Almighty had made all for the promotion of his own glory. This precious doctrine comforts him for the moment, but at the same time it confirms him in his selfishness, so that every future action of his life is directed to the gratification and aggrandizement of self, and self only. Whenever superstition is thus associated with unworthy notions of the Deity, it not only injures the temper, and renders men selfish and uncharitable; but it has also a tendency to make them unrelenting and persecuting. Hence Plutarch, with a great deal of propriety, has endeavoured to shew, that the effect of superstition upon the human mind, is worse even than that of Atheism.

How important then is it for us to endeavour thoroughly to investigate this subject, in order that we may be enabled to purify our religion from every remnant of superstition. Superstition is baneful enough in its *outward* effects, and its consequences are now pretty well understood by the intelligent part of the community; but the injury which we sustain from it, in our religious character, is not so readily acknowledged nor so easily appreciated. A man may have purified his creed from every thing which might be chargeable either with fanaticism or absurdity, and yet may have very superstitious notions on the subject of religious worship. Of what utility can the devout per-

* Hamilton's Observations. III. 69.
† Volney's Ruins, p. 166.
‡ Ibid. 339.

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formance of the offices of devotion possibly be, unless they operate favourably on the moral character? And yet, how many are there, even among rational Christians, who appear to frequent the altars of God for no other purpose than to count their beads, or to engage in a certain round of ceremonial observances! If any thing deserves the name of superstition, it is surely that act, however devout it may be, which presents prayers and praises to the Deity, merely for the purpose of rendering an acceptable service to the object of worship, without regard to the moral influence which that employment may have upon the character and disposition of the worshiper. For it appears to me, that if the utility of acts of devotion, in themselves considered, and without any ulterior object, be once admitted, a door is immediately opened for the introduction of any superstition.

Superstition has, with great propriety, been denominated a *leaven*, the smallest mixture of which is capable of effecting a change in the whole mass. For, if we can once imagine that the Almighty is pleased with *one useless* thing, (such for example as an act of devotion, which has no influence on the character of the worshiper,) why may we not suppose him to be pleased with another? Whereas, if we reflect properly, we must be convinced that a great and good Being can desire nothing from us, but what tends to promote our own welfare or advantage.

Man is not a stationary being. He must either be advancing in improvement, or otherwise will ultimately acquire those habits and propensities, which will entail an everlasting blot upon his intellectual character, and effectually divert his steps from that path which would have led him on to a state of felicity and perfection. But the rapidity of the retrograde progress of those minds which have unfortunately been under the dominion of a superstitious education, is not for me to attempt to describe, nor for any of you,* thanks be to God, ever to conceive of. Enough for us to have observed that superstition of every kind has a baneful influence upon the human character, and that it sometimes produces consequences too horrid even to be contemplated.

Enough for us, if we resolve to guard every avenue of our own hearts from the intrusion of so dangerous and insinuating an enemy, and to warn our children and domestics against allowing any thing which bears the semblance of superstition to be cherished by them for a moment. It behoves us also to embrace every favourable opportunity of assuring them that the laws of the universe are not only wise and appropriate, but uniform and unchangeable; and that the benevolent Author of those laws never allows of any deviation therefrom, in the course of his providence, but for the most signal and important purposes.

S. P.

* Read at the Monthly Meeting of the Society.

On Candour.

Sir, *April* 8, 1818.

JUDGING from the number of exhortations to the practice of this virtue, which have been sent into the world by Unitarian ministers, we should be led to conclude that they considered a want of candour as the easily besetting sin of the denomination to which they belong, and that it was absolutely necessary to guard their congregations against that persecuting spirit which once actuated a Laud and a Calvin.

If, however, we inquire into the subject, it will, I think, appear that the gentlemen above alluded to, somewhat resemble those courtly preachers who always make it a point to praise those virtues for which their hearers are conspicuous, and never to denounce any sin to which the occupants of the uppermost seats in their chapels are addicted.

Where, I would ask, is this want of candour to be found? On the contrary, has not this virtue been lauded in Assembly Sermons, and recommended in Circular Letters, till at length we are in danger of believing, that indifference to the correctness of our faith is the sublimest attainment to which a Christian can aspire?

"For modes of faith let graceless zealots fight;
His can't be wrong, whose life is in the right."

If this be not the general belief, how are we to account for that dislike to doctrinal preaching, that dread of

proselytizing, which so much prevails? Why else do we see those who profess to believe that there is but one God, the Father, join occasionally, if not constantly, in worship addressed to God the Son, to God the Holy Ghost, to a Trinity in Unity? Persons who do those things, when pressed on the subject, uniformly reply, "We wish to be candid." This is well; but let us at the same time be consistent. *Knowingly* to bow the knee to any other being than the God and Father of our Lord Jesus Christ, is idolatry. That which it is wrong to do constantly, it is wrong to do at all: the habit does not constitute the crime, though it may enhance the guilt. I know it will be said, that it is possible to hear prayers offered, without joining in the offering; but to say nothing of the dreadful insincerity of appearing to participate in worship of which we disapprove, if we bow down in the house of Rimmon, shall we not be considered as worshipers of Rimmon, and shall we not uphold and encourage that worship? To all such who profess a purer faith, I would say, "Come out from among them, and be ye separate," lest by your evil example you cause others to offend; and I would recommend our ministers to imitate the example of the Jews, when surrounded with enemies to their faith and worship, who, while they builded on the wall of their city, every one with one of his hands wrought in the work, and with the other hand held a weapon. Thus, while they neglect not to build up their people in holiness, they will be ready at all times to contend earnestly for the faith once delivered to the saints.

VECTIS.

Clapham,

April 12, 1818.

SIR,

A COMMUNICATION from your Correspondent Simplex, given in your number for January, [p. 32,] has emboldened another of your simple readers to trouble you with a few lines on the same subject; and let me first express my sense of the candour and true manliness with which you give place in your Repository, to sentiments which, I believe, do not exactly agree with your own.

It has often occurred to me, that those who believe in the true humanity of our Lord Jesus, with whom I am happy to number my simple self, may probably run somewhat into an extreme in the *total* denial, which they *generally* make, of the doctrine of Atonement. There is, indeed, a principle with which this doctrine is usually connected, which appears to me so thoroughly unscriptural, that I can join heart and hand with those who deny it; I mean the principle of *satisfaction*, which is of this nature: that the principles of the divine government are such, that of an offence once committed, the full punishment must be borne, either by the offender himself, or a substitute suffering in his room. Whence or how this is to be proved, I know not. To me, the Scripture teaches this: that both to lead to repentance, and to forgive and bless the repenting, is as essential and inalienable an attribute of God, as any of the glories that compose his name; that no justice requiring otherwise, is any attribute of his at all; and, therefore, that for the exercise of mercy and grace, no apology or safeguard can be needed; nothing, in short, that would imply that such mercy and forgiveness were an exception to his general rules. As it is written, "I, even I, am he that blotteth out thine iniquities for my own sake." This doctrine of Satisfaction I regard, therefore, as a fond thing, vainly invented, and founded on no sure warrant of the word of God.

But while we allow all this, and cherish in our hearts this essential goodness of God, may we not suppose that in the freest display of his grace, something might be proper, according to the circumstances of the case, calculated to impress on the pardoned offenders some suitable lessons respecting both themselves and him; something tending to make a due remembrance of sins; of the rights of God and the guilt of the sinner; something tending to preserve his grace from any abuse to which it might be liable? Any suitable provision to secure such ends as these, would surely be no exception to the freeness of forgiveness, or the most exalted views of the Divine character. We are well acquainted with such management in our social economy; and the order of Providence seems to present the same, when we observe that a man whose misconduct has involved him in trouble, can seldom be extricated without the

cost of his friends. In considering the economy of Providence, we might regard such friends as atoning for his faults. In the same way, if in the economy of redemption we see, in the personal mediation of the Lord Jesus, certain lessons illustrated, which seem particularly seasonable in connexion with that great act of grace, may we not regard his mediation not merely as that of our Prophet and Lord, but as that of one who expiates our transgressions? Such lessons may, I conceive, be seen in the following circumstances: we see our redemption accomplished through the exaltation of Jesus; that is, the unworthy are blest in the form of a reward to the worthy: this appears to illustrate the character of God as the rewarder of virtue. Again, in the difficulties of our redemption, we see the danger of sin: in the treatment of Jesus, human guilt was consummated, the law superseded, the Jews rejected: in the mediation of Jesus, the love of God and of our Lord are so affectionately displayed, as almost to secure us from any abuse of grace: lastly, by the exaltation of our more worthy brother to be our Lord and head, we are taught a becoming humility. It is evidently not the custom of Scripture to give any formal account of the principles on which its doctrines are founded, and therefore it is not, in any case, to be expected; but as such lessons as these are often, by the Scripture itself, connected with our Lord's mediation, it is not unreasonable to explain, in part at least, what is said of that mediation by referring to them.

It may be objected, that if this is all that is meant by the atonement, it will follow that martyrs and others have also made atonements for sin. I would answer this objection, not by denying its principle, for it may be true in a partial sense, as Origen observes, "that as we are all redeemed by the blood of Christ, so some may perhaps be redeemed by the blood of martyrs;" but by calling to mind the pre-eminence which the atonement of Jesus derives from the general greatness of his person, from his tried and perfect innocence, and from his universal relations to mankind.

To attempt any scriptural defence of these views, was not my design. Let me only add, that while I cannot regard them as essential to salvation, they yet appear to me important, as conducive to holiness and comfort.

SIMPLEX SECUNDUS.

Hampshire,
March 24, 1818.

SIR,

IF you deem the following remarks, the result of the perusal of your Correspondent Simplex's Observations in your number for January last, [p. 32,] admissible, they are much at your service, and the insertion would not be unacceptable to your constant reader,

SIMPLICIOR.

While the universal profession of those sentiments of God and religion, which are by him deemed scriptural, is to the Socinian* a subject rather of hope than of present gratulation, the pages of revelation will justify his belief of this fact at least,—that the apostles of Jesus, the first who felt the force of religion under impressions congenial with his own, needed not the aid of the doctrine of the Atonement to render their preaching efficacious in reclaiming sinners, and in converting the idolater from his errors: and this convincedly felt, he will naturally be led to suppose, that if the influence of such sentiments is not now found to be so extensively prevalent as he could wish, the reason must be sought for in some powerfully operating exterior causes, and is not attributable to any intrinsic defect in the sentiments themselves.

In endeavouring to ascertain these causes, he will, doubtless, be led to advert to the force of early impressions on the human mind, and connect therewith a consideration of the means resorted to by that vast proportion of his contemporaries, the advocates of the popular notions of religion, to instil into the infantine and youthful mind the belief of that sentiment which is not unaptly designated as the main-spring of orthodox machinery. He will find, that in numberless instances, ere the meaning of the words can be at all considered to be understood by the pupil, this sentiment is made the subject of early and continued tuition, and enforced on the attention by those

* The writer is aware that his use of this word may be deemed objectionable, but wishes it to be understood as designating an advocate for the Unity of God and the simple humanity of Jesus Christ.

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who are either from their natural relations in life the fondest objects of filial attachment, or from their social ones, the objects of reverence, esteem and regard. He will find it inculcated in almost every catechism, and the burden of many of the first lessons of the nursery and of the school-room; —and will then cease to wonder that its belief should grow with the growth, and strengthen with the strength.

He will further consider how far circumstances are adapted for enabling this belief to maintain its hold, during advancing and mature life, on the bulk of a community thus early initiated therein, and he will find, that among the unthinking, whose attachment thereto is merely the result of previous tuition, the greater part follow the *impetus* first given them on the subject; and that to those who have sought for scriptural evidences of their faith, these come, when exhibited in the authorized version, in such a dress, and with such previous notions attached to their meaning, as may well serve to fortify rather than to correct their preconceived opinions; for it will not escape notice, that in such cases the Scriptures are resorted to, for corroborative testimony, instead of being regarded as the only proper source of religious sentiment.

He will advert to the extent of that influence on society, which is possessed by the clergy of the Establishment and by the ministers of Dissenting congregations, on the magnitude of the assistance afforded to both these classes of teachers, in promulgating their tenets by those serious and impressive appeals to the feelings they are enabled to make during the solemn services of religious worship; he will consider that the great majority of these teachers, while they enforce on the consciences of their hearers their duty to believe as they do, and invite them to participate in the saving benefits they believe to be attached to such belief, fail not to awaken the alarms of the timid, and to repress the efforts of the inquiring, by denouncing that, beyond the pale of their profession, there is no hope for acceptance with heaven, scarce any escape from that awful and eternal doom they exhibit as due to the unconverted: and he may pause to reflect for a moment, on how few is the number in the present day, who have not been, and are not now subject to the operation of the foregoing causes.

The doctrine of original sin he will find to be generally professed in conjunction with that of the atonement. The former teaching that mankind are incapacitated by their nature from proving, of themselves, acceptable to their Maker, from becoming the objects of divine regard, and from participating in the blessings of the future world, naturally attenuates and prepares the mind for the more ready reception of the latter; and where both are seriously and conscientiously believed and felt in connexion with the awful threatenings against unpardoned sin, it will not appear strange, that the popular doctrine of purchased redemption should find such easy access to, and be so widely influential on the minds of the lower, nor, indeed, of all classes of the existing community.

If, then, impressed with a sense of the force of the preceding observations, he adverts to the relative advantages with which the advocates of Orthodox and Socinian sentiments address the great mass of society, he may, in some moment of despondent feeling, be almost disposed to admit, that the tone of the public mind does argue the improbability of so much success attending the efforts made to disseminate his peculiar tenets as he could wish; but if at other times he gives the rein to pleasurable anticipations, he will find there is nothing in the case which, well considered, should damp the ardor of his hopes; but much to inspire him with pleasure, much to excite and keep alive his zeal, much that demands his constant thankfulness; he will find that the apparatus of his opponents is not able entirely to mould the human mind to their wishes; that, in spite of opposing obstacles of the first magnitude, his sentiments are still making progress in the world; and their positive efficacy for the purposes of conversion will be established on his mind, by the knowledge that the numbers of those who, having been from conviction Socinians, afterwards join the popular sects, are no ways to be compared with those who, having been the conscientious believers, the avowed professors, and the strenuous defenders

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of the orthodox faith, are found to have ultimately embraced sentiments congenial with his own, and he will still feel disposed to aid missionary preaching, as conducted by Unitarians in general, as subservient to the best interests of his fellow-men.

Sir, *April* 10, 1818.

CERTAINLY either I must, as Mr. Wright assumes, [p. 183,] have very vaguely and ambiguously expressed myself on the subject of the inefficacy of the *new missionary preaching*,* for the purposes of conversion, or, he must have strangely misunderstood my ideas upon the point in question.

On an attentive perusal of Mr. W.'s reply, he seems to me to have taken up the subject of my letter on a much broader and more extended basis than any thing stated by me, was ever designed at least to view it upon: in fact, making my letter a text, as it were, for discussion of topics irrelevant to the point, as far as *I* have introduced it; for the leading heads of a large portion of his letter have deserted the *main* question, for an inquiry into *first principles*, which could only involve us in an endless field of controversial debate.

All I ever proposed in my letter (which, by the bye, appears, I think, to have excited rather more severity than its intention deserved), was, in confirmation of a remark *originated* by a precursor in the argument in a preceding Number, † to assert the apparent inadequacy of preaching on the *ultra*-Unitarian view * to any extensive conversion, considered as a fact; and that fact argued ("*assumed*," if Mr. W. chooses) on the *evidence* of what, from observation of what it *has* done, appears to be its existing influence, and farther, of what is the consequent improbability of any future *material* effect being likely to result from it on the present views as to the atonement.

I gave it, I own, as my idea, (this undoubtedly, as Mr. W. remarks, but "the mere opinions of the writer,") that this alleged want of more general success, was to be attributed to the prevalent distaste to the principles of Unitarian preaching on the point of redemption; the very point, in fact, on which the whole question hinges, and as applied to which *exclusively*, I ventured to use the term Socinian, as more aptly or intelligibly descriptive of the views of redemption, entertained by the Unitarian supporters of popular preaching. † It is on *this* point I conceive the system must fail,‡ from the basis of it appearing to *exclude* the popular idea of the scriptural doctrine of the atonement, i. e. (in other, and I hope plainer, words,)

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* In using this designation I must observe, that when Mr. W. and others of his idea so strenuously insist on their own construction of the term Unitarian, it would seem that they were hardly aware how many others, in total opposition to themselves on *other* points amongst different parties there are, (even not excepting Wesleian Methodists for instance!) who, while they concur in their views of the supremacy of the Father, could by no collision of sentiment be brought to accede to any derogatory views of redemption by the blood of the Son.

† See Mon. Repos. XII. 593, where the Correspondent alluded to remarks, "They (the Unitarians) have only *arguments* with which to answer those who contend that there is nothing in Unitarianism to turn the idolater from his errors; they have no *facts* to produce."

* May I be permitted to suggest *this* term as an allowable compromise, in limitation to those advocates for the divine Unity, who do *not* admit the more generally-received views of the atonement?

† Mr. W. must still allow me to say, without the most distant idea of offence to *persons*, that I conceive, in common, with numbers who have no malignant feeling to gratify in the use of the appellation, that the term *Socinian* will, of any now in use, (unless that of ultra-Unitarian be conceded for the purpose,) more correctly discriminate those principles which, in the business of conversion, represent the new Unitarian views of redemption, especially as so many others, similarly circumstanced, as to their sentiments on the *person* of Christ, are decided advocates of the more Catholic opinions on the atonement.

‡ Can any thing short of *some* radical deficiency, either of principle or effect, in the new plan, be sufficient to account for the extraordinary contrast between the almost overwhelming extension of the evangelical, and the *comparatively imperceptible* reception of, what I have ventured to call, the ultra-Unitarian views, a contrast produced, it will be remembered, by no interested inducements or overpowering controul of ecclesiastical domination?

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of a Saviour, in the *literal* meaning of the term as applied not, as Mr. W. argues, to *God*, but to *Christ*, as the agent of God, in the work of redemption. Mr. W. will surely allow that, when in "assuming" it as my idea that the fact does *not*, by *any* means, (from what has yet appeared,) seem to bear out any thing like the sanguine hope he, and those who think with him upon the point at issue, seem to entertain of the eventually successful diffusion of *such* missionary principles, I take *his own* reports, connected with practical observations, as the basis of that conclusion; I am not building on vague or ambiguous data, that I am not deficient, as he conceives, in acquaintance with "the doctrines and the affairs of Unitarians:" not that I see how they require any extraordinary mental energy to comprehend them, and that after all, perhaps, I have not such "*very* incorrect views of the subject on which I have written."

SIMPLEX.

P. S. As my letter referred to an express point argued as a *fact*, I cannot concur in Mr. W.'s idea of laying down particular "grounds on which the efficacy or inefficacy of Unitarianism, for the purposes of conversion, should be argued." Surely it is not what *should* be the mode, or even what might be a *better* mode, of discussing the subject with which *my* argument is concerned; but, what the effect is *de facto*. On this position (to which I must beg to confine myself, although I shall not regret to see the subject now taken up and discussed on all the bearings to which Mr. W.'s invitation extends,) the letter of Ebion [p. 185] claims no consideration from me, as not applying to the subject, as I viewed it, viz. as *a case*. I must beg, however, to observe, that *he* has set out with "*assuming*" an inference from my statement, which it neither asserted, nor did I there mean to deduce. Both he and Mr. W. seem to have misconceived my idea, which was to confine a *specific* inquiry to a given point, and that point a particular doctrine, as maintained in a light unfavourable to the success of missionary preaching. I do not see that I *can* state my idea more plainly, or express myself more unambiguously or distinctly on the business.

SIR, *May* 2, 1818.

FROM the notice of the lines on Sleep, in the last Repository, [p. 277,] I perceive that a letter concerning them, which I sent, has, from some cause, not reached the Repository. The fact is, I was not aware, till I saw them in the Repository, that I had sent those lines [p. 64] among a bundle of other verses. I do not recollect where I got them, and do not know who is the author of them. The early insertion of this is an act of justice due to

T. C. H.

Birmingham,

SIR, *April* 9, 1818.

IN the Number for February, [p. 94,] of your useful Repository, Mr. E. Taylor, of Norwich, notices a query of mine respecting Dr. Priestley; and what he so confidently asserts, as to the Doctor preaching sermons written by Dr. Enfield, I am persuaded he believes to be true. I confess, however, it appears rather strange that such a circumstance should not be more generally known among his congregation. I can assure him, though I had the pleasure of being one of those who constantly attended his services for several years, before he was unfortunately driven from Birmingham by the riots, yet I never heard of it, except from the occasion which induced me to write that letter; though I believe my connexions afforded me as favourable opportunities for hearing what he usually did, as any one belonging to the place. It is remarkable too, that those at whose houses he was used to visit, and where he indulged in that frank communication which rendered his conversation so interesting and instructive, were most surprised at the assertion. Since I have read Mr. T.'s letter, I have diligently inquired of others if they had ever heard any thing on the subject, and find *one* lady, who *believes* she has heard of such *a thing!*

To impute the practice alluded to, as "*a blemish*" to Dr. P. was what I never intended; and so far from disapproving it, entertain the opinion, that were it much more general, both in the Church and amongst Dissenters, the advantages would be very obvious. The great abundance of excellent

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printed discourses, on every topic connected with religion and morals, affords a wide field for the display of good taste in the selection; and surely it will not be denied, that many preachers might benefit their audience much more by reading to them the *good sense* of Clarke, Foster, Abernethy, Fawcett, Enfield and many others, rather than (what is too often the case) *nonsense* of their own.

I am far from thinking Mr. T.'s conclusion correct, that the Rev. Gentleman who made the assertion intended accusing Dr. P. of "neglecting an important branch of his duty, of being negligent and indolent," (which Mr. T. says, "were undoubtedly meant to be implied,") because such an assertion would have exhibited the most palpable ignorance of Dr. P.'s habits and disposition, and an illiberality of feeling, which I flatter myself no enlightened man can entertain.

To the exemplary zeal with which Dr. P. discharged the various duties of his important function, my own observation and experience enable me to testify; and the numerous advantages derived from his able and instructive lessons, by me and many of my friends, have impressed us with a deep sense of the obligations we owe to this truly eminent man. The recollection of his amiable simplicity, when imparting from the great stores of his own capacious and philosophic mind, affords us exquisite pleasure, though we cannot but indulge a strong feeling of regret, not unmixed with indignation, that "bigot rage" should have been the cause of his removing from a situation where he was so pre-eminently useful and happy. The seed, however, that he sowed, we hope has not been unproductive; and the taste for scientific pursuits and general literature, which is so widely diffused in Birmingham and its vicinity, may, I believe, in a great degree, be ascribed to his example and instructions. A manly freedom of thought, an intrepid independence of conduct, marked the tenor of his life. No timid considerations restrained his inquiries, or influenced his decisions, on any subject; and whatever appeared to him to be truth, he cordially embraced and fearlessly avowed. The happiness and improvement of his fellow-creatures being the great objects he had in view, he steadily and disinterestedly pursued whatever had a tendency to promote them. Though earnest in impressing upon others the importance of the opinions which, after diligent inquiry, he embraced, yet he disdained the *dogmatizing* and *intolerant* spirit of those who would limit inquiry within the sphere of their own narrow views, and as they stigmatize *free-thinking* as a crime, would make their own *confined notions*, (however unenlightened by science,) the criterion of truth and propriety. Such a character, and such an example as Dr. P., would be of inestimable advantage, at this period, in this populous town; but I fear we "shall never look upon his like again."

Dr. P. never visited Birmingham after his house, library, &c. were destroyed; therefore, what your "respected private Correspondent" states, may be correct as to his preaching "the sermons of Dr. Enfield, Mr. Lindsey and others, *after his own had been destroyed at the riots*;" a transaction I unfortunately witnessed, and have the satisfaction to reflect, that every thing a few individuals could do to prevent the mischief and preserve his property, some of my friends and myself endeavoured to do. But of the correctness of his opinion, that Dr. P. "*found* it *difficult* to *compose* on *trite* and *common-place subjects*," those who are acquainted with his writings, may be permitted to entertain a doubt. To me they appear (and I believe I am very far from being singular in the opinion), incontestably to prove, that he was as much distinguished for the talent of rendering "trite and common-place subjects" attractive and interesting, as those of an abstruse and philosophical kind, intelligible and perspicuous, and characterized by a simplicity of manner almost peculiar to himself, very much resembling that of his philosophical friend and companion, the celebrated Franklin. His writings have been objected to, as being "*chiefly polemical*;" and the same character may be applied to the labours of Wickliffe and Luther, and Middleton and Wakefield, and many others of the friends and benefactors of mankind. Such objections, however, will have no weight, except with the *timid* or the *time-serving*, whose zeal is con-

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spicuous *only in little things.* But these bold and hardy champions of religious and political reformation, exhibited such superiority of mind and dignity of feeling, as must always command the admiration and regard of the lovers of *truth* and *liberty*, who, I trust, will never fail to bestow, with grateful pleasure, the homage due to enlightened genius, when directed by benevolence, in promoting the cause of science and the interests of humanity.

I am afraid I have trespassed too much on you already, but cannot conclude without observing, that your "private Correspondent" is greatly mistaken, if he believes it was my purpose "*to brand*" the assertion, "that Dr. P. preached the sermons of others," "as *a calumny*." My observation was general, and intended merely to induce Dr. P.'s friends to contradict or establish the truth of it; and I hope the reasons I have given for questioning it, will be deemed of some weight.

I congratulate you most cordially on the prospect of your publication being continued; and most sincerely hope that its success may be as extensive, as the cause it advocates is important to the interests and happiness of mankind.

AMICUS VERITATIS.

P. S. I shall be happy to hear that the new edition of Dr. Priestley's Works is liberally patronized, for the publication of them is calculated greatly to benefit the friends of free inquiry. Many of his most valuable tracts are now very scarce.

Tenterden,
April 6, 1818.

SIR,

I WITH much pleasure send for insertion in your valuable publication, the establishment of the Tenterden Unitarian Christian Fellowship Fund, to be added to the number of those of which you have already given an account. We have a president, treasurer, secretary and collectors, according to the number of subscribers, and have every prospect of success. The objects,—*poor congregations; building* or *repairing* of *chapels; public institutions;* or *cases of great personal distress in the Unitarian body,* or *church.*

The Wolverhampton business must make a considerable impression; and will, I hope, in its effects, be useful. Dissenting congregations, where there are endowments, have been very negligent as to their trusts: this has often occasioned considerable difficulty and embarrassment. There should be a timely renewal of these trusts, with a considerable number of names; and these of the youngest of the congregation. This, I am happy to say, has taken place in the society with whom I have been so long connected.

But to refer to the Wolverhampton case. If endowments, left in *general terms* to Dissenters, with whom the right of private judgment is a first principle, and hence the possible change of opinions, become forfeited from any apprehended difference in religious sentiment from the private sentiments of the donors, where is there an endowment which is secure; for where, among Protestant Dissenters of every distinct denomination, hath not time been found to produce considerable shades of difference?

Are not, indeed, church endowments in the same situation? Most of these were bequeathed in the dark times of Popery, and were given by Papists; yet they are now in Protestant hands; and many, if not most of them, changed as to their original intention.* Thus the endowments of grammar schools have been exclusively for teaching *Latin;* yet they are now, at least in many instances, applied to the teaching of the poor to read their *native tongue,* and to *write,* in connexion with a *conformity to the Established Church;* otherwise they are *complete sinecures.* Are then the endowments hence forfeited? This subject will, I am persuaded, be taken up by much more able hands.

L. H.

Warrington,
March 11, 1818.

SIR,

FROM the remarks of your Nantwich Correspondent, [XII. 610,] upon the communication which I addressed to you [XII. 409, 410] on the subject of the Marriage Ceremony, I apprehend my design has not been clearly understood; or if it has, my

* Will not the above observations apply to most of our cathedrals and churches, also to the two Universities?

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motives have not been fairly represented.

F. K. says, my remedy is worse than no remedy at all. If he will refer to the date of my communication, he will perceive that it was written before the Kent and Sussex Petition had made its appearance. I was wholly ignorant that either that or any other petition was in contemplation; otherwise I should not have proposed my plan, until the other had been tried. I rejoice to find that the subject is likely to undergo discussion; which, I doubt not, will tend to mature the most efficacious plans for our relief. I should have been pleased to have seen the Kent and Sussex Petition followed up by others; and I do yet hope that the table of the House of Commons will in the present session, be covered with petitions from the great body of Unitarians in the United Kingdom. Though we should not succeed in the first attempt, let us, session after session, repeat the application. The reasonableness, the justice of our demand, must ultimately prevail.

The remedy which I proposed was only in *aid;* and I am decidedly of opinion it would naturally aid the object in view.

F. K. charges my plan with "hostility to the Established Church." If by this expression be meant, hostility to the Established Church on the ground of its being an establishment, I plead guilty to the charge, and I glory in my hostility. I trust the grounds upon which I have adopted my dissent from the Establishment of this country, would lead me to dissent from the establishment of any religion in any country. The principle is radically bad, so destructive of the best interests of Christianity, that I should be equally hostile to the establishment of Unitarianism, as to that of Arminianism, of Calvinism, or of Popery. I envy not the feelings of that Dissenter who can feel either ashamed or afraid to declare his hostility to an established religion. Our Lord and Master had no such pusillanimous fears: his kingdom is not of this world. In his exhortations and reproofs, he framed his language in the manner most likely to be effectual, having an eye to duty, and to please and "obey his God rather than men."

If F. K. conceive that my object aims solely at the pecuniary advantage to be obtained by Unitarian ministers, in direct hostility to, and to the injury of, the Established Clergy, he much mistakes my meaning. My anxiety to have the Marriage Ceremony a civil contract, might have guarded him from such a mistake. I have expressed my fears that such an important and desirable change is not likely soon to be effected; and I flatter myself there is nothing in the plan proposed, which can indicate a deficiency of "meekness, gentleness, universal peace and love." Happy shall I be, if our petitions, breathing the spirit of love which marked the character of Jesus, at the same time in a firm and manly tone expressing our rational and cogent reasons for wishing to be delivered from an obligation at which our consciences revolt, be attended with success. If, however, such request be denied, I really cannot, with all the candour which it is possible to summon to my aid, refrain from recommending an abstraction of the temporal advantages accruing to the Established Clergy, from a false delicacy, lest such a proceeding may wear an aspect of hostility Whilst my own conscience acquits me of any but the purest intention, and whilst I am of opinion that its adoption will facilitate, and its non-adoption will retard the object of every rational Unitarian, and of every consistent Dissenter, I must urge the performance of the service amongst ourselves, as a duty we owe to God; and recommend its repetition by an Established Clergyman, as a compliance with the laws of our country, until such relief is granted as we are seeking.

MARITUS.

Plymouth,
February 1, 1818.

SIR,

PERHAPS the following observations and statement of facts, may tend to throw some light upon the subject of inquiry of your Correspondent in a recent Repository, [XII 732].

Myles, in his account of the Methodists, assigns the prevalence of Arianism and Socinianism in the north of our island, as a reason why this sect did not succeed in forming their churches there.

It is well known, that as a body of

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people, the Scotch pay much more attention to the duties of religion than do the English, and are in their respective parishes far more attentive to the instructions of their clergy, and more affectionately attached to them, than are the people in our parishes. Two leading circumstances may explain this. The mode of paying the clergy in Scotland is not so obnoxious as the mode that has been adopted in England; and the clergy being provided for only according to their necessities and their comforts, and compelled to do every one his own duty without the help of underlings, there is a stricter attention to the duties of the ministerial office amongst the clergy of Scotland, than there is amongst the clergy of England. These, perhaps, may be sufficient reasons why the Methodists have not succeeded in Scotland to the same extent as they have succeeded in England. Perhaps I may add, the body of the people are better instructed there than here, and have not a taste for the kind of services which the Methodists offer them. I am acquainted with a serious, pious and laborious minister of the Church of England, in Lincolnshire, who but lately boasted that, although the Methodists had made three bold pushes to form a society in his parish, they had completely failed, while they had succeeded in the parishes around; and the cause is distinct enough in the attention that gentleman pays to his clerical duties, and the high respect in which he is held by all the individuals in his parish. They love their minister so well, that they do not wish for any other. And those bishops have certainly given the best advice to their assembled clergy, who have told them, that if they would maintain the dignity and the respectability of their rank, and prevent the Dissenters from making encroachments upon their territories, it is only to be done by a conscientious discharge of their duties as parish priests. These, however, are generally little attended to: the Church is merely a life estate of an indefinite value: every one will, of course, make the best he can of it, and will leave to his unknown successor to fight his own battles.

There is a point of view, however, in which the two countries, although supplied with a state religion from somewhat different sources, are in respect of general character much more alike than is generally known. The ambiguity of the thirty-nine articles, &c., which has enabled the learned Bishop of Lincoln to demonstrate that *Calvinism is not the religion of the Church of England*, has also put it into the power of a very respectable clergyman of his own diocese —not to disprove what the bishop has written, but—to prove also that *Calvinism is the religion of the Church of England*, in all its strictness. The reason is evident: for when the constitution of the church was drawn up, it was accomplished by men of moderate feelings, who were anxious to include the two strong parties within its pale, in order to prevent any great and destructive schism; therefore they employed language of a doubtful character, and placed some of the notions as checks and balances to others which might have given offence. A man, therefore, may well be a Calvinist who is a member of the Church of England, and he may just as well be an Arminian. Indeed, since Dr. Paley has so liberally supplied apologies for subscription, a man may hold almost any opinions, and still be a member of the Church of England. Hence the fact is not doubted, that there are a considerable number of Arians and Unitarians in our Church.

There does not appear to be so great a latitude in the Catechism of the Kirk, and yet it is an equally notorious fact, that a very large proportion of the clergy of the Church of Scotland are not Calvinists, nor any thing like Calvinists. They are not, indeed, shackled by a set of prayers, creeds and ascriptions of praise, which they are compelled to read every sabbath day; therefore, on the supposition that a man conscientiously subscribed to the Catechism when he was taken into orders, his views of things may change afterwards, and he may continue to preach in the Church without any violation of his conscience, only by avoiding to bring forward those subjects on which he would be liable to commit himself. And, indeed, I do not see why our northern brethren may not find as many reasons for signing the Catechism, as we can find for signing the thirty-nine articles.

I cannot say at what period more

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enlightened views of Christian truth began to spread amongst the Scotch clergy. Myles speaks of the year 1751. I am inclined to think that at that period but little of Unitarianism was known amongst them, and that the preventive checks to Methodism were then the causes I have stated already. But an obvious channel may be pointed out, through which it flowed in a few years afterwards.—In the year 1789, I was sent by the solicitous care of my parents, to pursue the studies at Aberdeen, which had been begun under most favourable auspices at Daventry, but which were interrupted by the honourable scruples of my worthy master and friend in Essex Street; scruples so entirely destructive of the prosperity of that institution, that we are led almost to regret it was not possible for him to hide them under the skirts of the Paleian mantle. I had gone through a part of the theological course; and under the loss I, in common with my fellow-students, felt, was happy to fall into such hands as those of Doctors Gerard and Campbell, who then filled the theological chairs at the Old and at Mareschal College. Great indeed was my surprise, and unexpected my pleasure, when I found Gerard delivering lectures on the person of Christ, compiled on the very same plan as that which Mr. Belsham had adopted, giving fully the opinions of the different controversialists upon the disputed texts, and, without alleging an opinion of his own, leaving it to his pupils to form and to avow their own opinions upon them. The effect of such a plan of lecturing may very well be imagined. The minds of the young men were enlightened; and if they were not led to prefer the Arian or the Unitarian interpretation, they at least learned to know, that in those sects were no mean antagonists to the received opinions; and it is probable, they were led to consider the questions at issue more maturely, when in their country retreats they could devote more time to these interesting and important considerations. Moreover, the character of Dr. Priestley, as an experimental philosopher and as a metaphysician, had thus obtained so great celebrity, that the religious views which he so boldly advanced, acquired with them no trifling importance. It was a common subject of inquiry, "What are Dr. Gerard's own theological opinions?" And to this the usual answer was, "No one knows; he never avows them, and, if urged by his familiar friends, he always evades an answer." His friends and those who knew him best, made no hesitation in declaring they believed he was a Socinian: this was inferred, as well from his services occasionally in the church, as from his lectures. It is certain he had been the means of occasioning a great change in the manner of conducting the public services of religion in the north of Scotland. When I had the happiness of an intimate acquaintance with his excellent family, he had long held the office of theological professor, and was, perhaps, about sixty years old: he had from early youth pursued the same course; and his example, as well as his known disapprobation of the old-fashioned phraseology and of orthodox professions, had greatly influenced the clergy round about Aberdeen. The very liberal views of Dr. Campbell in Mareschal College, are also well known: the manner in which he taught theology, had a direct tendency to make the clergy of those parts either extremely mild in their orthodoxy, or lean towards a purer system. At all events, the mode of preaching which had formerly prevailed in the Scotch Church, and now prevails among what are called the evangelical clergy, had been for a long time in discredit. The ministers adopted generally a plan of moral preaching; they were coming fast into the practice of reading their sermons; they avoided those texts and those subjects which led them into Calvinism; and both in their prayers and in their sermons, except in the use of a certain slang, which a long-established habit had rendered sacred, and in the conclusion of their prayers, in which they sometimes, but not always, ascribed glory to the three persons, it would have been difficult to detect them in any thing like orthodoxy. Such was the general character of the clergy in and about Aberdeen, in the year 1789. I knew but of one exception, in a Mr. Hay, a popular young man, greatly followed, who was honoured by the appellation, however unjustly, of the gospel minister. My knowledge of the character of the Scotch clergy

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was greatly enlarged the year following, which was spent in Holland in assisting Dr. Gilbert Gerard, the son of the professor, in his pulpit duties in Amsterdam. It was no part of the son's feeling, nor of his policy, to conceal his Christian principles.* He, without scruple, always avowed himself a Unitarian, spoke of his father as without doubt a Unitarian in the strictest sense, and expressed his belief that a large portion of the clergy of the north of Scotland were of the same opinions. At that time there were eight Scotch Churches paid by the Dutch Government, with a view to encourage the Scotch factories, and most of the gentlemen who did the duty of those churches, were thought to be Unitarians. Of one of those gentlemen, who has since distinguished himself by his treatise on the Government of Providence, and the Love of God, and by carrying off the rich prize at Aberdeen, I am clear in my recollection that he was regarded as an enlightened and a decided Unitarian. A very particular intimacy which subsisted between him and my friend, makes it, I think, impossible that I should lie here under a mistake. I cannot tell what are that learned Professor's views of Christianity at the present time. Mr. William Frend, in his Letters addressed to the Bishop of Lincoln, very ingeniously describes the manner in which a special pleader may be led by the powerful influence of gold to change his views on a subject of legal debate; how a deceitful hypocrite may go, from sighing and groaning at the Tabernacle, with a view to carnal profit, to sigh and sob at the conviction of her own infamy; and how Archbishop Secker might have been conducted to a conscientious belief of all that is necessary for the discharge of the high duties of Lambeth Palace. I admire the ingenuity of his apology, and readily subscribe to his conclusion, that, "when the whole turn of the mind has been bent one way, it is not irrational to suppose that the united powers of fees, of rank and of credit, led him at last to believe that every thing he uttered was the truth and nothing but the truth." In a similar manner, the learned Professor at Aberdeen may have been brought to think somewhat differently now from what he thought twenty years ago.

At the period to which I refer, the Church of Scotland was nearly in the same state as the Church of England is now. The greater part of the clergy studiously avoided all subjects of controversy, and preached sound moral discourses. What is the present state of their clergy it is not in my power to assert; but, I apprehend, it might easily be learned from our Unitarian brethren now in Scotland, or from others who have recently studied in their Universities. Some intelligence, of a later date than what it is in my power to give, would, I think, be acceptable to your readers, as to the present state of the Scotch Church. I cannot suppose they have gone back: it is probable that truth still spreads; though, under the influence of a strong preventive check, it is not so bold as it should be.

I. W.

* "There are more ways of dispatching a dog besides hanging him;" and my friend Dr. G Gerard employed an ingenious but novel way of teaching the doctrines of the Dutch Catechism to his congregation. This Catechism is divided into fifty two sections, each section containing two or more questions, with texts of Scripture under each answer, to support the doctrines they teach, which are highly Calvinistic. It is expected, that in every church of the Dutch Establishment one of those texts shall be preached from in the afternoon of the appointed day; thus providing a sure means of the peculiar doctrines of their church being steadily and systematically taught. The Doctor continued to teach them, agreeably to his instructions. But how? After having done ample justice to the orthodox view of the subject, he added, "But there are parties in the Christian Church, who give a different interpretation to these words," &c. and then proceeded to the other side of the question, leaving his hearers to make their own inferences. How far this was an honest plan of proceeding, your readers will judge. He did, perhaps, all he could to enlighten the people, as his father had long done to enlighten the clergy of the land of cakes.

Sir, *March* 22, 1818.

UPON perusing the Ecclesiastical History, one cannot but be struck by the infinite variety of opinions and shades of opinions, that have sprung up in the Christian church. I was

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once extremely amused by a Christian chronological tree, shewing the opinions of parties which had branched out in the successive centuries, from the main root and from one another, and I thought that such a work well executed would be instructive to the Christian world, and might tend to inspire them with the spirit of liberality. It is evident, that this vegetative principle is not exhausted: we still see parties rising out of one and another established class of Christian professors, and, perhaps, this will be the case for ages to come. Amongst the multitude of isms which are found in this fertile field, I have accidentally met with one which belongs, I suppose, to the genus of Unitarianism, but which the Unitarian body are not in general well acquainted with, some of our elders being desirous to keep it in the back ground.

I am, Sir, quite disposed to respect the man who dares, not only to think awry from the vulgar, but who also dares to publish his thoughts; and I do highly esteem the philosophical student who, on a bold and venturous wing, takes a flight where none have soared before, and where the vulgar mass can see no light. Let him publish his travels and his discoveries for the benefit of society at large, or let some one for him explain in a luminous way, the great truths he has to make known.

The ism to which I allude is Cappism. I hear that some gentlemen, high in office among us, are infected with this ism, but there seems to be an unaccountable backwardness to let it appear. It surely would be doing justice to the cause of truth to make known, in a distinct manner, what were the peculiar views of so judicious and independent a character, as that of the late Mr. Cappe, of York. Perhaps others may entertain similar opinions, but be timid in expressing them; as we have of late years discovered, both in the Church and out of it, many serious, thinking persons who had imbibed Unitarian views, they scarcely knew from what source, yet feared to avow them, till accident threw in their way the knowledge of the fact, that a large and respectable body of professors avowed and maintained similar views. Will one of the admirers of Mr. Cappe, through the medium of the Repository, explain to us what is meant by Cappism? I ask for public benefit, and am myself, *a priori*, disposed to think well of it.

P———.

Sir, *Norwich, May 5*, 1818.

IT gives me great pleasure to be able to record another instance of the establishment of a Fellowship Fund. On Sunday, April 12, a meeting of the congregation, assembling in the Octagon Chapel, took place, to consider of the propriety of instituting a society of the kind to which I have alluded, when the proposition met with universal approbation, and there are already, I believe, upwards of one hundred and fifty subscribers; the rate of subscription is fixed very low, (one shilling per quarter,) for the obvious purpose of including as many as possible, and of giving to every one, however humble his condition of life, an opportunity of doing something for what he may deem the cause of pure religion. Here may the widow's mite be blended with the donatives of the rich, the offering of him who hath only one talent with that of him in possession of ten. And I am happy to say, that several persons in the humbler ranks of life, not reckoned as subscribers to the chapel, generally, have, on this occasion, voluntarily given their names.

In common with many of your correspondents, I am anxious to give my humble suffrage in favour of the plan of Fellowship Funds, and to urge its adoption in every congregation throughout the kingdom. If it do not become general, one of its main objects will be defeated; its excellence and utility being in proportion to the number of congregations it embraces. Of any objections to the plan I am totally ignorant; whilst its recommendations and advantages are many and obvious: and when I consider how simple and practicable a method it is of raising a sum of money adequate to all our wants, and how unpleasant and irksome the usual way of obtaining resources has been, I do not see what excuse any of my brethren can plead for not heartily recommending it to their several congregations. Let them do this—let them state its

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nature and design—let them lay before their hearers the necessity there is for it, and the many beneficial effects of which it will be productive, and I feel fully convinced, that in ninety-nine instances out of a hundred, it not only would not be opposed, but would be cordially welcomed and zealously supported. It behoves us all, if we are sincere in our professions of attachment to the cause we have openly espoused, to assist as far as we are able in every plan which is likely to advance its interests and speed its progress. And so important to this end do I conceive "Fellowship Funds" to be, that I cannot but feel grateful to Dr. Thomson for so wise and useful a suggestion, and for the endeavours he has made to set it a-going. Many, indeed, are our obligations to that gentleman. His honourable and disinterested exertions in the cause of Unitarianism, his zeal always accompanied with knowledge, and his piety ever associated with charity, are well worthy of our admiration and imitation. His praise is in all the churches. When the Fellowship Funds have become generally prevalent, and their operation is widely and beneficially felt, there will "this that he hath done be told for a memorial of him."

I will also take the liberty of suggesting, that whenever a Fellowship Fund is formed, it would be desirable as a piece of agreeable intelligence, and as an incitement to the formation of similar institutions, to record it on the pages of the Monthly Repository. And if I may be permitted to offer another hint, I would further recommend to every such society, to subscribe for at least one or two Numbers of this Journal. The money cannot be better laid out than in supporting so valuable a publication, and which is at the same time so useful an organ of our sentiments, and so important a register of our proceedings. It would be disgraceful to the Unitarians, as a body, after what has been said upon the subject, to suffer the Monthly Repository any longer to support a sort of precarious existence, just to be able to maintain a feeble struggle betwixt life and death. The Unitarians are quite numerous enough to keep it actively and vigorously alive, and shame be upon them if they do not. Let every one, nay, let but one in ten do his share towards supporting our various necessary institutions, and the burden on each will be so small, that its weight will be scarcely felt. *Union, union*, that is for us the one thing needful, and till we have that to a greater extent than at present, our individual exertions lose half their value. I therefore hail the establishment of Fellowship Funds as one great step towards this desired end, and earnestly hope, that every successive Number of the Repository may inform us of their continued progress.

THOMAS MADGE.

Birmingham,
April 6, 1818.

Sir,

IF my mite of commendation may be acceptable to your Correspondent T. N. T., for his valuable Essay lately exhibited in your pages, [pp. 471, 539, 660,] I feel a pleasure in presenting it, in confidence that the offering is in unison with the opinion of the majority of your readers. But why should a writer of so much precision, eloquence and humanity, withhold his name from the public eye? Why not add to the pleasure his talents have afforded, by giving us the means of knowing to whom we are indebted for his masterly appeal at once to our judgment and to our most refined affections? I can admire his anonymous efforts, but methinks to know his name would add much to the gratification received, and still more to find that he was within reach of personal acquaintance.

Will you allow me to present this consideration to the notice of your readers, and to urge upon your Correspondents the propriety and desirableness of affixing their signatures to their communications? In every point of view it carries a strength of recommendation favourable to the interest of truth, of justice, of morality, of science, of benevolence and of religion, with all their bearings and connexions. It stamps the seal of sincerity, and gives an undisputed pledge that, however the writer may be deceived in his opinions, or however he may overrate the value of his communications, he still holds himself accountable to the world for his intentions; and though it may be no direct promise for expla-

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nation, it is at least a voluntary submission to the scrutiny of others, and a fair and manly appeal to their approbation and good-will.

That differences in opinion do and will subsist between persons of the clearest heads and most benevolent hearts, is, perhaps, more to be admired in the dispensations of Providence, than regretted as an imperfection. Without this stimulus to inquiry, one can form no idea of improvement or elevation of character; and, like all other bounties of heaven, it becomes the bane of our happiness, only when we lose sight of its advantages, and suffer it to degenerate into a selfish and degrading excess. The freedom of the press is the glory of Englishmen, and ought to be that of every civilized human being: but who has not bitter occasion to lament its execrable perversion; and who is not ready to admit that much of the acrimony and diabolical violence which agitates the world, would be softened or even exterminated by the voluntary responsibility of those who presume to instruct others through this powerful and extensive channel? Perhaps the principal objection which generally operates upon the minds of writers, whose ambition may be bounded by occupying a few columns in a periodical miscellany, is the comparative insignificance of their communications. In reply it will be readily admitted, that it is one of the leading recommendations to these popular works, that they spread useful knowledge to a much greater extent than can be attained by other means, and give the fullest opportunity of concentrating the result of long and patient inquiry in the smallest possible compass; so that "multum in parvo" may often and effectually be presented as an apology for scattered but valued fragments, and the communicator be at least entitled to share the second portion of applause with the voluminous and original inquirer. Besides, will not the objection resolve itself into this dilemma; if too trivial to sanction with a name, can such communication be worthy the public attention? Why annoy a whole community with what an individual is ashamed to acknowledge? Or if the subject be really good, why object to a fair reputation founded on the esteem and goodwill of our contemporaries, (even for small attempts,) or to the hope of being hereafter named among the few members of society who, in their day, were desirous of doing good? There must be an inexpressible charm even in the expectation of posthumous fame; and while such writers as Milton and Bentham have looked through the veil of futurity as a recompense for the neglect of their contemporaries, it must be admitted as a commendable motive in human conduct to animate to its most vigorous and amiable exertions:

> "La raison sait que c'est un songe,
> Mais elle en sait les douceurs;—
> Presque tous les plaisirs des hommes,
> Ne sont que des douces erreurs."

Reason admits 'tis all a dream, but she also knows its gratifications; almost the sum of human felicity consists in sweet but voluntary delusions.

I was much gratified with the Memoir in your last Number, [p. 153,] of the late W. Russell, Esq., my chief regret being its shortness, as I conceive the circumstances and the man would supply a most interesting narrative for an extensive display; and I also (to apply my foregoing hints) wished the writer had given his name instead of the mere initials. By way of farther illustration, I beg leave to offer the following honourable anecdote, convinced that it will lose nothing of its importance by the attestation of a real signature. The case is probably unknown to the friends and relations of the deceased, and I am proud of the opportunity of recording it. It could not with propriety be divulged before, and gratitude now forbids that such magnanimity should pass silently into oblivion. If it is highly praise-worthy in the benefactor, it confers no small degree of credit on the receivers; may it operate as it is intended as an encouragement to all, but especially to young persons beginning the world, to merit the confidence of their friends, by an inflexible adherence to those principles on which the confidence was bestowed. Generosity and gratitude are reciprocal; worthy of each other, and depending on mutual co-operation and support. I have never had an oppor-

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tunity of making any return for the kindness, except in occasionally fixing my attention to the subject, till my eyes became suffused and my heart warmed with the meditation.

About the year 1784 I was engaged with my brother as manufacturers, in a business which had commenced about three years, and immediately on the expiration of my apprenticeship. Our only capital was a borrowed one of £200. We kept house for the sake of a superannuated father, a lame brother, and a sister whose health was too delicate to allow her to gain her maintenance by floundering through the world. We had hitherto done pretty well, when in an unlucky hour, and for the sake of serving an elder brother, we engaged in a speculation, by which, in the course of six months, we lost upwards of £400. We applied to the channel whence our capital was procured, but could not obtain farther assistance; our necessities then drove us to look out elsewhere, and we applied to Mr. Russell for his advice. We had done some little business with him in his mercantile concerns; he must have known my father's misfortunes and his fair reputation; and we belonged to the same class of Dissenters, though not attending the same place of worship; beyond these we were unacquainted. We explained every circumstance, and shewed a deficiency in our affairs of from £100 to £200. After a willing investigation, he, without hesitation, thus decided: "I see," said he, "the state of the family, the capabilities of the trade, and I hope I see that integrity in your principles and conduct which will not suffer you to deceive me. If any other plan suggests itself, and which you may think preferable, you must adopt it, and make the best terms you can with your friends and creditors; but if you think that by close attention and economy, and by a persevering struggle you can retrieve yourselves with a loan of £200, come to me as your occasions may require, and you shall repay me as you can; holding yourselves accountable to my scrutiny whenever I may require it." We had the money; in about two years it was repaid, and the world never had reason to suspect that we had been insolvent.

JAMES LUCKCOCK.

SIR, *Palgrave, May* 4, 1818.

HAVING entertained the opinion that much benefit would accrue to the Unitarian cause, from the formation of associations upon the principle of Fellowship Funds, long before the idea of them was first given to the public, by means of the Repository; I have much pleasure in announcing the establishment of one at Palgrave Chapel yesterday afternoon. It is unnecessary to occupy your pages with a detail of its rules, which are similar to those already announced: the objects to be embraced by it are, to afford assistance to such congregations as may stand in need of it, in supporting public worship on Unitarian principles; to contribute toward the education of young men for the ministry; and to co-operate in any other measures that may be deemed expedient for the protection of religious liberty.

Perhaps I shall not be deemed intrusive, if I take this opportunity, Sir, of expressing my hope, that the formation of these Funds will soon be followed by the establishment of *congregational libraries* and *meetings for conference*. *Conference*, I consider as being by far the best mode of conveying religious instruction. It is not every one who can follow a detailed piece of criticism when delivered in a sermon: or if this were possible, as the remarks would not be equally convincing to all, an opportunity is wanted, which is afforded by conference, for the perfectly *unconvinced* to start their objection, or for the *not quite* convinced to ask for some further explanation. I have sometimes thought, that it might do much good, by exciting public attention to this mode of acquiring knowledge, were the subjects which have been thus discussed at Hackney Chapel to be published in your useful Miscellany. With these hints I beg to subscribe myself,

JOHN FULLAGAR.

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BIBLICAL CRITICISM.

On a Mistake in the Improved Version.

SIR, *Mar.* 3, 1818.

THERE is a considerable error in a critical note of the Improved Version upon a passage of great importance, which ought, at any rate, not to have found its way into the last edition. I take the liberty of correcting it here, because it might, perhaps, impeach the fairness of Unitarian criticism if it passed unnoticed. On Acts xx. 28, the annotator observes, "the received text reads 'God,' upon the authority of no MS. of note or value." Now, Sir, it so happens, that the Vatican, which is perhaps the MS. of the greatest value, reads Θεου, as would have appeared to the annotator, if he had consulted the very important appendix subjoined by Griesbach to his second edition, or had carefully read the note as it stands in the London edition, blundering as it is and self-contradictory, owing not so much to the oversight of that great scholar, as of his English editors.

The case stands thus: Griesbach, in publishing his first volume containing the Gospels, had the assistance of Professor Birch's Collations from the Vatican and other MSS. (alluded to in the Introduction to the Improved Version, p. xiii.) from which work he quotes all his readings of that important MS. The Acts of the Apostles, as he relates in his Preface to the second volume, were printed off before he got a sight of the Professor's Collations of that part of the New Testament, and he, therefore, wrote the note in question, without any relation to, and indeed without any knowledge of what the Vatican reading was, and in that state he makes the assertion which the Improved Version has copied, that no MS. of value was in favour of the received text. He added, however, an Appendix to the second volume, as he observes in the Preface, containing the Collations from Birch, relating to the Acts, and in that, the Vatican B. and two other MSS. are described as reading Θεου. This alters the case very materially, it will be observed, though it still, I imagine, leaves the evidence greatly, though not so greatly, preponderating against Θεου; and accordingly you will see, that in the small and abridged edition, printed by Griesbach at Leipsic, and reprinted in America in 1806, although he still rejects Θεου from the text, yet he prefixes to it the sign, which he uses to shew that there is a good deal to be said in its favour.

In the London reprint of 1810, of the large edition, the Editors very properly endeavoured to insert all the Addenda from Birch (published in Griesbach's Appendix) into their proper places in the notes, but they forgot that, in this instance, by so doing, without any notice to the reader, they made the note self-contradictory; in one place stating, that the Vatican read Θεου, in another, that no MS. of any value did so. This last statement, the Improved Version has copied, but it is important that it should not be put quite so strongly in the next edition.

It is to be hoped, care will be taken (in the reprint, which I understand is now in progress in London, of the large edition of Griesbach), to rectify the bad arrangement of this note. It should be left as it stood originally, and the additional matter subjoined in a distinct form, that the reader may be easily aware of the circumstance, and draw his own conclusion, as to the difference which the new evidence adduced forms, in the case that can be made in favour of Θεου. There will be no occasion to add the note from Birch, which Griesbach has quoted, stating the grounds for his asserting the Vatican reading to be Θεου, because if they will get the MS. itself examined as I have done, they will be able to state the fact positively from their own knowledge. The MS. is not now so easy of access, having been removed with the rest of the spoils of Europe to its old abode in the Vatican Library at Rome.

OBSCURUS.

Chichester, Feb. 4, 1818.

I WAS highly gratified by the able explanation which your excellent Correspondent W. H. has given in

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your last Number, [pp. 46, 47,] of Eph. v. 16, and the other passages with which he has compared it. I am happy to be able to confirm his criticism, by shewing, that it affords a full explanation of another difficult passage in Scripture, Dan. ii. 8: where Nebuchadnezzar says to the Chaldeans, "I know of a certainty, *that ye would gain the time*, because ye see the thing is gone from me." This phrase cannot here mean to make delay or gain time, for in the 16th verse we find the king readily gave Daniel time to consider. The Alexdrine version is, ὁτι καιρον ὑμεις εξαγοραζετε; and according to the criticism so ably illustrated by your Correspondent, I imagine the passage means, "that ye are contriving to act according to circumstances, to save yourselves from danger." The word used in this passage is the very one used by Paul in the passages, which your Correspondent has illustrated. Will W. H. pardon me, if from our former intimate friendship I venture to say, that it is from his known ability in criticism, that I hope for a solution of my difficulty, with respect to the change of style at the beginning of the forty-sixth chapter of Jeremiah, and will you allow me to state more particularly, what the difficulties of the question are? The first forty-five chapters and the last chapter of Jeremiah are in Hebrew, both in respect of words and idiom, and appear to me very prosaic, and to shew that their author could not write in a very sublime or poetical style. But from the forty-sixth to the fifty-first chapters inclusive, we find a strain of the most sublime and poetic imagery; and though the words are pure Hebrew, yet the idiom, and especially the manner of using the relative is evidently Chaldaic. What to think of this I know not. If W. H. or any of your other Correspondents, who are well acquainted with Hebrew and all its kindred dialects, and with the history of the Assyrian, Babylonian and Persian monarchies, can solve this questian, they will much oblige,

T. C. H.

POETRY.

THE LOVE OF GOD EXEMPLIFIED IN EXTERNAL NATURE.

Whene'er we climb the mountain's head
To greet the harbinger of day,
Or view him sink in ocean's bed,
Thy love, O God! points ev'ry ray.

In the fresh balmy ev'ning breeze
Where groves of gold and verdure shine,
Rich with the perfumes of the trees,
We hear the voice of Love divine.

Love decks the finely varied flow'rs,
The fragrant progeny of spring,
And round the prison'd senses pours,
Their soft delicious offering.

'Tis Love that paints the insect choirs,
With all their gay and gorgeous dyes;
'Tis Love the simple birds inspires,
And charms in all their melodies.

Nay, ev'ry sight that wins the eye,
And ev'ry sound that wooes the ear,
And ev'ry gale that passes by
Proclaims the hand of Love is there.

G. R.

Norwich,
May 11, 1818.

SIR,

THE following Translation of the Latin Epigram on Sleep, which appeared in the Repository, [p. 95,] is not included in the number of those sent you by Mr. Bransby, [p. 277]. I have no knowledge by whom it was translated. It is very beautifully set to music by my friend Dr. Hague, of Cambridge, and was published in a collection of his glees some years ago.

EDW. TAYLOR.

Death's truest image, sorrow's surest friend,
Sleep, like a bride, upon my couch attend:
For oh! what charm thy lenient pow'r applies
To him, who dying lives, yet living dies!

Another Translation of the beautiful Epigram

IN SOMNUM.

Come, Death's soft image, on my pillow rest,
And me, kind Sleep, of care and thought divest:

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How sweet to die, while still retaining breath,
To live, thus folded in the arms of Death!

R. F.

Kidderminster, May 16, 1818.

The Welsh Psalms of Edward Williams, published in 1812, "for the celebration of the one God and Father of all," are composed in the dialect of the ancient Bards of Walia, and adapted for the universal exercise of Christian devotion, agreeably to the recommendation and encouragement, which he received from "Dr. Kippis and the Rev. Theophilus Lindsey," &c.

"Hear from the grave, great Taliesin, hear!
They breathe a soul to animate thy clay"

The following is a translation of the 117th Psalm, on the Kingdom of Heaven.

Thy sole dominion, heav'nly King!
Enjoys immortal peace,
And, founded on a rock, endures
No shadow of decrease:
The rock of ages is the base,
On which its tow'rs recline;
Whose walls of adamant are crown'd
With beams of joy divine.
Beneath thy reign of bliss supreme,
Be mine the glorious part
To share the bounties of thy love,
With ecstacy of heart;
Where wisdom thy designs unfolds
In truth's eternal light;
And goodness breathes her native air,
In realms of pure delight.

The preceding was not selected as superior to the rest of the Psalms of the Bard, Iolo Morganwg; but rather to invite the attention of Cambrians to the whole book; which might be entitled the Unitarian Psalter.

W. EVANS.

Kilworthy, near Tavistock, Feb. 11, 1818.

AGAINST THE FEAR OF DEATH.

(*From the Arcadia.* Lib. 5.)

Since Nature's works be good, and Death doth serve
As Nature's work: why should we fear to die?
Since fear is vain, but when it may preserve,
Why should we fear that which we cannot fly?
Fear is more pain than is the pain it fears,
Disarming human minds of native might:
While each conceit an ugly figure bears,
Which were not evil, well viewed in reason's light.
Only our eyes, which dimm'd with passions be,
And scarce discern the dawn of coming day,
Let them be clear'd, and now begin to see
Our life is but a step in dusty way.
Then let us hold the bliss of peaceful mind,
Since this we feel, great loss we cannot find.

OBITUARY.

1818. April 12, at *Stainforth*, near *Thorne*, of a consumption, ELIZABETH ABDY, aged 31. Though in very humble circumstances, she had, through her own application and inquiry, rendered herself by no means inferior in Christian knowledge and virtue. During her protracted indisposition, she uniformly displayed an entire resignation to the mysterious, though all-wise and benevolent purposes of Divine Providence. She experienced all the interest of an amiable and affectionate parent and wife, in the happiness and welfare of her husband and numerous family of little children, after she should be separated from them; but this was displayed in such a manner, and expressed in such language, as only rendered more conspicuous her unfeigned submission to the will of Him who cannot err. The principles of Unitarian Christianity, which she had been led to embrace some years ago, through the preaching of the Rev. Mr Blake, especially displayed themselves in all their native beauty and energy upon her mind, at the important period when she felt her dissolution fast approaching. But a very few hours previous to her death, she repeated, with great animation and firmness, the declaration she had often made on former occasions, that *God is good, and will always do what he knows to be best for us;* and that *her entire confidence was placed in the free, unmerited, unpurchased mercy of God, as revealed in his word, and particularly manifested in the gift of his Son Jesus Christ.*

The peculiar excellencies of her charac-

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ter were humility and an ardent desire to know, to obey and to extend the influence of *the truth as it is in Jesus*. A regular attendance upon public worship she deemed not only an imperious duty, but an inestimable privilege, and her vacant seat in the house of prayer will long remain a painful monument of her death to her former fellow-worshipers and friends.

She was a member of the Stainforth Unitarian Church, and her remains were deposited in the burial-ground belonging to that society. And as hers was the first funeral that had taken place at Stainforth, a great number of people of all denominations were assembled on the occasion. But with whatever feelings of curiosity many might be led to attend, it was peculiarly pleasing to observe the seriousness of their deportment, and the interest they manifested in what they saw and heard. Scarcely half the persons present were enabled to join in that part of the service that was conducted in the chapel; but the address delivered at the grave, was heard with the deepest attention by the whole assembly. A funeral sermon was preached on occasion of her death, the following Sunday, to a numerous and much affected auditory, from 1 Cor. xv. 57: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The removal of such a person as Elizabeth Abdy, from the infant Unitarian church at Stainforth, and especially from her numerous family, will long be painfully felt by her former fellow-worshipers and friends. Both the latter and the former, however, will be best enabled to support her loss, by endeavouring to imitate the excellencies of her character. May her virtues, therefore, be firmly engraven upon their memories, and reflected in their conduct.

J. G.

April 24, at *Chatham*, aged 33, Mrs. Sarah Cundill, wife of John Cundill, Unitarian Baptist minister. In attempting to give a sketch of her character, it may suffice to say, that she was respected by all her acquaintances, and dear to those with whom she was intimate. Her naturally placid and affectionate temper, was improved by religious impressions to an easy conformity with every thing endearing and becoming in the domestic and social circle. She was bred up among the Methodists, but never could be persuaded to join the society, because she did not possess those feelings upon which they lay so much stress. She thought conversion meant a turning from evil to good, and that serious and pious people, who believed in Jesus as the Christ, were the subjects of gospel salvation. Hence, when she heard the doctrines of Unitarianism explained, she readily embraced them; and became extremely attached to the ministry of Mr. Heinikin, the Unitarian minister at Gainsborough, where she then resided: in these principles she afterwards lived, and in these she died, full of comfort and confidence in a merciful and gracious God, whose love was attested by Jesus Christ. She fell a victim to maternal affection. Anxiety and grief for an only child, whose life was considered in danger, brought on a premature delivery, at the end of seven months' advance in a state of pregnancy, and in the end terminated her life.

INTELLIGENCE.

Unitarian Fund.

The anniversary of this Institution was held on Wednesday, 13th May, at the chapel in Parliament Court, Artillery Lane. The Rev. W. P. Scargill, of Bury, introduced the service with reading and prayer; the Rev. S. S. Toms, of Framlingham, offered the general prayer; and a very able and appropriate sermon was delivered on the occasion, by the Rev. Dr. N. Philippo, of Sheffield, who has acceded to the unanimous request of the Society for its publication. The Rev. James Yates, of Birmingham, was announced as preacher for the year ensuing.

After divine service, Mr. Freud was called to the Chair, and the members present proceeded to transact the usual business of the Society. The Report of the Committee contained a variety of interesting extracts from Mr. Wright's journals of his labours in Scotland, and several counties of England, during the past year; a sketch of his plans for the ensuing summer; an encouraging account of the state of Unitarianism at Colchester and other places in connexion with the Fund; and a merited tribute to the memory of their late Missionary, Mr. Winder, who was present at the last Anniversary of the Society, and then meditated an extension of his labours, which has been prevented by his death. The Treasurer announced the receipt of several very liberal donations, amongst which were £50 from Jos. Liddell, Esq., Moor Park, near Carlisle; £50 anonymous, by Dr. Smith, of Yeovil; and a legacy of £50 (from which £5 were deducted for legacy duty) from the late Mr. Walker, one of the youngest members of

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the Society, and who promised, had his life been spared, to do honour to the religious opinions which he embraced upon conviction, and to be a most useful member of the Parliament Court congregation, to which he belonged.

In electing officers, Mr. Aspland, who had been Secretary from the formation of the Fund in the year 1806, was again put in nomination, and it was the unanimous wish, that he should continue in that situation. A letter from Mr. Aspland was then read by the Chairman, stating, that the ill-health which kept him from the meeting, would also prevent his undertaking so responsible an office. The following resolution was, in consequence, moved, and carried unanimously: "That the members of this Society learn, with deep regret, that Mr. Aspland's ill-health prevents his again accepting the office of Secretary. His important, laborious and continued services have entitled him to their warmest gratitude. They are convinced, that the respectability, usefulness and permanence of the Unitarian Fund; its gradual progress; its present flourishing state; the removal of prejudices against its objects and means; the fitness of its plans, and the success of its endeavours, are mainly attributable to his zeal, prudence, ability and indefatigable exertion. It is their hope and prayer, that his health may be perfectly re established, and his valuable life long spared to his family and friends, the Church of Christ and society at large. And although his labours, as Secretary of this Society, be at present discontinued, they hope that he will continue to watch over its interests, and that he may enjoy the reward of his disinterested exertions in its behalf, by beholding the extensive diffusion of just and liberal sentiments of religion amongst the poor of this country." The following gentlemen were then chosen into office:

JOHN CHRISTIE, Esq. *Treasurer.*
REV. W. J. FOX, *Secretary.*

Committee.
Rev. R. ASPLAND,
Mr. D. EATON,
Mr. D. GIBBS,
Mr. S. HART,
Mr. C. RICHMOND,
Mr. E. TAYLOR,
Mr. J. TAYLOR.

Auditors.
Mr. A. HUTCHISON,
Mr. D. TAYLOR.

Votes of thanks were also passed to the Treasurer and Committee, to Mr. Wright and the other Missionaries, to the Ministers who carried on the Lectures at Worship Street in the last winter, &c.

Between Two and Three Hundred of the Subscribers and friends to the Fund afterwards dined together at the London Tavern. Mr. Christie presided, and contributed largely to the enjoyment of the afternoon, by the very able manner in which he introduced the sentiments usually proposed to the company on these occasions. The meeting was also addressed by Dr Philipps, Dr. Carpenter, Mr. Rutt, Mr. Fox, Mr. Wright, Mr. Scargill and others, on various topics connected with the Institution.

The temporary suspension of the Unitarian Academy at Hackney, after the termination of the present session, on account of the inability of its excellent Tutor to encounter the labours of its superintendance, until his health should be firmly re-established, was announced by its Treasurer.

*** The corresponding members of the Unitarian Fund, and all persons applying to that Society for information or assistance, are requested, in future, to address their communications to Mr. Fox, 4, Suffolk-Place, Hackney-Road, London.

London Unitarian Book Society.

On Thursday, April the 16th, was holden the twenty-seventh anniversary of this society. On this occasion an appropriate, able and interesting discourse was delivered by the Rev. W. J. Fox, at the chapel in Essex Street. As the sermon will, most probably, be before the public previously to the appearance of this account, it would be superfluous to give here any statement of the preacher's scope and arguments. The rules of the society not allowing of the anniversary sermon being printed at the charge of its funds, the publication of this was proposed by a private subscription. In the afternoon the members and their friends, to the number of about seventy, dined together at the Old London Tavern, Bishopsgate Street, John Christie, Esq. in the chair, who presided with his usual spirit and ability. In the course of the evening the following gentlemen addressed the chair on their respective healths being proposed:—Mr. Alderman Goodbehere, Mr. Fox, Mr. Gibson, the treasurer; Mr. Ebenezer Johnston, of Lewes; Mr. Everett, Greek professor of Harvard College, North America, who gave a very interesting account of the state of Unitarianism in that country; and Mr. Rees, the secretary. The meeting had to lament the absence of Mr. Belsham, who, after attending the celebration of twenty-six anniversaries of the society, to the formation and success of which he had, in various ways, eminently contributed, intimated through the secretary, that a regard to his health obliged him to decline attendance on all public tavern dinners.

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Toleration of the Jewish Religion.

SIR, *May* 12, 1818.

I SEND you a short note (as accurate a one as I could procure, not having been myself present) of a case that may have some interest with your readers.

They will recollect we were told a few months ago, in the Court of Chancery, that Jews were no doubt too bad to be *tolerable;* and it was contended that we, Unitarians, were not a bit better.

I am glad to observe, that our courts of law are not quite so bad yet, and I trust that other judges will, like Mr. Justice Abbott, pause before they declare that to be unlawful which no law prohibits.

It will be a curious thing if Unitarians should let it be quietly decided in the Court of Chancery, that, though expressly tolerated, licensed, and (as Lord Mansfield, in a similar case, observed) established by law, their places so licensed are still illegal, their worship indictable, and their foundations void, because they reject some part of the church of England Christianity, while the courts of law are protecting, in all these respects, Jews who reject it altogether.

VIGIL.

Court of King's Bench, Guildhall, Wednesday, May 6, before Mr. Justice Abbott.

Lazarus and others, Lessees of a Jews' Synagogue, v. Simmonds.

THIS was an action brought to recover from the defendant a sum of money for rent of seats, and for dues for the support of certain religious ceremonies used in the Jewish worship.

Among other grounds of defence, it was objected, that although Jews were tolerated by the laws of England, they would not be recognized by the courts so as to protect and assist foundations for preaching doctrines in opposition to Christianity, "which is parcel of the laws of England."

Mr. Marryatt, therefore, counsel for defendant, cross-examined the witness, as to whether the Jewish persuasion was not in opposition to Christianity: Mr. Justice Abbott interfered, saying, of that there can be no doubt; the Jews, as every man who had read his Bible could tell, did not believe in the divine mission of our Saviour.

Mr. Marryatt then submitted the action could not be maintained; he had looked at the law on the subject and did not find that it recognized or tolerated Jewish Synagogues, they being establishments for the propagation of doctrines hostile to Christianity, and consequently that this action could not be entertained. True it was, that the principal synagogue, in this country, had been built under a royal grant, in the reign of Charles II., and that Jews had been encouraged under the Protectorate; yet it was not open, he contended, to persons of that persuasion, without license or controul to build synagogues, and bring actions, &c. in respect of matters arising from such foundations.—Even Protestant Dissenters were not tolerated without a certificate of registry, commonly called a license; the toleration act did not even extend to them without such a license, much less to a Jewish synagogue.

Mr. Justice Abbott asked, if there was any law prohibiting the erection of Jewish synagogues? Mr. Marryatt replied, there was not. Mr. Gurney said, there was an act legalizing the marriages of Jews.

Mr. Justice Abbott.—If there be no act prohibiting Jewish worship and synagogues, I shall not, sitting here, say they are unlawful.

Mr. Marryatt, submitted that it could not be lawful to erect places for preaching doctrines hostile to Christianity

Mr. Scarlett, counsel for the plaintiffs, could not but admire the extraordinary Christian zeal displayed by his learned friend.

Mr. Justice Abbott said, the Jewish worship being tolerated, all legal rights, connected with that sanction, followed as a consequence. The action, he should decide, was maintainable.

Unitarian Baptist Church, York.

SIR,

Whatever unfavourable impression has taken place in the minds of some of our Unitarian friends against this Church, we hope and have reason to believe that they are in a great measure done away; but this we hope our Unitarian brethren will give us credit for when we say, that we were, and are, and we hope we ever shall be, men of integrity, acting from conscientious and the best of motives.

By your permission we wish once more to introduce our case to the notice of your readers, and the friends of rational Christianity, and to lay before them a statement of the situation in which the Unitarian Baptist Church in York is placed, by the purchasing of a chapel in the year 1816, which lately belonged to the Independents, for the sum of three hundred pounds—sixty-three pounds eighteen shillings and sixpence of which were defrayed by the society, which chiefly consists of labouring, industrious people; twenty pounds were given by the Unitarian Fund; and twelve pounds seven shillings, by sundry voluntary donations; so that there will remain, with the expense of the writings, &c. two hundred and twenty-three pounds seventeen shillings and sixpence, which were borrowed on interest at £5 per cent. per annum.

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A female friend wishing that the society might be entirely disencumbered of its pecuniary embarrassments, has generously come forward to say, that she will give the sum of one hundred pounds, on condition that we can either by our own exertions, or through the medium of the Monthly Repository, raise the other one hundred and twenty-three pounds seventeen shillings and sixpence.

We cannot close this statement, without returning our most sincere thanks to those friends who have so liberally come forward in our behalf, since the last time our case appeared in the Monthly Repository, which amounts to the sum of five pounds five shillings.

The members of our church have since entered into a subscription, to raise the sum of twenty pounds this year, so that there will remain a debt upon the chapel to the amount of ninety-eight pounds twelve shillings and sixpence.

We hope, after reading the history of this Church, and this statement, that the friends of truth, of righteousness, and of uncorrupted Christianity, will assist us in this undertaking, which we conceive to be of God.

Donations however small will be thankfully received by the Rev. R. Aspland, Hackney Road, Mr. David Eaton, High Holborn, London, and the Rev. Charles Wellbeloved, York.

JOSEPH RICHARDSON.
WILLIAM FOX.

York, Feb. 13th, 1818.

The following is a statement of the accounts.

Money received, as stated in Mon. Repos.			
XI. 684 - - - - - - -	96	5	6
A Female Friend - - - - -	100	0	0
Unitarian Baptists, York - -	20	0	0
Robert Wainewright, Esq. Gray's Inn - - - - - - - -	3	3	0
Thomas Hardy, Esq. Walworth	1	1	0
Mr. David Eaton, High Holborn	1	1	0
	£221	10	6
Paid for the Chapel, writings, &c.	£329	3	0
Debt upon the Chapel	£98	12	6

South Wales Quarterly Meetings.

The quarterly meeting of the Unitarian Christians, in South Wales, was held at Aberdare, Glamorganshire, on Dec. 31, 1817, and Jan. 1st, 1818. There were ten preachers present. The service was introduced on the evening of Dec. 31st, by Mr. John Davies, of Carmarthen, and Mr. John Thomas, of Capel-y-Groes and Pant-y-defaid, Cardiganshire, preached from Hosea iv. 6, and Mr. David John, of St. Clear's, from Psalm lxxxviii. 7. On the 1st of Jan. the service was introduced by Mr. John Thomas, of Llanelly, and Mr. John Griffiths, of Llan-y-bie, preached from Rom. x. 17, and Mr. John James, of Bridgend, from John iii. 16.

The next quarterly meeting was appointed to be held at Wick and Nottage, Glamorganshire, at which meeting the subject of the supposed two natures of Christ, was proposed for discussion.

The quarterly meeting of the Unitarians in South Wales was held at Wick, Glamorganshire, on the 25th and 26th of March, 1818. When seven ministers arrived at Wick in the evening of the 25th, they were surprised at finding that no meeting had been published for that evening, and that the minister of the place, Mr. E. Lloyd, was not there: and the members of the congregation were no less surprised at seeing so many ministers together coming unexpectedly to visit them. They expected only Mr. Lloyd and one more about 10 or 11 o'clock of the 26th. However, they sent about, and a good congregation assembled at 6 o'clock, when Mr. J. Davies, of Carmarthen, preached from Acts v. 42, and Mr. David John, of St. Clear's, from John v. 30.

At 11 o'clock, the 26th, Mr. B. Phillips, of St. Clear's, preached from John i. 29, and Mr. T. Evans, of Aberdare, from Tit. ii. 15. After the service was over, it was resolved that the next quarterly meeting should be held at Rhyd-y-Park, Carmarthenshire, on the 17th and 18th of June.

The subject of the supposed two natures of Christ was then proposed for discussion, when Mr. Evans, of Aberdare, Mr. Phillips, of St. Clear's, and Mr. James, of Bridgend, spoke against the doctrine, stating that it appeared to them after diligent inquiry unscriptural, irrational and impossible. Then an elderly member of the congregation observed, that the birth and death of Christ were very different from those of Moses, and appeared to indicate superior nature. This observation induced those that spoke before to explain those circumstances, at some length. Upon that, the following texts, viz 1 Cor. xv. 47, Col. ii. 9, Heb. i. 9, were mentioned by different members of the congregation, as proofs that Christ was in nature superior to man. Immediately after dinner most of the ministers and many of the congregation, returned to the Meeting-house, where several texts of Scripture were again proposed by the people to the ministers for explanation, and the friendly conversation continued till 6 o'clock; when a discourse was delivered by Mr. E. Jones, of Carmarthen, from Acts ii. 22, and another by Mr. J. Thomas, of Llanelly, from Matt. xxii. 42. The sermons were all controversial; but the doctrines maintained, appeared at least to the preachers, to be

practical, which they endeavoured to prove. Though it cannot be said that the people were *generally* pleased with the services of the days, they seemed attentive and many of them inquisitive. The absence of the minister on both days was unpleasant to the ministers and congregation. He being overseer of the poor, was bound, *ex officio*, to attend the magistrates on the 26th of March, the day of the meeting.

Scottish Unitarian Christian Association.

On April the 26th and 27th, was held in Glasgow, the sixth anniversary of the Scottish Unitarian Christian Association. The religious services were conducted in Union Chapel, by Mr. Turner of Newcastle, Mr. Cannon of Edinburgh, and Mr. Mardon of Glasgow. Mr. Turner's discourse in the morning, was from Eph. vi. 24, on love to Christ; describing its grounds and its effects, according to Unitarianism. In the afternoon, Mr. Cannon preached from James iv. 12, "Who art thou that judgest another?" The discourse included remarks on the Christian duty of candour, together with a general review of the arguments from reason and scripture, in defence of the leading doctrines of Unitarianism. In the evening, the worship was commenced by Mr. Mardon; and the annual sermon was preached by the Rev. William Turner, from Heb. ii. 14, on the expediency of Christ's proper humanity, a subject which was treated with great judgment and scriptural skill, and with a constant reference to its practical tendency. These three discourses were heard by numerous audiences with very great attention: in the evening there were computed to be more than five hundred persons present. The meeting for business, which was held on the 26th, at twelve o'clock, was far more numerously attended than on any former occasion, a great number of Unitarians attending from Paisley and other places. The annual report was read by Mr. Thomas Gairdner, Mr. West of Glasgow, and Mr. Mardon; and likewise the letters from the correspondents, some of the information contained in which shall be inserted below.*

For the accommodation of strangers, tea was provided at the George Inn, after the afternoon service, when about eighty persons, male and female, were present. On Monday the 27th, at the same place, was held the annual dinner of the association, Mr. Mardon in the chair, when forty-five gentlemen were present. It would be an improper use of your pages, to detail all the sentiments which were given on this occasion, though connected with much interesting conversation; but in justice to the character of the meeting, and as an expression of their good wishes to their friends in other parts, the following may be noticed: "The cause of civil and religious liberty all over the world." "Mr. W. Smith, the member for Norwich, and peace to the shades of the Penal Statutes against Unitarians." "May every future attempt to oppose Unitarianism accelerate its progress." (Here a reference was made with great pleasure, to the new edition, which is in the press, of Mr. Yates's Vindication of Unitarianism.) "May difference of opinion on religious subjects produce no diminution of friendship." (Upon which a gentleman of Swedenborgian sentiments, who was present, addressed the meeting, and bore testimony to the disinterestedness of Unitarians.) "The health of the Rev. W. Turner, with thanks to him for his readiness in complying with the wishes of the committee, that he would be present at this association; and the earnest request of this meeting, that he would allow his excellent discourse, before the society, to be printed." "Success to the second and more complete Religious Reformation of Geneva, and to the progress of rational Christianity on the Continent in general." (Here the chairman read an extract of a letter * from a gentleman in Rome, received by his friends in Edinburgh, where he was himself present at the last association.) "The dissemination of truth, not by power and penalties, but by persuasion and demonstration." "The Unitarians of England, those especially who have subscribed so liberally towards liquidating the debt upon Union Chapel, Glasgow." "The renewed health of Robert Smith, Esq., with thanks to him for his liberal assistance in the erection of the chapel." "The health of Dr. Spencer, of Bristol, and of Mr. Christie, of Philadelphia, who formerly contributed their personal assistance to the diffusion of Unitarianism in this city." This meeting dissolved harmoniously at an early hour.

In closing this account of the sixth annual meeting of the Scottish Unitarian Association, it may be observed, that the friends of simple and primitive Christianity, in this part of the island, feel their mind refreshed, and their zeal encouraged by this opportunity of social intercourse. Convinced of the strength of the arguments from reason and scripture, in proof of the leading doctrines of Unitarianism, they endure with patience the reproaches of their adversaries. Feeling the sufficiency of Christianity, stripped of all meretricious ornaments, for the improvement and happiness of

* It appears from the Report that, in the course of the last year, about three thousand Unitarian Tracts have been sold, or otherwise distributed by the Edinburgh and Glasgow Tract Societies.

* This we shall insert in our next Number.

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human beings, they would earnestly cultivate gratitude to the God and Father of our Lord Jesus Christ, and renew their endeavours to promote his glory by the diffusion of this precious blessing among the children of men.

Letters were read at the association, from *Blackford*, *Falkirk*, *Carluke*, *Kilbarchan*, *Dalry*, *Port-Glasgow*, &c. which speak of the beneficial effects arising from the circulation of Unitarian tracts, and some of them, of the very perceptible decline of bigotry and consequent progress of truth.

At *Paisley*, it is gratifying to be able to state, that the foundation is already laid of a building, part of which is to be appropriated to Unitarian worship, that thus its steady and persevering friends may be enabled, with greater comfort, to conduct their religious services.

At *Dundee*, a part of a building has been recently appropriated to Unitarian worship, which, by the exemplary zeal and discretion of a highly respected individual, Mr. Robert Millar (present at this association) has, we believe, been seldom interrupted since the removal of Mr. Palmer, in 1794.

At *Blackford*, a village about sixteen miles north of Stirling, about a dozen persons, chiefly weavers, meet together on the Lord's-day, and endeavour to promote their religious edification, in the manner described in the following extract from the Blackford correspondent, himself a weaver: "We meet together every sabbath day, to worship the God and Father of our Lord Jesus Christ. We conduct the meeting as follows: We begin by some one giving out a psalm, or pharaphrase to be sung, which is followed by prayer. There are four that pray in turn, of whom William Taylor officiates when there are any strangers. After prayer, a chapter is read, which is known to the friends before-hand, upon which every one is allowed to make his observations. After this any member may call the attention of the rest to any other passage, and strangers are invited to take a part in the conversation, or to ask an opinion of any passage they please. A sermon is then read, which is also fixed the day before; and a few minutes are allowed for making remarks. We approve of having a minister to preach, when one can be got; but we rather choose to meet together than to sit at home. And we think our present plan is well calculated to improve and give scope to the abilities of every one" The writer of this paper, who had the pleasure of visiting this small society last November, willingly bears testimony to the great intelligence, and the love of religious truth which pervades the minds of these people Hearing that a Unitarian controversy had recently taken place between two weavers, occasioned by a tract entitled, "State of the Glasgow Trinitarian Controversy," consisting of extracts from Mr. Yates's Sequel, he requested leave to present a part of it to the public, which, if agreeable to the editor, he will send for insertion in the Christian Reformer.

At *Edinburgh*, the friends of Unitarianism have commenced a fund, with a view to the erection of a small and commodious chapel. It is earnestly wished that the public, by co-operating with them, will enable them to accomplish their intention at no very distant period; as the present inconvenience attending the worship will prevent any material increase of numbers.

At *Glasgow*, the report stated, that a very valuable collection of theological books had, during the last year, been received as a legacy from the late Mr. Wardrop, but which had been for several years unjustly kept back. These now form a part of the Glasgow Unitarian Library, a perusal of which is offered by means of a printed catalogue to the Christian public. It noticed also the exertions which have been made in the society itself, in connexion with the liberal and acceptable assistance of many English Unitarians, in liquidation of the oppressive part of the debt upon Union Chapel, the only temple which has yet been erected in Scotland for the worship of one God the Father. We are happy to see by the Repository, that this assistance has been recently continued.

Additional Subscriptions to Union Chapel, Glasgow.

[Continued from page 285.]

Thos. Swanwick, Esq. Chester	1	0	0
Mrs. Swanwick, Senior, Ditto -	1	0	0
Parliament Court Auxiliary Unitarian Fund - - - - -	3	3	0
Messers. Heywoods, Bolton, by Rev. John Holland - - -	2	0	0
Birmingham Old Meeting Fellowship Fund - - - - -	3	3	0

Farther subscriptions, which will be very serviceable, may be transmitted to the treasurer, Mr. Morrison, Hosier, Argyle Street; or to the Rev. B. Mardon, Glasgow.

May 8, 1818 B. M.

Manchester College, York.

The annual examination will take place at the close of the session, on Tuesday, Wednesday and Thursday, the 23d, 24th and 25th June, 1818.

The York annual meeting of Trustees will be held at Ftridge's Hotel, on the evening of Wednesday the 25th, when the vacancies on the foundation, for the next session, will be filled up.

Applications for admission as lay-students, may be addressed to the Rev. Charles Wellbeloved, Theological Tutor, York; or to either of the Secretaries.

The trustees and friends of the Institu-

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tion will dine together on Wednesday and Thursday, June 25 and 26, at Etridge's Hotel.

THOS. H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

THE following sums have been received on account of the Institution since the last Report.

Christian Paul Meyer, Esq. Enfield, Benefaction, - - - -	50	0	0
B. E. per Rev. William Turner, Newcastle - - - - - - -	1	1	0
Exeter Unitarian Fellowship Fund - - - - - - -	3	0	0
Plymouth do. do. -	3	0	0
Warwick do. do. -	1	1	0
£58	2	0	
New Annual Subscriptions.			
Dr. Warwick, Manchester - -	1	1	0
Joshua Grundry, Esq. the Oaks, near Leicester - - - -	3	3	0
Mr. Duckinfield Derbyshire, Manchester - - - - -	1	1	0
Mr. J. W. Wilcocks, Exeter -	1	1	0
Mr. J. M. Kingdon, do. - -	1	1	0
Mr. Lewis Cooper, Norwich -	1	0	0
£66	9	0	

GEO. WM. WOOD, Treasurer.
Manchester, May 6, 1818.

To the Unitarian Cause at Colchester.

By Rev. R. Aspland.

Mr. J. Barnard, Harlow, Essex	1	1	0
Mr. Wm. Barnard, - - - -	1	1	0

Southern Unitarian Fund Society.

THE annual meeting of the Southern Unitarian Fund Society, took place at Portsmouth, on March 25th. This Fund was established for the purpose of assisting poor congregations, and establishing lectures upon Unitarian principles. The services were conducted in the morning by Messrs Holland, Bennett and Fullagar: in the evening by Messrs. Hughes and Fox: and the attendance on these, as well as the Report of the Committee, demonstrated that a very considerable interest had been excited towards the subjects discussed. One regret was felt, that there were so few associations of a similar nature to this Fund in the kingdom; but from the general tenor of the meeting, and discussions which took place, its patrons had abundant evidence, that those who assert "Unitarianism to be a cold and cheerless system," possessing nothing to interest the feelings or to improve the heart, know little about the system they so readily and arrogantly decry.

NOTICE.

THE North-Eastern Association will be held at Boston, on Thursday the 18th of June. The Rev. Mr. Little of Gainsborough, is expected to preach the association sermon.

THE yearly meeting of the Eastern Unitarian Society will be held at Palgrave, in Suffolk, on Wednesday and Thursday, the 24th and 25th of June. Mr. Treleaven will preach on Wednesday evening, and Mr. W. J. Fox on the Thursday morning. The members and friends to the Society will afterwards dine together at Diss.

EDW. TAYLOR.

THE annual meeting of the Devon and Cornwall Unitarian Association and Tract Society will be held this year at Tiverton, on the first Wednesday in July. Mr. Evans, of Tavistock, to preach.

THE next annual meeting of the Kent and Sussex Unitarian Christian Association, will be holden at Battle, on Wednesday, July 1st, when a sermon will be delivered by Mr. Horsfield, of Lewes.

LITERARY.

The Editor of Dr. Priestley's Works begs leave to inform the subscribers, that the Fifth Volume is ready for delivery at Mr. Eaton's.

THE Author of the History of Dissenting Churches, having received applications from different quarters to undertake a fifth volume of that work, to comprise the remainder of London, takes this method of announcing to the public that he is willing so to do, provided a sufficient number of subscribers are obtained to indemnify him from loss. Those persons, therefore, who are desirous of encouraging him, are requested to transmit their names to Messrs. Button and Son, Paternoster Row, or to Mr. David Eaton, High Holborn, where communications will be received. As soon as 500 are subscribed for, the work will be put to press, and completed within six months. It is intended that the price of the volume shall not exceed fourteen shillings; and no more will be printed than are absolutely subscribed for. Persons taking seven copies, will be entitled to an eighth gratis.

It is with great regret that we notice to our readers, the information we have just received of the lamented death of Dr. Thomson, of Leeds, on the 18th inst. after a very short illness.

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MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE debates in parliament have been of a very interesting nature, and it is not the division merely that must be attended to, but the argument which the subject brought on. The nature of the votes in the House of Commons is well understood throughout the country; and it is as easy, in general, to determine beforehand the result of a motion, as it was for a member to name all the persons that should be elected by ballot. Still the discussion of various subjects brings things to light, which shame at least the perpetrators of them; and public opinion is still a great restraint against many enormities. It may be doubted, therefore, whether the sentiment of a popular member was correct, that the government of a monarch is better than that of an oligarchy, as exists now in this country; for, from the nature of the latter body the press is in less danger, and a liberty of speech will, for their own sakes, be allowed in the legislature, which, in the case of absolute monarchy, would be entirely put down.

But certain questions have been debated, which characterize in strong colours the mode of thinking of the times. Petitions upon petitions have been presented to the House from those who have suffered grievously in their persons and property under the suspension of the Habeas Corpus Act. The case of two men, who had been put in irons and conveyed like felons to a prison, on pretext of having sold libellous pamphlets, was laid before the House. Little impression was made, and the gibes and jeers of Mr. Canning, on the sufferings of an old and injured man, will not easily be forgotten. It did not, however, suit the views of certain persons, that a full investigation of all these cases should be entered into; and therefore, it remains uncontradicted, that subjects of Great Britain have been exposed to a very great degree of unnecessary violence, in carrying them to places of confinement, and have been confined in such a manner, as nothing but extreme danger to the state could justify.

A case, however, comes from the West Indies, and humanity takes the alarm. Its horrors are not lessened by a voyage of three thousand miles. It is described in glowing colours, and it represents the cruelty of a master towards his slaves, that master being of black and not white origin. The slaves are represented as having had unjustly inflicted on them twenty-five lashes with a cart whip; and there are circumstances besides, which we should be the last persons in the world to justify. Let the black case be told in all its horrors; but let it not thence be inferred, that all planters are guilty of inhumanity. They, that is a very great majority of them, view with as much horror as we do, the conduct that was the cause of complaint before the House; and it may be said of many of them, that they are more attentive to their slaves for their comfort in sickness and old age, than persons of similar situation in life, in Great Britain, are to the poor on their estates. In fact, if a comparison were made between this country and the West India islands, and the sufferings arising from the Game Laws contrasted with those of Slavery, it might turn out, that, in this boasted land of liberty, there would not be so great a difference as people are apt to imagine. The lashes inflicted on a slave do not produce the same sensation as they do on the back of a freeman; and imprisonment may be to the latter a far greater punishment than what, when suffered by the former, excites so much of our compassion; and besides, the snaring of a hare, however criminal in the eye of the country 'squire, is not considered as such a guilty action by the peasant. He uses his reason in the same manner with respect to the laws of his country as the higher classes. The latter do not scruple, though it is equally against the laws of God and the laws of the land, to go out into the field, and in a case of falsely-called honour, to aim a deadly blow against their adversary; the former finds it contrary to the laws of the land to kill a hare or a partridge, but he does not discover any prohibition in the law of God. They, then, who are so kind as to overlook in their class the violation of the law of God, ought not to be very violent in their censures upon the poor ignorant peasant, for doing that, which would not be a bad action unless made so by the laws. Which is the worst action, to go into a field to snare a hare or to kill a man? Let this question be fairly answered; and then let the penalties exacted for these two different crimes be compared together.

The game laws have been a subject of discussion; but not to take into consideration the quantity of immorality produced by them; the number of persons reduced to parish allowances, in consequence of

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fathers of families being hurried to a jail; the quarrels between country 'squires, occasioned by their watchfulness over the animals *feræ naturæ*; or the propriety of a law, which gives a man, possessed of a hundred a-year, a right to kill game, that is denied to a man of ninety pounds a-year; but to increase the penalties already too numerous, occasioned by hares, partridges and pheasants. It was a good action of a sovereign of this country, by which he got rid of the wolves in it: yet the injury done by the wolves was not nearly so great as that which is now the result of the laws, made to preserve to one class of the community, the exclusive right to certain animals: and the entire destruction of all the game in the island would be a cheap purchase for the mischief which they now occasion. But it is not viewed in this light by those who are so tenacious of this species of property, and it is intended, by way of greater preservation of these animals, that the penalties should be extended, and that the purchasers of game should be placed in such a situation, as may render it next to impossible that it should find its way to the tables of the opulent, as it does at present. But here again the remedy will be worse than the disease. The price of game may be indeed increased, but as long as we have good roads, and the communication between large towns and the country is kept up, so long will the temptation to break the laws be greater than the penalties attached to the breach of them. Poachers will be made; and from poaching the progress to higher crimes is very natural: and the very severity of the game laws will probably lead, at last, to the repeal of them, and the sale of game as of every other animal freely in our markets.

The forgeries of the Bank, and the number of criminal prosecutions, in consequence, gave rise to an interesting debate introduced by a very able and eloquent speech from Sir James Mackintosh. The House seemed sensible that something must be done, or the evil would increase to such a magnitude as would destroy the system of paper money altogether. The increase in the crime and its punishment, may be seen from the account laid before Parliament, in consequence of this inquiry. In the last six years and a quarter, the number of forged notes amounted to one hundred and thirty-one thousand three hundred and sixty-one, and their value to one hundred and seventy seven thousand two hundred and forty two pounds. The expenses incurred by the Bank in prosecuting forgeries or uttering forged notes, from 1st March, 1797, to 1st April, 1818, amounted to one hundred and forty-eight thousand three hundred and seventy pounds. The whole expense of these prosecutions, in the year 1797, was about fifteen hundred pounds, but in the three first months of the present year, it amounts to nineteen thousand eight hundred and ninety pounds. These are facts which speak volumes; for to this account we must add the expenses incurred by the country in getting rid of the culprits; by hanging, transporting, imprisonment, as also the expenses incurred by the culprits themselves and their relations in their defence. It would be well for mankind, if they had always placed before them, in the proper colours, the whole history of a measure. Providence has granted to man, as we wish frequently to inculcate on our readers, the power of making laws: but the consequences of those laws are not in their power. They may, by prudence and wisdom, discover in time the mischief they may have produced by bad laws, but they ought not to be surprised if a bad measure produces evil consequences. The history of the Bank restrictions, in all its ramifications, with the bankruptcies of a number of country banks, the expenditure of life and property, occasioned by the fatal measure of Mr. Pitt, will, should ever cash payments be restored, form a very instructive lesson to posterity; but as for the present generation, which saw the evil in its birth, and have cherished the delusion with unfeigned attachment to its author, they must be content to bear the consequences, and to leave to their children a portion of the bitter draught.

Another subject of deep interest involved the question of the establishment at Windsor. This arose from the precarious state of the Queen's health, and the circumstance relative to the guardianship of the person of our unfortunate Monarch. There can be but one opinion in this kingdom with respect to our Sovereign; and there is not a subject in it, who does not wish that every thing should be done for him, which is suited to his melancholy situation. But it is evident, that what becomes royalty in the display of grandeur, is in the present case not only superfluous, but very inappropriate. How far an alteration will be made in this respect, will be seen in the progress of the Bill through the two Houses: but the animadversions by Earl Grey on the first project, introduced by the Lord Chancellor, occasioned some alterations in the plan, and perhaps the two Houses may, in the present state of the nation, take the advantage of the necessity of the new bill to put every thing on that footing which is honourable to the nation, and at the same time suited to the calamity with which it has pleased Providence to afflict us.

The exertions of Mr. Brougham must

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not be passed over in silence. He has been most actively employed in diligent researches after the state of education in this country. It is well known that our ancestors, with becoming zeal for this object, appropriated by bequests and gifts considerable property in different parts of the kingdom to the purposes of education: but it is equally true, that in many instances these funds have been either perverted from their original purposes, or have been much injured by being made subservient to private interests. Many facts have been substantiated, and the proposed committee will bring more to light. From an accurate investigation and restoration and improvements of the funds, it is expected, that a fresh impulse will be given to education: and when we consider what Scotland has gained by attention to this object, it cannot be doubted that equal benefit will result from a similar degree of zeal, exercised in a similar manner in this country.

The poor laws have also exercised a great deal of the attention of the legislature. The debates have tended to remove much of the misapprehensions on this subject, occasioned by the amount of the poor rates, from which it should seem, that there was that sum expended on the poor. However, a considerable deduction is proved to have been necessary, as a great deal of that money is expended on other objects, besides the maintenance of the poor, such as making up out of them the wages of labour and suits of law. The subject is very difficult, and the new plans, when brought into action, will probably produce new causes of complaint. A proper examination of the modes used by certain parishes, in which the poor are maintained in the best manner at the least expense, will point out the causes of the contrary result in other parishes; and they ought to suffer, who, from want of proper examination of their own concerns, permit enormous abuses to prevail.

A dissolution of Parliament is looked for, and it may probably take place before our next. In the short space of a month from the time that the writs are issued, what a quantity of riot, confusion and crime, will be the result! Yet we are called a civilized people, an enlightened people! But how does this become a civilized and an enlightened people? The election of representatives is a matter of too great importance, if good legislation were the object, to be transacted with riot and confusion: and a civilized and enlightened people could easily devise means, by which the elections might be carried on in a manner worthy of those who claim a right to such titles. The guilt, however, lies more with the higher than with the lower classes. If they, who have money to throw away, or places of trust at their disposal, encourage scenes of tumult, or what is worse, immorality by bribes and ensnarements to vice, however they may pride themselves on their gentility, their rank or their education, they are more disgusting objects to the liberal mind than the poor besotted elector, overcome by their temptations

Spain has been obliged to make the *amende honorable* to the American United States, for the imprisonment of one of the subjects of the latter at Cadiz: and it is evident, that the States will not suffer themselves to be trifled with. They have been making laws with respect to their navigation, which seem to prove, that they have imbibed a great deal of the spirit of our famed navigation laws. They do not seem, however, inclined as yet to further the cause of the Spanish colonists, whose situation from the Oronooko to the Spanish Main, seems still problematical. If we can credit the accounts of the colonists, the sanguinary Morillo met with such a defeat, as will ultimately tend to drive him from the *Terra Firma*.

The republicans in Domingo have lost their president and elected another. The condolances on the one hand, and congratulations on the other, prove them not to be inferior to the whites in expressions of attachment; and with respect to sincerity, there cannot be a doubt they are at least on a par with their brethren on this side of the Atlantic, who have had so much superior advantages from religion and education.

In Poland has been witnessed a degree of cordiality between the sovereign and the representatives of the people, which is highly honourable to both parties. The Autocrat's language is not that of a despotic prince, but of one who really prefers the public good to his private interest; and the excellence of his conduct is duly appreciated by his subjects. Though this must increase greatly the strength of Russia, yet the revival of Poland is desirable, and the results of it must be left to time. Nothing could be more wicked than the Jacobinical conspiracy of the three sovereigns, which produced its first partition, and little did they foresee the consequences of their atrocious measure. They have been bad enough already, but probably still worse remains to be recorded in history.

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CORRESPONDENCE.

Communications have been received from Dr. Jones; Mr. B. Flower; G. F.; J. W. T. F. B.; J. D. B. C.; B. G.; T. C. H.; W. P.; G. C.; B.; A Graduate—Unitarian at Heart; Nicodemus; ******; Delta; Hæresiarchus; An Unitarian; Hopeful; Constant Reader; Homo; T. G.; E.; V. M. H.; H. The Editor's unavoidable absence from home, during this month, will, it is hoped, excuse any inaccuracy or undesigned neglect of Correspondents.

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THE

Monthly Repository.

No. CL.] JUNE, 1818. [Vol. XIII.

BIOGRAPHY.

Life of John Biddle, by Anthony Wood, in Athenæ Oxonienses, 1692.

Clapton,
May 31, 1818.

SIR,

I AM aware that the circumstances of Biddle's Life must be well known to most of your readers, by several biographical accounts of him, and especially by Dr. Toulmin's *Review* of his Life and Character. Yet I have supposed that the *Article* Biddle, in the *Athenæ Oxonienses* of his contemporary *Wood*, may be a document worthy of your preservation. I have, therefore, sent it, *verbatim*, supplying some farther information, in notes, chiefly from "A Short Account of the Life of John Biddle, M. A., some time of Magd. Hall, Oxon," which is prefixed to his pieces, in the first volume of *quarto* tracts, 1691, and appears to have been first written in Latin, by Mr. Farrington, of the Inner Temple. My edition of *Wood*, whose few notes I have distinguished by his initial, is that published by himself in 1692. The Life of Biddle may be easily divided into two parts, the first concluding with the decline of the Presbyterian influence in the Long Parliament, which produced an abatement of religious persecution.

J. T. RUTT.

JOHN BIDDLE, or *Biddellus*, as he is by some authors written, son of Edward Biddle, a tailor,* was born at Wotton-under-edge, in Gloucestershire, baptized on the 14th of January, 1615, and afterwards being a youth of great hopes, was, by the benevolence and exhibition of George Lord Berkeley,* educated in grammar learning in the Free-school there, by John Rugg and John Turner, successive masters thereof. Under the last he made so great proficiency in his studies, that he Englished Virgil's Bucolics and the two first Satires of Juvenal. Both which were printed at London, in 1634, in 8vo. and dedicated to John Smith, of Nibley, in the said county, Esq., *Mecænas* of the *Wottonian Muses*. In the beginning of that year † (having, a little before, composed and recited, before a full auditory, an elaborate oration in Latin, for the gracing the funeral of an honourable school-fellow), he was entered a student of *Magd.* Hall, and for a time, if I mistake not, was put under the tuition of John Oxenbridge, a person then noted to be of no good principles. ‡

* He "was of a middle sort of yeomen, and also dealt in woollen clothes." He appears to have died before his son's removal to college, where John Biddle is said to have given "dutiful assistance to his mother, become a widow." *Short Account*, pp. 3, 4.

* "Who, in respect to the early-blossoms of a rare wit, great probity and ingenuity in our young scholar, conferred upon him the exhibition of £10 per annum, among other the poorer scholars; although by his age, being not of ten years, he was not qualified, according to common method, for that donation. And this favour, it seems, added greater vigour and industry to the youth's studies; for, after this, he did not only with ease surpass those his school-fellows of the same rank, but, in time, even outrun his instructions, and became tutor to himself." *Short Account*, p. 4.

† It was 1632, for, according to the *Short Account*, "the want of fit teaching on the one hand, and the benefit of that exhibition on the other, or, perhaps, the want of fit provisions for a student in the University, detained him longer in that school, than was otherwise for his improvement; for here he continued till he was about seventeen years of age." *Ibid.* p. 4.

‡ In the estimation of *Church and King*. Wood says, that John Oxenbridge "became a commoner of Line. Coll. in 1623, aged eighteen years, and thence translating himself to Magd. Hall, took the

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Before he had taken the degree of Master of Arts,* (being about that time a tutor in the said Hall,) he was invited to take upon him the care of teaching the school wherein he had been educated, by the overseers thereof, but refused it; and after he had completed the said degree, which was in 1641, he became master of *Crypt* School, † within the city of Gloucester, where, for a time, he was much esteemed for his diligence in his profession, severity of manners and sanctity of life.

At length the nation being brought into confusion by the restless Presbyterians, the said city garrisoned for the use of the parliament, and every one vented his or their opinions as they pleased, he began to be free of his discourses of what he had studied there at leisure hours, concerning the Trinity, from the holy Scriptures, having not then, as he pretended, conversed with Socinian books. But the Presbyterian party, then prevalent there, having notice of these matters, and knowing full well what mischief he might do among his disciples, the magistrate summoned him to appear before him; and after several interrogatories, a form of confession, under three heads, was proposed to him to make, which he accordingly did, May 2, 1644, but not altogether in the words proposed. Which matter giving then no satisfaction, he made another confession in the same month more evident than the former, to avoid the danger of imprisonment, which was to follow if he should deny it.*

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degrees in arts, and soon after became a tutor there: but being found guilty of a strange, singular and superstitious way of dealing with his scholars, by persuading and causing some of them to subscribe, as votaries, to several articles framed by himself, as he pretended for their better government, as if the statutes of the place wherein he lived, and the authority of the then present government, were not sufficient, he was distutored in the month of May, 1634." He retired to Bermuda till 1641, when he returned and became Fellow of *Eaton*. On the *Restoration* he went to *Berwick*, "where the Act of Conformity silenced him, an. 1662. Afterwards he went to the West Indies. Having received a call, he went to New England," where "he died, at Boston, in 1674." "In the church or chapel belonging to Eaton College, was a monument with a large canting inscription set up by this D. Oxenbridge, for his first wife, Jane Butler, wherein, it is said, that while he preached abroad, she would preach and hold forth in the house. But the said inscription or epitaph giving great offence to the Royalists at the restoration of King Charles II., they caused it to be daubed or covered over with paint." *Athen. Oxon.* II. 391, 392. Mr. Oxenbridge, on his *ejectment*, "went to Surinam, and from thence, in 1667, to Barbadoes." He appears to have projected the *christianizing* of the natives, for among his few publications is "A Proposition of Propagating the Gospel by Christian Colonies, in the Continent of Guinna." See Calamy's *Account*, p. 110. *Noncon. Mem.* Ed. 2, I. pp. 299, 300.

* "He proceeded M. A. with good applause, and was reckoned among those of his rank, that did in an especial manner commend the learning of that academy. Here he did so philosophize, as it might be observed, he was determined more by reason than authority: however, in divine things he did not much dissent from the common doctrine, as may be collected from a little tract he wrote against dancing:" *Short Account*, p. 4.

† Attached to the Church of *St. Mary de Cript*, "a free-school, erected by Mrs. Cooke, who endowed the master with £10 per ann. if a priest, and £9 a-year if a layman." *Mag. Britan.* 1720, II. pp. 767, 768. It was, "upon ample recommendations of the University," Biddle was appointed to this office by the magistrates of Gloucester. "At his approach thither he was met and received by them with much joy and honour. Neither did he deceive their expectations—whilst he discharged that employment with such skill and faithfulness, that they thought themselves not a little happy in that behalf, who could commit their sons to his instruction. Whence it came to pass, that not so much by the salary, which is not great, but by the gratuities of parents, he reaped considerable profits." *Short Account*, p. 4.

* "Diligently reading the Holy Scripture, (for Socinian books he had read none,) and fervently imploring Divine illumination, he perceived the common doctrine concerning the holy Trinity was not well grounded in revelation, much less in reason. And being as generous in speaking, as free in judging, he did, as occasion offered, discover his reasons of questioning it: which some zealots not being able to bear, they accused him to the ma-

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Afterwards being more satisfied in his mind by reading various authors, he drew up several arguments against the generally-received deity of the Holy Ghost, which he intended shortly after to print; but being betrayed by one, whom he took to be his sure friend, who had, as it seems, a copy of them, he acquainted the magistrate and parliament committee, then in the said city, of the matter. Whereupon, after they had perused them, they committed the author, then labouring under a fever, to the common goal there, on the 2d of December, 1645, to remain in that place till the Parliament* should take cognizance of the matter. But a certain person of note, dwelling in Gloucester, who had a respect for Biddle, (for the truth is, except his opinions, there was little or nothing blame-worthy in him,) he procured his liberty, by giving sureties for his appearance when it should please the Parliament to send for him.

About the month of June, in 1646, the learned Usher, Primate of Ireland, travelled through that city in his way to London, and having before heard of, spake to, and used him with all fairness and pity, as well as with strength of arguments, to convince him of his dangerous error, telling him that either he was in a damnable error, or else that the whole church of Christ, who had in all ages worshiped the Holy Ghost, had been guilty of idolatry: but Biddle, who had little to say, was no whit moved either by the learning, gravity, piety or zeal of that good Archbishop, but continued, as it is said, obstinate.

After he had remained about six months at liberty in Gloucester, he was cited to Westminster to make his defence; but being put off by the Parliament to a committee to be examined, his crime was by them laid closely to his charge. The crime he denied not, and desired withal that some theologist, whom they should appoint, might dispute with him concerning that criminal matter in hand. But it being delayed from day to day, Biddle desired* a certain knight (Sir Hen. Vane) of that committee that his cause might be heard or he set at liberty. The Knight proposed it and shewed himself a friend to Biddle, who thereupon was confined more close than before.†

Whereupon came out his book for the satisfaction of all people, with this title:—"Twelve Questions or Arguments drawn out of the Scripture, wherein the commonly-received opinion touching the Deity of the Holy Spirit, is clearly and fully refuted." Printed 1647, in quarto. Before which is printed a Letter tending to the said purpose, written to the said Sir Henry Vane, a member of the House of Commons: and at the end is "An Exposition of five principal Passages of the Scripture, alleged by the Adversaries to prove the Deity of the Holy Ghost."‡ These, I say, being published, and making a great noise in the world, the author was summoned to appear at the bar of the House of Commons, and being asked whether he owned that book, or *Twelve Questions*, &c. and the opinions therein, he answered Yea, and that they were his: whereupon being remitted to his prison,

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gistrates, of heresy in that point, before whom he exhibited in writing this confession:

'*May* 2, 1644.

'1. I believe that there is but one Infinite and Almighty Essence, called God.

'2. I believe that as there is but one Infinite and Almighty Essence, so there is but one person in that essence.

'3. I believe that our Saviour Jesus Christ is truly God, by being truly, really and properly united to the only person of the Infinite and Almighty Essence.'

"But when this did not satisfy the magistrates, but they did still press upon him to acknowledge three persons in the Divine Essence, and he, it seems, knowing that the word persons, when ascribed to God, is taken both by the ancient fathers and by modern writers, in various significations, did, about fourteen days after, confess that there are three in that one Divine Essence, commonly termed persons.

"By this it appears, that how distinct soever he might be in his conceptions concerning the Trinity, yet he was not determinate enough in his expressing of that matter, as he became not long after." *Short Account*, pp. 4, 5.

* "Which was then inflamed with *Geneva* zeal against such heretics." *Ibid.* p. 5.

* In a Letter dated April 1, 1647. *Short Account*, pp. 12—16.

† His "restraint continued for five years ensuing." *Ibid.* p. 5.

‡ *Unit. Tracts*, Vol. I.

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they ordered, on the 6th of September, 1647, that the said book, blasphemous against the deity of Christ, be called in and burnt by the hand of the common haugman, and that the author be examined by the committee of plundered ministers: both which were done, viz. the book burnt on the 8th of the same month, and he examined.* While these things were in doing, the book vended so fast, that the same year it was printed again in 8vo. and afterwards answered by Matthew Poole, M. A., of Eman. Coll. in Cambridge, in his *Plea for the Godhead of the Holy Ghost*, &c. †

Soon after, or at the same time, was published of Biddle's writing, "A Confession of Faith touching the Holy Trinity according to the Scripture." Lond. 1648, 8vo. It consists of seven articles, each of which is confirmed all along by subjoined proofs and reasonings on them; which, for the most part, tend to disprove the deity of our Saviour. Before the said Confession is put a Preface against the Holy Trinity; and about the same time came out, of our Author's composition,

"The Testimonies of Irenæus, Justin Martyr, Tertullian, Novatianus, Theophilus, Origen, (who lived in the two first centuries after Christ was born, or thereabouts,) as also of Arnobius, Lactantius, &c., [Eusebius, Hillary and Brightman,] concerning that one God and the Persons of the Holy Trinity, together with observations on the same." Printed in 8vo. ‡ Upon the coming out of which things, the Assembly of Divines, sitting at Westminster, made their endeavours to the Parliament, that he might suffer death in the month of May, 1648, but what hindered it I cannot tell, unless it was the great dissension that was then in the said Parliament: † however, his confinement was made close.

Some time after the publication of Biddle's first book, it happened that John Cloppenburch, D. D. and Professor in the University of *Frisia*, [Friesland,] was at *Bristow*, in England, where meeting with William Hamilton, a Scot, lately Fellow of Alls. Coll. in Oxon. the said William did not only then furnish him with a copy of that book, but debated the controversy with him. Afterwards upon the return of Cloppenburch to his own country, he did excellently well answer it in Latin, which he had translated (so much as he answered) in a small treatise, entitled "*Vindiciæ pro Deitate Spiritûs Sancti, adversus Pneumatomachum Johan. Bidellum Anglum*, ‡ printed at *Franeker*, 1652,

* See Whitelocke's Mem. 1682, pp. 270, 271.

† "Matthew Pole or Poole, M. A., of Emanuel College. He was minister of St. Michael's in Le Querne, in London, from whence, being ejected for nonconformity, an. 1662, he set himself to the writing of those admirable and useful books, entitled 'Synopsis Criticorum Bibliorum,' &c. The two first volumes of which were printed at London, 1669, and three more afterwards, besides one in English, all in folio. He hath also written, 'The Blasphemer slain with the Sword of the Spirit; or a Plea for the Godhead of the Holy Ghost, wherein the Deity of the Spirit is proved against the cavils of John Biddle.' Lond. 1654, 12mo." *Athen. Oxon.* II. 796.

Wood mentions another opponent of Biddle, "William Russel, educated in the grammar school of Wotton-under-edge," who, "became master of the Public College School, in the city of Gloucester." He published "Βλασφημοκτονιαν. The Holy Ghost Vindicated. 8vo. Written against John Biddle." *Ibid.* II. 150.

* The whole of these Tracts were reprinted 1691. See *Unit. Tracts*, Vol. I.

† "The Assembly of Presbyterian Divines—solicit the Parliament, in whose hands was the supreme power at that time, and procure a *Draconick* ordinance (May 2, 1648) for inflicting the punishment of death upon those that held opinions contrary to the Presbyterian points about the Trinity and other doctrines, whom they named blasphemers and heretics, and severe penalties upon those that differed in lesser matters. This seemed a damnatory sentence against Mr. Biddle, which there was no escape from. But it pleased the Almighty to make way for him, by a dissension in the Parliament itself; to the better part whereof the army joined its power, as for other reasons, so for that there were in it many, both officers and soldiers, liable to the severities of that mentioned ordinance, which, therefore, from that time for divers years lay unregarded." *Short Account*, pp. 5, 6.

‡ The Deity of the Holy Spirit vindicated; against that Spirit-opposer, John Biddle, an Englishman.

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quarto. It must also be noted, that upon the publishing of the said book of Biddle, (I mean his *Twelve Questions*,) Samuel Maresius, D. D. * and chief professor of that faculty at Groningen, did take occasion (in his Epist. Ded. before his first vol. printed at Groning. an. 1651, quarto, entitled *Hydra Socinianismi*, written against Joh. Volkelius and Jo. Crellius,) to give this account of the growth of Socinianism: *Vigesimus jam præteriit annus ex quo pestilentissima hæc nutrix, viz. Socinianismus in Sarmaticis paludibus primum nata, caput erexit, et per Germaniam, ac Belgiam nostram sibilis et halitu fœdissimo grassata, etiam tetrum suum virus superato oceano intulit in Angliam, in quâ tristi hoc tempore dicitur incredibiles progressus fecisse*, &c. † As for the Confession of Faith, &c., before-mentioned, it was examined and confuted by Nich. Estwick, Rector of Warkton, in Northamptonshire, in a book published by him in quarto, an. 1656: which being dedicated to Edward Lord Montague, of Boughton, he takes occasion to say, that "Biddle's writings have not been enclosed within the confines of our nation, but have taken their wings and have fled beyond the seas, to the disreputation of our dear country, in the Reformed Churches, insomuch that Maresius, Professor of Divinity at Groningen, is bold to avouch, (I cannot say either truly or charitably,) that Socinianism hath fixed its seat here in England, and displayed openly the banners of its impiety." The said Estwick also had, some years before, held forth an antidote against the poison of Biddle's "Twelve Arguments against the Deity of the Holy Ghost." Since which, as it is usual in deceivers, (so Estwick words it,) Biddle grew worse and worse, and levied his forces against the holy Trinity, and published, notwithstanding, other matters replenished with Socinian tenets.

Our author Biddle continued yet in restraint, and none of the Assembly durst venture to give him a visit, either out of charity or to convince him of his errors; nor indeed any divine of note of the other party, only Mr. Peter Gunning, * who had several friendly conferences with him. At length, some of the laity of London, and others of the country would come to him, either to see or converse with him; who, being taken with his religious discourse and saint-like conversation, a certain justice of peace of Staffordshire prevailed so far with his keeper, that, upon security given for his appearance upon the least summons, he should be surrendered up to him. Whereupon he was conveyed into Staffordshire, and not only made by him his chaplain, but also preacher of a church there. †

These matters soon after being known at London, John Bradshaw, President of the Council of State, his capital enemy, sent a messenger for, and committed him more close than before. Soon after the said justice of peace died, and left Biddle a considerable legacy, but in a short time devoured by the frequent paying of the fees of a prisoner. ‡ So that being in a manner reduced to great indigence, he was employed by Roger Daniel, a printer of London, to correct the Greek Version of the Septuagint of the Old Testament, which he was about most accurately to publish: and this he did, knowing full well that Biddle was an exact Grecian, and had time enough to follow it. Which employment, and another in private, did gain him, for a time, a comfortable subsistence. §

(To be continued.)

* *Samuel des Marets*, who died in 1673, aged 74. He wrote against Catholics, Socinians and Grotius. See *Nouv. Dict.* 1772, IV. 346. Biog. Dict. IX. 68.

† Twenty years have now passed since that foul nurse of pestilence, *Socinianism*, born in the Sarmatian marshes, reared its head, and prowling through Germany and our *Belgia*, with its hisses and noxious breath, conveyed the mischievous poison over the sea into England, where in these evil times it is said to have made incredible progress.

* He became Bishop of Ely, and died 1684. See *Short Account*, p. 6.

† Ibid.

‡ "He spent even all his substance, insomuch that instead of an ordinary for repast, which he could not pay for, he was glad of the cheaper support of drinking a draught of milk from the cow, morning and evening." *Ibid.*

§ "Being also most acceptable to *J. Biddle*, because his delight was in the law of God." *Ibid.*

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ORIGINAL LETTERS.

SIR, *May* 2, 1818.

PREVIOUS to my publishing the volume of Posthumous Works of the late Robert Robinson, of Cambridge, a few years since, I made every inquiry in my power after his remaining sermons, letters, &c.; but notwithstanding my endeavours, several of them were not received till some time after the publication of the volume above-mentioned. As it is improbable that what remain will ever be published collectively, it is my intention to send to your Repository two or three of his letters, in my possession, and, if I can, prevail on the parties who have others, to send them also. I am persuaded that there are *very few* of your readers who will not be both entertained and edified in perusing these effusions of a man, of whom the Christian world in general, and his own denomination in particular, were "not worthy;" but of whom, when I consider the peculiar excellencies of his life, his character, and his writings, I am apt to exclaim in the language of *Horatio*, concerning *Hamlet*:—

"He was a man, take him for all in all,
We shall not look upon his like again."

The following letter, your readers will perceive, refers to a subject which has thrown some of your learned Correspondents, as it has many others, learned and unlearned, into *hot water!*

B. FLOWER.

To H. K. Esq.
Chesterton, March 12, 1787.

MY DEAR MR. K.

.....No! I have written that line too quick: you are none of my dear Mr. K.—you are become another man. You resemble my violets this cold, frosty morning:—violets in shape and colour, but not in scent; for the frost has nipped them, checked their perspiration, and they emit none of their fragrant effluvia. What, in the name of goodness, ails you, that you never write? Do you run poor? Are all your members of parliament dead? Are you afraid of interrupting me, now that I have nothing to do? The limitation of franking has been a great blessing to me, for it has checked a boundless correspondence with me about *Tobit and his dog;* but you are one of the correspondents whom I wished to preserve; not for your sake, be it known to you, but for our own; for your letters used to give us so much pleasure, without any mixture of pain, that we broke open the seal, in confidence of the same success as follows opening an aromatic box of perfume: the house was filled with the odour of the ointment. And what was there in it? Nothing but—friendship! but divine friendship,—

"Was like the oil, supremely sweet,
On Aaron's reverend head:
The trickling drops perfum'd his feet,
And o'er his garment spread.

Last year, Mr. F. chanted—"I hope we shall see Mr. K."—Then came H., and he fluted—"Mr. and Mrs. K. will indulge us with a visit soon." My poor credulous wife exclaimed—"Next month we shall have the happiness of seeing our good friends, Mr. and Mrs. K." But I, wiser than all, I growled—"No such thing; I tell you they will not come; your good man is good for nothing. To-day he goes to buy and to plant a new-fashioned auricula, which is nothing but a bear's ear when he hath got it. To-morrow he meets the ministers and messengers. The day after, he dines with the worshipful company of fishmongers. Then comes the church meeting; and after all, the wharf; and when he hath nothing else to do, he would rather creep up four pair of stairs, in some blind alley, to give heavenly counsel, and half-a-crown, to some grunting old granny, than come and see us." Here, against my intention, my censure faltered, and the pent-up tear burst out. The benedictions of heaven rest upon the head of good Mr. K. for copying his Divine Master, and for administering comfort to the wretched! An ounce of this against a pound of faith!—Yet sure he could ask his pensioners one week's leave of absence.

I bless the Lord, our church continues to increase. Last church meeting, a son of Dr. —— joined the church. He was trained up to the law, and studies in term-time in town, at the bar, and the rest of the year

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here. As wise as Lord Chancellor, as innocent as a primitive Christian. I speak my heart, my friend: although I have tutored all these chaps from their youth, they have grown so, that I feel an awe of their wisdom, when I preach before them. Old fool that I am! Afraid to preach before a church, as *harmless as doves*, because they are *as wise as serpents*. I hope it is not a slavish fear: I think it is a just sense of my own inequality to speak of such a subject, and a clear conviction of, and a due respect for, superior understanding. *What hath God wrought?*

"First of your kind! Society divine!
Still visit thus my cot, for you reserv'd,
And mount my soaring soul to thoughts like yours.
Silence, thou lonely power! The door be thine:
See on the hallow'd hour that none intrude,
Save a few chosen friends, who sometimes deign
To bless my humble roof, with sense refin'd,
Science digested well, exalted faith,
Unstudied wit, and humour ever gay."

Father Winch used to reproach me for farming: well—I have done farming, and done nothing the last two years but study and preach. I have no other employment but my garden, and no animals but two cats, who daily remind me that I have not lost all esteem. Daily we make a journey to the river side, and compliment Walworth in a weeping willow, once a little twig over a bason of gold fish in Paradise, now like me, pendent over a river.—My wife says it weeps for the absence of Mr. K.:—I, who love to contradict, say—No; it weeps for her foolish attachment to a naughty man, who will not, once in three years, step aside to ask how she and the willow do.

I often smile to myself in recollecting Tarquin, the Sybil, and you. The old Sybil carried nine books to Rome, and offered them to Tarquin at a high price: the king refused them: she burnt three; and offered the six again at the same price: he refused: she burnt three more, and then Tarquin gave her the first proposed price for the three. You recollect how little, Dr. G. entered really into our views of a Baptist history. You remember how little, C. contributed by a loan of books. You remember the mortification I met with at finding you absent, when I came to consult you, and the advice you gave me on a rapid sketch to draw up a plan, and print by subscription. Glad I am I did not, for I should then have printed a meagre plan, and an incomplete work. I thought I had the Baptist history, and only rejected your advice, because having been bitten by booksellers, (you know where,) I dreaded subscription, or any thing to do with them. A great revolution has since been produced in my mind, and not having, by giving out proposals, tied up myself to any plan, I found myself quite at liberty to create what form I pleased. I have, therefore, dissolved all the first mode, and taken up another, perfectly new. I was led to do so by a happy circumstance, which gave me a free access to the inexhaustible mines of information in the University library—perhaps one of the first in Europe. In all languages, on all subjects, of all editions an exuberant plenty. I have done nothing for almost two years, but study the Baptist history, and I have had many loads of books to go through. The little despised article of believer's baptism is inexhaustible, and evidently on your side of the question. It hath not happened to me as to the Sybil. I have not burnt and diminished my commodity to raise my price. On the contrary, I have increased my work to near three quarto volumes.*

I being, as most Baptists are, a Baptist for New Testament reasons, never troubled myself for years about the history. It was Scripture, *that* was enough for me. After I read English history, I thought I knew it. No: I never knew the history of Baptism till lately. How should I? Public libraries were impenetrable to me, and no private libraries can afford to purchase the books necessary. When I met with the Spaniards, I could not do any thing till I had learned a little Spanish. I conquered that. Then the Italians stared at me, and I at them; but we had no con-

* The work was put to the press by Mr. Robinson, but not published till after his death. It was comprised in one volume, 4to. of 653 close-printed pages, illustrated by ten beautiful engravings.
B. F.

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versation till I procured grammars and dictionaries, and learned a little Italian. Lately, a young clergyman of my acquaintance returning from Germany, brought me four huge folios, full of authentic documents of German Baptists; but all in the old black German letter, and the German of the last century. How provoking is this? A casket of jewels locked up: hungry to death for German materials, and now I have got them, I know no more of them than a calf of a crown piece. "Surely," exclaimed I, "the D——l hath a spite against me!" "Softly," said my friend, "my servant is bringing another parcel from the carriage: a grammar, a dictionary, and a German Testament, and as I shall spend a fortnight with you, I will teach you both to read and speak German." "But," replied I, "I will not learn; and neither you nor any man in England shall make me twist my jaws, and goosify my throat, to speak German. I shall brew up the tooth-ache, and who are the Baptists that I should get the tooth-ache for them? Beside, I am not come to the German Baptists yet; and why should a man meet sorrow half way? When I do arrive at that part, I shall not need to speak German; enough, of all conscience, if I can read it." "Well," subjoined my friend, "I shall come again for another fortnight, about three months hence, and then perhaps you will honour me by being my pupil." Thus I go on. And now I am half angry with myself, aye, with ownself, dear ownself, for losing so much time as to write such a long heap of stuff to you. Go from my presence, Mr. K.; there's witchcraft in you. Wife's love to the lady of the house.

Ever yours,
R. ROBINSON.

Two Letters from Rev. G. Hesselink to the Rev. W. Ashdowne.*

[Communicated by Mr. A.'s family.]

LETTER I.

Amsterdam,
REV. SIR, *June* 21, 1792.

YOUR letter, signed Dover, 24 April, I have but newly received. I have seen that you had the goodness of sending me, by a captain of an Amsterdam trader, a Dissertation concerning the Devil, or Satan, as having no foundation in Scripture.* As I see that you calls [have cause] to doubt, that this dissertation is not come to my hand, I send you, on your request instantly by the post, an answer, to inform you that I have not received it; and because the name of the captain is not mentioned, all inquiry is impossible. If you will have opportunity of sending me another copy, I shall feel myself much obliged to you.

But few Baptists of this country do perform the rite of the Baptism by dipping of immersion: it is almost by all of them administrated by sprinkling, or rather by a large effusion of water.

The year past, I have received of the Rev. John *Rippon*, Baptist minister at London, *The Baptist Annual Register*, first publication; wherein I find a list of the Particular Baptist Churches and ministers in England and Wales, for 1790; but I have not found *Dover* at [in] this list. Perhaps your church is not of the denomination of the *Particular* Baptists. In the Register mentioned, I find no account of the *General* Baptists in England. If you, in your answer, can favour me with any account of the state of them, you will very much oblige me.

Your servant,
G. HESSELINK.

You will excuse the faults or mistakes. Though I am acquainted with the English language, yet I do not write it. If I, therefore, have occasion to write again to you, I will rather answer in Latin.†

The Rev. Wm. Ashdowne, Baptist Minister, Dover.

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* "M. A. Professor of Divinity and Philosophy in the Society of Baptists," Amsterdam; and author of "An Explanatory Dictionary of the New Testament." See N. An. Reg. 1790, XI. [260,] 1792, XIII. [305].

* "Attempt to shew that the Opinion concerning the Devil, or Satan, as a fallen Angel, and that he tempts Men to sin, hath no real Foundation in Scripture." By W. Ashdowne. 1791.

† With these Letters we have received Remarks, in Latin, on the *Attempt*. They are dated Oct. 10, 1792; and are of some extent.

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LETTER II.

Amsterdam,

REV. SIR, *December* 6, 1792.

THE observations which you have communicated [to] me, in a letter signed 8 Nov., have, I think, the state of [the] question better fixed. The question is now coincident with, or depends only upon, another question, viz. *How far Jesus and the apostles, in using the language and phraseologies of the country, may be supposed to have accommodated themselves to the opinions adopted by the Jews?*

The year past, we have received in [the] Dutch language, of the learned Society of *Teyler*, at Haarlem, two Dissertations on this important subject: the authors of which are *P. van Hennert*, Professor [of Philosophy and Literature] *by* [among] the Remonstrants, and *W. de Vos*, minister *by* [among] the Baptists at Amsterdam. A large recension of them I have seen in the last *Appendix to the Monthly Review*. * Perhaps some of your learned divines have likewise written on this subject.

Your Dissertation upon the Unitarian Hypothesis I received, after sending my last letter to you, for which I am obliged to you.

None of the ministers of the Baptist congregations of this country baptize infants, but only adults, on the confession of faith. The Remonstrants do both. But the Baptists, tho' they [do] not perform this rite to the infants, exercise, notwithstanding, an universal ecclesiastical toleration to all Christians of every denomination, and therefore do invite to the holy communion, all them who profess the name of our Lord Jesus Christ; for which reason, they have not any other confession of faith, which they do subscribe, *as* [except] the holy Scripture. But not all Baptists do practise this universal toleration.'

The rite of laying on hands, on the person baptized, is not usual by the Baptists; because the supernatural workings of the Holy Ghost are only restraint *at* [to] the first age of the Christian Church.

To your last request concerning the church discipline, it is sufficient, I think, to remark, that we *conform* [conforming to] the preceding universal confession of faith, cannot exercise a strict church discipline, and so never excommunicate any body for erroneous opinions.

These brief remarks, I hope, will be sufficient to your requests.

Wishing you health and happiness, I am, with sincere esteem,

Your friend,

G. HESSELINK.

The Rev. W. Ashdowne, Baptist Minister, Dover.

* See N. Ann. Reg. 1792, XIII. p. 305. The questions proposed by the Society were, "Did not Christ, in his discourses, and the evangelists and apostles, in their writings, sometimes accommodate their expressions and arguments to the popular notions then prevalent? If so, in what particular instances, and how far did they act thus? Of what use is this hypothesis, well defined and rightly apprehended, in explaining the Scriptures of the New Testament?"

THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 299.)

No. 18.

John Locke to Philip à Limborch.

London, Nov. 14, 1691.

MOST EXCELLENT FRIEND,

THE intention I have for some time entertained of sending you a long letter, is the reason why you have received none. I have been waiting for such a portion of leisure, as might enable me to commune with you freely and at large, as an acknowledgment of your last most friendly letter, which I ought long since to have answered.

It has happened, I know not how, that affairs that do not properly belong to me, have so occupied my leisure, that I have scarcely had time to attend to my own immediate concerns. Yet do not think me busied in public affairs. Neither my health, strength, nor political information, would allow this. And when I recollect, that now

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for three months I have found myself thus interrupted, it seems like enchantment that every day should bring engagements in succession, for which I could neither provide before-hand, nor avoid, however I desired it.

Lady Cudworth [Masham] and I have read together the *table* of the books and chapters of the History of the Holy Office, with great pleasure. This foretaste excites our eagerness to see the whole work, which, I rejoice to find, is now in the press, as I heard lately from a Scotsman just returned from your country. May a work so important to the Christian world, proceed under the most favourable auspices!

My hostess, a determined foe to ecclesiastical tyranny, often commends to me your ingenuity and judgment, and the labour you have bestowed so seasonably upon this work. She firmly believes that whatever zeal may be displayed for the reformation of religion and the spreading of the gospel, is in vain, while ecclesiastical tyranny, or civil controul over the concerns of religion, (as it is now the fashion to call it,) or under whatever more specious name it is concealed, prevails and is applauded.

What is done at last with that learned divine* who has been teaching such strange things concerning angels, in his book on the existence of spirits? Will he not excite the zeal of his brethren, for religion, for truth, for orthodoxy? It will be strange, indeed, if he escape with impunity.

Among us, the press, so far as I perceive, produces nothing which foreigners would much desire to read. Amidst the universal din of arms,* the strains of the Muses can be scarcely heard. Theological contention, indeed, is now in a great measure composed and laid asleep, I would fain hope, with the good-will of all parties. But that is a vain expectation, nor can the controversies of divines be so easily appeased. Yet, however uncertain in its continuance, a truce is good that may give exercise to mutual charity, and who can expect more?

I have great need of your kind consideration to forgive my long silence. Be assured, that it cannot be justly imputed to disinclination, or the least diminution of regard. You have always the chief share in my esteem, friendship and affection, and I shall ever so regard you. Continue to me the same, and believe me

Yours most respectfully,

J. LOCKE.

No. 19.

John Locke to Philip à Limborch.

Oates, February 29, 1692.

MOST EXCELLENT FRIEND,

IF you have estimated my friendship by the delay of my letters, I fear that you have suspected me of being inattentive to the claims of a correspondence which, if circumstances allowed, I would improve in a very different manner. But if I am dilatory, it generally happens when I ought to write to those for whom I especially desire to testify my good will and friendship, by the expression of deeds rather than of words. Whether you will allow this excuse, I know not, but I hope you will thus consider it: for none can admire, esteem and love you more than myself. It is my present feeling, and thus I must always feel.

The delay of Wetstein, in editing the History of the Holy Office, does not please me, except as you will be induced to read it over repeatedly; and thus often bringing it on the anvil, we shall have the work at last more

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* *Balthasar Bekker*, who published a very learned work against the common opinions of *possessions* and the agency of spirits. Of this work, which was divided into four parts, the first part preceded by "an abridgment of the whole," was printed in 1695, as "translated from a French" version of the Dutch original, "approved of and subscribed by the author's own hand." The title is, "The World Bewitched; or an Examination of the common Opinions concerning Spirits; their Nature, Power, Administration and Operations. As also, the Effects Men are able to produce by their Communication. By Balthasar Bekker, D. D. and Pastor at Amsterdam." The French version is in four volumes, 18mo., with a portrait of Bekker, who appears to have been very *ill-favoured*, and his name written, probably an *autograph*, to the dedication of each volume. It is in the library of the British Museum. See Vol. XII. p. 450.

* Referring to the war between England and France.

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correct and polished. One thing I will notice to you, which just occurs to me, namely, that there was at Montpelier, about twelve years ago,* another volume, different from that you mention; for there were two volumes on the same subject.

Theological zeal, it seems, is always and every where the same, and acts in the same manner. I wish, therefore, to know, what is at last to become of the author of the paradoxes concerning angels?† It will be wonderful if he escape, although things looked that way when you wrote; for, however favourable to him the sloth of the preachers at Amsterdam may be, he will scarcely come off with an acquittal. These champions of orthodoxy are not accustomed thus to excuse the erroneous.

What the Presbyterians in Scotland are doing, you may learn better from others than from me. Zeal, in that cold region, appears to grow warm, as if by way of antithesis to the climate. They exercise their discipline fervently enough, but let them take care they do so prudently, and with sufficient moderation.‡ But when theologians persuade themselves that they are promoting the cause of God and his church, what will they not think to justify, under the supposed sanction of divine authority?

I met M. Le Cene§ at London only once, and that was at the celebrated [Robert] Boyle's, so that I had no opportunity of conversation on his own affairs or our Amsterdam friends. Since that time I have scarcely been in London, as my health requires the country air, for my lungs cannot bear the smoke of the city. The Prelate to whom you recommended Mr. Le Cene is, I believe, sincerely desirous of the church's peace.

I am anxious about the health of our friend Veen. He has a narrow chest, and I fear for his lungs. I am fearful too, lest, from a habit of continual occupation for so many years, he should grow dull in a country retirement. I wish him a long, vigorous and happy old age. I owe him much, as I shall always gratefully acknowledge.

You have done right in confining yourself to the persecution of religion by Papists. And if you choose from among Christians, a sect distinguished from the rest by its cruelties, you are to be commended, although persecution is every where the same, and properly pontifical. For whatever church arrogates to itself orthodoxy, in words, it claims, in fact, infallibility.

Lady Cudworth [Masham] continues highly to esteem you. Pray present my kindest remembrance to your wife and family, Veen, Guenelon and all theirs. Farewell, most valued friend, and still regard me as yours,

Most affectionately,

J. LOCKE.

I wish for information concerning miracles after the apostolic age. I am not enough versed in ecclesiastical history to know what opinion to form

* See p. 12.

† Bekker was displaced by the Consistory, but his salary was continued by the magistrates of Amsterdam, till his death, in 1698, at the age of 64. See Vol. XII. p. 450.

‡ The following passage from the Biog. Brit., Article *Carstares*, may, perhaps, refer to this subject: "The Presbyterian ministers, instead of conducting themselves with that temper and moderation, which sound policy dictated, and the king earnestly enjoined, disgusted him so much, by narrowing the terms of assumption for the episcopal clergy, and by rejecting the plan of accommodation which was offered in their name, and approved of by his Majesty, that his commissioner to the General Assembly, according to his instructions, suddenly dissolved that court, in the year 1692; and William the Third was not easily prevailed with to countenance its meeting for the future." Biog. Brit. 2nd Ed. III. 257.

§ Charles Le Cene, a Protestant minister of Paris, who had retired from France on the Revocation of the Edict of Nantz, first to Rotterdam, and afterwards to London, where he died in 1703, aged 56. There was published in 1722, at Amsterdam, his *Nouvelle Critique de toutes les Versions Françoises de la Bible*, which had first appeared in 1696. This was translated without acknowledgment, by Hugh Ross, and applied to the Common English Version. A Translation of the Bible, by Le Cene, was published by his son, at Amsterdam, in 1741. See Nouv. Dict. Hist. Art. Le Cene, and Lewis on the Translations of the Bible, 2nd Ed. p. 338.

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respecting them. I, therefore, intreat you to inform me, as I am very desirous of knowing, whether there have been any records of miracles in the Christian church since the Apostolic age; who were the authors of them, and by what tradition they are supported? Whether they were frequent and continued to the time of Constantine or later? * Also, who was Thaumaturgus, and from what act he derived that high title which has come down to us? † I do not ask for a list of all the miracles which occur in ecclesiastical writers, but whether it appears from credible histories, that there have been really such miracles, whether few or many, and how long the gift of working them continued in the church?

In this year, 1692, Mr. Locke visited Cambridge, as appears from one of his MS. Letters in the British Museum. It is dated from Bishop Stortford, 13th May, and addressed to his friend Mr. Clarke, M. P. for Taunton. Mr. L. says,

"I am got thus far homewards from Cambridge, where I have been for two days, drawn thither by business that was necessary to be dispatched. I staid there less time than I could well have spent there, and was much importuned to."

In the same letter he thus describes his dissatisfaction with the practice of medicine then prevailing.

"The consultation you would have me to be at, about the health of our infirm friend, I know not what to say to; you know I wish him very well, but my notions in physic are so different from the method which now obtains, that I am like to do little good, and not being of the college, can make no other figure there, but of an unskilful empiric, and, no doubt, any thing I could offer would seem as strange to his physicians, as the way you tell me they take; which seems strange to me. But as every one's hypothesis is, so is his reason disposed to judge, both of disease and medicines."

No. 20.

John Locke to Philip à Limborch.
London, June 30, 1692.

MY EXCELLENT FRIEND,

On receipt of your letter, dated 27th June, I went this day into the city, and immediately waited on the Archbishop [Tillotson]. I no sooner mentioned your name, than he acknowledged having received from you your disputation with the Jew [Orobio], excused his silence from his interrupted health, weak eyes and other hindrances, which had prevented him from yet completing his perusal. He praised much both the work and its author, and acknowledged that he owed you thanks, which he had not yet offered you.

He considered the History of the Holy Office as now peculiarly seasonable. He read with great pleasure, and highly approved, the Table of Chapters; and when I explained to him your design as to the Dedication, he discovered such courtesy and respect in his manner and language, that had you been present you must have been satisfied that it would not be disagreeable to him. Therefore, as I know the modesty of the man, and highly approve your plan, first send over the Dedication that he may read it before it is published. I will shew it to him, because I am sure he will deem it respectful; and, if he should wish any thing altered, I will inform you.

In the mean time he told me, that he had a book, published in Portugal, concerning an Act of the Inquisition in that country, in the beginning of which is a curious collection of papal bulls and other documents, by which the power of the Holy Office is defined and sanctioned. He could not recollect the name of the author, and though he searched for the book, his library not being yet in order, it could

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* Mr. Locke was now probably engaged in writing his "Third Letter concerning Toleration," which is dated June 20, 1692. In that letter he says, "He who would build his faith or reasonings upon miracles, delivered by church historians, will find cause to go no farther than the apostles' time, or else not to stop at Constantine's." *Third Letter*, Ch. x. Works. Folio, II. 474. See also *Middleton* on this passage. *Free Inquiry*, Pref. p. v. Works, quarto, 1752, I.

† See an Account of Gregory, the *Wonder-worker*, in Middleton's Works, I. 13, and 104—122, or Lardner, III. 25—57.

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not be found. It is said to be a volume in 8vo. I shall soon visit him again, and he has directed one of his servants to take care that the book may be ready for me. I will then give you the name of the author, and if you have not seen that book, the worthy Archbishop will readily send it.

Make my remembrances to Grævius, Guenelon, and all the Veens. To our Le Clerc, whom I respectfully remember, I wrote several weeks, or rather I may say months, since. I am ignorant whether he received my letters; for since that time I have heard nothing from him. Pray request him to inform me immediately, if my letter has not reached him.

With my kindest regards to your dear wife and your children, I remain, most worthy friend,

Yours, most respectfully,
J. LOCKE.

MISCELLANEOUS COMMUNICATIONS.

The Testimony which Josephus bears to Jesus Christ.

SIR, *May* 6, 1818.

NO portion of ancient records, since the revival of learning, has so much engaged the attention, or for a time so widely divided the opinion of learned men, as the celebrated passage, found in the *Jewish Antiquities*, concerning Jesus Christ. During a whole century it has been the subject of much dispute among the critics, Catholic and Protestant, in every country throughout Christendom; till at length those who agreed in nothing else, came to agree in this, that the passage is the forgery of some Christian of the third century; nor, perhaps, does there exist a learned man of any estimation in Europe, who thinks it the production of the great Josephus. The passage is to this effect: "And about this time existed Jesus, a wise man, if, indeed he might be called a man; for he was the author of wonderful works, and the teacher of such men as embrace the truth with delight. He united to himself many Jews, and many among the Gentiles. This was the Christ: and those who from the first had been attached to him, continued their attachment, though he was condemned by our great men, and crucified by Pilate. For he appeared to them alive again the third day: and these, with innumerable other marvellous things concerning him, being foretold by the divine prophets. And the race, who from him still call themselves Christians, have not fallen away."*

In opposition to the general opinion, I maintain that this important paragraph is the genuine production of the Jewish historian; and I shall here briefly state the several arguments which, when fully attended to and enforced, must triumphantly restore its lost credit, and raise it above the suspicion of forgery to the end of time.

1. For nearly fifteen hundred years it existed in the Jewish Antiquities, apparently without any suspicion of forgery: nor have those critics, who, after the revival of learning, brought it into disrepute, been able to produce any testimony against its genuineness. The same historical evidence authen-

* I shall here quote a few instances, to shew in what manner the learned have spoken of this passage. "We conclude," says Warburton, Div. Leg. I. 295, "that the passage where Josephus, who was as much a Jew as the religion of Moses could make him, is made to acknowledge that Jesus is the Christ, is a rank forgery, and a very stupid one too." Dr. Priestley says, *Early Opinions*, I. 100, "The famous passage in Josephus concerning Christ, is not a more evident interpolation, than many in these epistles of Ignatius." The judgment of Mr. Gibbon is particularly worthy of notice: "The passage concerning Jesus Christ," writes he, Vol. II ch. 16, "which was inserted in the text of Josephus, between the time of Origen and that of Eusebius, may furnish an example of no vulgar forgery. The accomplishment of the prophecies, the virtues, the miracles of Jesus are distinctly related. Josephus acknowledges that he was the Messiah, and hesitates whether he should call him a man. If any doubt can still remain concerning this celebrated passage, the reader may examine the pointed objections of Le Febre, and the masterly reply of an anonymous critic, whom I believe to have been the learned Abbé de Longuerne."

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ticates it which authenticates all the works of Josephus, no manuscript, no version, no copy being ever known to exist without this celebrated testimony to the character of Jesus Christ.

2. The style of the passage is in exact unison with the style of Josephus: the same conciseness and comprehension, the same dry and unvarnished recital of facts distinguish it, which distinguish all his other works. Daubuz, in a learned work, annexed to the second volume of Havercamp's edition, has shewn that one egg is not more like to another, than this paragraph is in composition to the other writings of Josephus.

3. Josephus has dedicated his Antiquities and his books against Apion, to an eminent Christian, the friend and coadjutor of the apostle Paul; and signifies that his object in publishing them was to gratify the wishes of those who believed in Christ; and with such an object it was morally impossible that he should leave the character and claims of Jesus unnoticed.

4. Josephus considered the religion of Jesus as the religion of Moses, improved and spiritualized; he is the historian of its progress and the apologist of its votaries among the Jews and Gentiles. He was, therefore, a disciple of Jesus as well as of Moses; and the testimony which he bears of the former, is in perfect unison with his faith and with his writings. Here he says that Jesus was the Christ, and that he appeared to his disciples the third day, alive, after his crucifixion. This explains his meaning, when in his work against Apion he asserts, that God has given a mighty proof of a future state; nor can any one reasonably doubt, that by this mighty proof Josephus means the resurrection of Christ. For he mentions this under circumstances peculiarly characteristic of the gospel. From the New Testament it appears evident that, though the doctrine of a future state might be suggested to the Jews by their prophets, no proof, much less a *mighty proof* of this animating doctrine, was given by God but the resurrection of his Son. This resurrection is justly characterized by Josephus as a mighty proof, because, while it was attended with a mighty display of the Divine power, it afforded the most circumstantial and unequivocal evidence of its truth. The resurrection of Christ is explicitly held forth by the apostles as a proof, as a pledge from God, of the resurrection of all mankind: and the consequence was, that the doctrine spread throughout the world, so that at the time in which Josephus published his works, there was scarcely a place among the Gentiles where his gospel had not been embraced.

And to its extraordinary prevalence Josephus thus bears his testimony: "And as God pervades the world, so his law has at length pervaded all mankind." This is true of the gospel, and of the gospel only. Josephus, therefore, must, by the law of God, have meant the gospel, which indeed was the last and most perfect law of God to mankind. The future state held forth in the gospel, has for its foundation, not the supposed immortality of the human soul, but the resurrection of Christ; and is to commence not in its separation from the body by death, but in the resurrection of the body, after the example of Christ, at some future period.

This is the notion of a life to come, which the Gentile converts received from the mouths of the apostles, and for which multitudes among them cheerfully submitted to a cruel death. The account which Josephus gives of this interesting fact, precisely accords with the inference he thus draws from the evangelical records: "The reward of those," says he, "who conform to our laws, is not silver or gold or a crown of olive, or some such honour: but each one believes, having in himself the testimony of his conscience, (i. e. entertaining a firm and conscientious conviction,) that as our Lawgiver foretold, and God has afforded a mighty proof, if they keep our laws, and when necessary cheerfully die for them, God appointed them to live again, and after a period to receive a better life." Against Apion, II. Sec. xxx.

Our Lord and his apostles unquestionably understood the prophets as predicting a future state. In which way was this prediction made? There are, doubtless, expressions in Moses and the prophets which, when considered metaphorically, may be taken as intimations of a future life: but do such intimations warrant the assertion that they taught and pre-

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dicted it? I think not. How then are we to account for the confidence with which our Lord and his apostles appeal to the Jewish Scriptures, as containing the doctrine of a life to come? The inspired penmen assuredly foretold the death and resurrection of the Messiah; they, therefore, foretold the proof, the pledge of a new life; and when that proof was substantiated, that pledge was redeemed, they might be said to have foretold the event itself.

Accordingly we do not read of a future state being foretold by Moses and the prophets, till their writings were illustrated by the death and resurrection of Jesus. The words of Josephus are in unison with this notion. When, in his work against Apion, he writes, that God has given a mighty proof of a new and better existence, he premises that Moses foretold it: and when in the disputed paragraph he asserts, that Jesus again appeared the third day alive, he adds, that the divine prophets predicted his re-appearance. If this reasoning be just, all the objections to the genuineness of this passage fall like a dead weight to the ground. The trumpet of opposition, which so loudly sounded against it throughout Europe, is at once hushed in eternal silence. The Hebrew believers, or as they are generally called the Ebionites, rejected the miraculous birth and divinity of Jesus. Josephus, in principle, was one of these Ebionites, and he gives his testimony respecting Christ, in such a manner as to shew, that these doctrines did not originate with him and his apostles. He asserts that he was a *man*, and hints at the falsehood of his divinity and supernatural birth, by holding forth Jesus and his immediate followers as men incapable of teaching any doctrine that was not founded in truth. The clause, "if he might be called a man," means only that he was an extraordinary man: and it has been observed, that he uses stronger terms of Moses, whom he represents as raised above human by his divine legation. Had this paragraph been really a forgery, the notion that Jesus was a divine being and supernaturally born, would have been boldly and broadly asserted in it; and it appears truly surprising that the exclusion of these notions did not lead learned men to discover the truth, namely, that the passage was not a forgery, because it contained sentiments contrary to those who are supposed to have forged it.

The objections which have been made to the genuineness of this paragraph, I shall state and refute in a future paper; in the mean time, I only observe, that the passage being found authentic, is in many respects highly important. It unites the opposite qualities of brevity and fulness. In a few sentences, Josephus has brought together the leading articles of faith contained in the four gospels, and asserts them to be true. Jesus was a wise man, and the author of wonderful works. This same Jesus is the Christ. The rulers condemned, and Pilate sacrificed him. Nevertheless, his followers still adhered to him; for he appeared to them alive again the third day; the prophets having foretold this, and a thousand other things respecting him. In the midst of his sufferings and disgrace, he draws to himself many Jews and many of the Gentiles: to those he taught the truth; and the men who saw his works, heard his words, and recorded them in the memoirs of his public life, were such as took pleasure only in the truth. These great facts, thus explicitly attested by the Jewish historian, are the chief points on which the apostles insisted in preaching the gospel; and they form the peculiar and essential doctrines of Christianity.

JOHN JONES.

SIR, *May* 4, 1818.

THE wish I expressed [p. 32], that the observance of the institution appointed to commemorate the death of the founder of our religion, should form a continued part of the public service, has been misunderstood.

My expression was, "much do I wish the *state of public opinion* would allow," &c.; meaning, that the observance of the rite should extend so very widely, that no inconvenience could be felt, if it formed one continued part of the public service. This explanation, I trust, satisfactorily removes all objections that have been urged against my wish.

With your permission, I would

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submit a remark to two of your Correspondents, in the Repository for this month, upon the subject of the Lord's Supper.

N. N., p. 241, has this observation, "By comparing what he (the apostle Paul) *has received*, with Luke's gospel, it will be found that it was *from the history of the ministry of Jesus, written by Luke*, his fellow-traveller, *he had received it*." Is the apostle Paul or N. N. the most competent authority to decide from what source the information was derived? The apostle's declaration is, "For I have *received from the Lord* that which I delivered also unto you."

To your Correspondent W.H., p. 255, I take the liberty to offer a paraphrase of the apostle's language, which appears to me more consistent with the whole account of this institution, than he has adopted.

1 Cor. xi. 20: "When, therefore, ye come together into one place, it is not to eat the *Lord's* Supper;" i. e. when you assemble together as a Christian Church, in your usual place of worship, you do not distinguish a simple religious rite, commemorative of the death of Christ, appointed to be observed by Christian societies, from an ordinary meal, taken in your separate houses, to satisfy your hunger. This is an abuse of a Christian ordinance, and deserves my reproof. To shew the propriety of this rebuke, the apostle recapitulates the institution of this rite, which was not introduced by Christ till after the Supper was ended; ver. 23—26. Then, ver. 27, "Whoever shall partake of the bread and wine unworthily;" i. e. "in a manner unsuitable to the nature and design of the institution, by confounding the Lord's Supper with a common meal, or an idol feast," is guilty of profaning the commemoration of the death of Christ.

I take the further liberty to question, if misapprehension on the part of those to whom a communication of a fact is made, invalidates the testimony of the person making such communication? This argument appears to be assumed by W. H. at the close of the first paragraph of his letter.

Should he pursue, as he intimates, his inquiry, I recommend these remarks to his candid attention.

T. G.

Jeremy Bentham on the danger of Penal Laws in Matters of Religion.

[Translated from *Traités de Legislation*, Vol. III. Chap. xviii.]

EVERY article of faith is necessarily hurtful, as soon as the legislator puts in activity penal and coercive motives to favour its adoption. The persons whom it is wished to influence, may be considered as forming three classes: those who are already of the same opinion with the legislator; those who reject this opinion; and those who neither adopt nor reject it.

For the conformists, the coercive law is unnecessary; for the non-conformists, it is equally useless, because it cannot fulfil its object.

When a man has formed his opinion, is it in the power of penalties to make him change it? The very question is an insult to good sense. Penalties will rather produce a contrary effect. They will serve rather to confirm an opinion than to shake it; partly because to employ constraint is a tacit avowal that arguments are wanting, and partly because the having recourse to violent measures, produces an aversion to the opinions which it is wished in this manner to sustain. All that can be obtained by penalties is, to engage, not a *belief*, but a *declaration* of belief.

Those who from a conviction, or a sense of honour, refuse this declaration, submit to the greatest of evils, to persecution. For, what is called persecution, is an evil which is not compensated by any advantage; it is an unmixed evil; and this administered by the hand of the magistrate, is precisely the same in nature, though much greater in degree, than if it came by that of an ordinary malefactor. Those who, less firm and less generous, give way to menaces, and to the immediate danger which presses them, escape by a false declaration; but this momentary pain avoided, is converted, if they have any scruples, into the pains of conscience, and into the pains of contempt on the part of society, which will accuse of baseness these hypocritical retractions. In this state of things, what is the consequence? One part of the people, for the sake of self-complacency, accustoms itself to despising the opinions of the other

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part; subtle distinctions are invented between innocent and criminal falsehoods; privileged lies are established, because they serve as a safeguard against tyranny; customary perjuries and false signatures are considered as simple forms. But, in the midst of these subtleties, the respect for truth becomes impaired; the limits of good and evil are confounded; and a train of less pardonable falsehoods introduce themselves under favour of the first: the tribunal of opinion is divided; the judges which compose it, no longer follow the same law; they no longer know with precision, what degree of dissimulation they ought to condemn, and what other degree to excuse; the suffrages become divided and contradictory, and the moral sanction having no uniform regulator, is enfeebled and depraved. Thus the legislator who requires declarations of faith, becomes the corrupter of the nation; he sacrifices virtue to religion, although religion herself is of no value any further than she is the auxiliary of virtue.

The third class to be examined, is that of those persons who, at the establishment of the penal law, have not as yet formed any opinion either on the one side or the other. With respect to these, it is probable that the law may influence the formation of their opinion: seeing the dangers of the one part, and the safety of the other, it is natural that they should contemplate the arguments for a condemned opinion, with a degree of fear and aversion, which they do not feel for the arguments of the favoured opinion.

Arguments which we wish to find true, make a much more lively impression than those we wish to find false; and thus a man comes to believe, or rather not to disbelieve; not to reject a proposition which he would not have adopted, if his inclinations had been left free. In the last case, the evil, though not so great as in the two first, does not cease to be an evil. It may happen, but it does not always happen, that the judgment gives way entirely to the affections; and even when this is the case, that is to say, when the persuasion has every possible degree of strength, still, if fear enters at all into the motives of this persuasion, the mind is never perfectly tranquil. That which a man believes to-day, he is afraid he may not believe to-morrow: a clear moral truth can never be shaken, but the belief of a doctrine is more or less unsteady: from this arises that inquietude with respect to those who attack it. Examination and discussion are dreaded, because it is felt that there is no solid ground on which to rest. Nothing must be removed in an edifice which is not firmly fixed: the understanding becomes enfeebled; the mind seeks for complete repose only in a state of blind credulity; it seeks out all errors which have some affinity with its own; it fears to explain itself clearly on the possible and the impossible, and wishes to confound their boundaries; it loves every thing which supports sophistry, which shackles the human intellect, —every thing which persuades it that it is impossible to reason with entire certainty; it acquires a disposition, an unhappy dexterity, to reject evidence, to give force to half proofs, to listen but to one party, to subtilize against reason: in a word, in this system it is necessary to put a bandage on the eyes, not to be injured by the light of day.

Thus every penal means employed to augment the influence of religion, tends indirectly to lessen that respect for truth and for public opinion, which forms so essential a part of morals. All the enlightened friends of religion, at the present day, are of this opinion; but how few states are there which have acted on this principle? Persecutions have ceased to be violent; but silent persecutions, civil penalties, threatening laws, a precarious toleration, still exist. Humiliating situation for classes of men who owe their tranquillity only to a tacit indulgence, a continual pardon! * * * * *

I have explained myself elsewhere on the utility of religion, but I cannot omit to observe here, that in our days she has acquired a salutary tendency to disengage herself from futile and pernicious dogmas, and again to make approaches towards sound morals and sound policy. Irreligion, on the contrary, (I am unwilling to pronounce the word Atheism,) has manifested herself in our days, under the most hideous forms of absurdity, immorality and persecution. This experience is sufficient to shew all good minds in

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what way they ought to direct their efforts; but if the government acts too openly to favour this salutary direction, it will fail of its end. It is the liberty of examination which has corrected the errors of the dark ages, and reconducted religion towards its true object; it is the liberty of examination which will complete its purification, and will conciliate it with public utility.

SIR, *May* 4, 1818.

HAVING attributed to Mr. Tucker, [p. 253,] the inimitable author of "The Light of Nature pursued," the sentiment that Jesus Christ was by nature and constitution as weak and prone to evil as any other human being, you seem to call upon me to point out the part of his work where he has expressed such an opinion. This is very equitable on your part. What he says on that subject, occurs in that division of his work, entitled, "Christian Scheme." Some, he says, have, to do honour to the Saviour, contended that his soul was by nature more pure than those of other men; but he thinks, that the more honourable supposition is, that he was by nature less perfect than the rest of Adam's race; for that that supposition appears to him to magnify the glory of both God and the Saviour, in his victory over all temptation. And he concludes by observing that he was a descendant of Adam, and his soul, naturally, no better than ours.

There is surely nothing in this sentiment dishonourable to Mr. Tucker; for he is most virtuous, who resisteth the most trying temptations. Where the religious principle has nothing to struggle against, its triumph must be less. It is surely more meritorious for a poor man to be honest, than a rich man;—for a man who loves wine, to be sober, than a man who hates it; and so of all the other virtues. If Jesus was by constitution timid, his triumph over himself in submitting to suffering and death, was by that circumstance made more remarkable, and the strength of the religious principle more signally illustrated.

Morals, the most interesting of all subjects, seem generally to be treated in the most superficial manner. Mr. Tucker is on these subjects, the most judicious of all writers. In general, the act is considered without the circumstances, the crime without the temptation; and I have never yet met with a writer on eternal torments, who did not write as if himself were without either part or lot in the matter. Now this surprises me. For if there be eternal torments, why not for ME? Am I so good as to be in no danger, from a Being who can inflict such punishment? I may not have committed murder, nor adultery, nor perhaps direct theft. But change my circumstances: place me in the situation of those who have been thus guilty;—then, and not until then, if I avoid them, am I better than these!

A man in easy circumstances, with all the wants of nature supplied, thinks himself very good, and thanks God that he is not as other men are! He ought to be thankful that he is happy, —not that he is good; for his trial is not yet come, and perhaps never may come! He who prayed for neither riches nor poverty, was wise; and all wise men put up the same prayer. But it is not answered,—poverty comes, and with it its ten thousand trials! There are in all our churches, honoured men, who have never met a severe trial of virtue:—let them yet be humble! Let the perfect man, pure from the fiercest trials, thunder condemnation on his fellows:—let him find consolation in eternal torments; —but who is he?

I have never met with any thing so exquisitely fine as the expostulation with David, which God is made to speak by Nathan. God says, "Have not I given thee two kingdoms, and many wives into thy bosom, and if thou had asked it, I would have given thee yet more?" and then is introduced his adultery and murder!! Who can read this, and not tremble that he is a man! Who does not pray that his trials were over, and that he ceased to be in the land of temptation?

HOMO.

SIR, *May* 15, 1818.

WILL you permit an old Correspondent of the Theological Repository, [Vols. IV., V., VI.,] to address a few thoughts in your very useful and entertaining Miscellany, on a subject the most awful and interesting imaginable, especially as we *see the day approaching?* There may

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be nothing *new* in the following observations; and they are thrown out for the sake of some more able hand to consider particularly the texts I have alluded to, relating to this subject, and prove if any of them or others militate against the supposition of the *first* resurrection taking place in the same manner as our Saviour's, which was the first-fruits of them that sleep. I repeat, after the same *manner*, as the affairs of the world were not interrupted by it at the time, nor was either his resurrection or ascension *known* or *seen* by any in the world, but by his disciples only.

The great consolation of the Christians in those days of vengeance, and with which St. Paul exhorts them to *comfort one another*, is, the connexion these judgments have with the resurrection of the just, and the change of the righteous living at the coming of our Lord from heaven (and not before); by which they will escape all these judgments, and stand before the Son *of Man*, in *that day*, emphatically so called; as also the day of his appearing, as distinct from the general resurrection and *final* judgment at the *last* day. Our Saviour calls it the resurrection of the just, Luke xiv. 14; St. John, the *first* resurrection, Rev. xx. 5, 6; and St. Paul, the resurrection of those that are Christ's at his *coming*, 1 Cor. xv. 23. These three authorities appear to me to point at *two* periods of time; a first and second resurrection, most distinctly and literally; the first, at our Lord's second coming, the other at the *end of* Christ's reign, which St. Paul speaks of, when death, the *last* enemy, is to be destroyed, and of course, there will be no subjects to be raised, but those only who have previously died, and been left in the grave till the last or general judgment.

I conceive that the *first* resurrection may take place without any interruption of the affairs of this world; I mean only as far as our Saviour's resurrection and ascension did, and as relates to the kingdom of God upon earth. This great event will be accomplished *after* the *first* resurrection takes place, as the spread of Christianity did after our *Lord's* resurrection and ascension: see Luke xvii. 24—36, inclusive. There will be, undoubtedly, great changes, great judgments, great glory and great happiness, till death shall be swallowed up in victory. But the *immortality* of the righteous will be a distinct happiness. All these things, St. Paul informs us, are to take place at the *last trump;* and they are every where in Scripture spoken of as coming on the *world* suddenly and unexpectedly. St. Paul in his 1 Cor. xv., in the close of his argument on this head, which is highly deserving our regard, tells us, that he explains to us a mystery, when he informs us, that "the dead shall be raised, and the living changed at the *last* trump; for the trumpet," says he, "shall sound." Now, the words "last trump," and "the trumpet shall sound," are evidently metaphorical. In the emblematical language of prophecy, the sound of the trumpet always signifies some very great change in human affairs, which would be followed by such events as are the main objects of the prophecy. Thus St. John tells us, Rev. x., in the words of the arch-angel, whom he beheld in the vision, coming down from heaven, "that in the days of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God shall be finished." Is not *this* the mystery which St. Paul unfolds to us in 1 Cor. xv. (see Evanson's Sermon on the Resurrection); and also in 1 Thess. iv. 14, and following verses, to chap. v. 11? Observe particularly the 4th, 9th and 10th verses of chap. v., and the 16th verse of chap. iv. as applicable to the *escape* of the righteous, when the Saviour comes to inflict the threatened vengeance on his enemies. See also Luke xxi. 34—36. The apostle Paul assures us, that the trumpet of the seventh angel shall at length sound; the great changes predicted by it, assuredly take place; (one of which, I conceive, will be the restoration to life of the virtuous dead, and the sudden change of the virtuous living, to immortal happiness,) and lead to the great and final revolution of all the kingdoms of the earth, and the conversion of the Jews to Christianity; when the kingdoms of *this* world will become the kingdoms of our God and of his Christ. The apostle calls it the *last* trump, because the glorious kingdom of God will then immediately

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appear; in which, God has foretold by his prophet Isaiah, "that nation shall not lift up sword against nation, neither shall they learn war any more." Coincident with these awful events may be that *descent* mentioned in Zech. xiv. 4, of the Saviour on the Mount of Olives, from which he also ascended, *and who is to come in like manner*, Acts i. 11. Here no date is fixed. But in Daniel, the angel tells *him*, "that he shall stand in his lot at the *end* of the days." Of what days, we may ask? I apprehend he means at the *end* of the 1335 days or years; for *blessed* and *holy* is he that shall see *those* days. However that may be, and it does not become any man to be presumptuous on a subject like this, Paul, Daniel and John, agree that all these great changes will take place at the sounding of the *seventh* angel, or *last* trump, and *at the end of the days*. See also Dan. xii. 2, 3. All these great events are closely connected, and almost cast into shade the awful calamities with which they are to be accompanied, at the *appearing* of the Son of Man in his kingdom.

I have one observation to make before I close this subject. The angel informed Daniel, that "*many* (not *all*) that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." This seems to be adverse to the opinion I am contending for, a partial and not a general resurrection. But it does not necessarily follow that the same period of time is intended. The angel may only suggest that there will be a resurrection of the just and of the unjust, as St. Paul has affirmed; and, as I think, from the foregoing passages stated, to take place at two separate periods of time: the first, *of those that are Christ's at his coming*: the latter, or general resurrection, at the *end* of his reign; when he shall have put all enemies under his feet. The *last* enemy that shall be destroyed is *death*. Now observe, that *this* enemy is not destroyed at his *coming*, but at the *end* of his reign; which St. Paul and St. John say, will finish with the general resurrection.

I have thrown these hasty thoughts together, in the hope that some of your Correspondents may take up this truly awful and very interesting subject; and I shall, with great pleasure, attend to any remarks they may favour me with.

PHILALETHES.

P. S. Every lover of biblical criticism must admire the exactly literal version of Dr. Alexander on Philip. ii. 5—11, in your Monthly Repository [XII. 614—617]. But as the dwarf can sometimes see farther than the giant, when mounted on his shoulders, I would prefer the word *slave* to *servant*, as heightening the contrast, and as it alludes to the *crucifixion*, which was the common death of the Roman *slaves*, and the most *ignominious* punishment, as well as cruel, that could be inflicted.

Paddington,
April 3, 1818.

SIR,

IN pursuance of the example of some of your former Correspondents, I have to communicate to your readers the copy of a Protest against the Marriage Ceremony, as administered by law; the ceremony took place on Thursday, April 2, and the parties (as you will see by the names subscribed) were Mr. J. Dillon, of Paddington, and Miss M. Woolley, of Plaistow, in Essex. The making marriage a *religious* instead of a *civil* act, and compelling every man, whatever may be his opinions and belief, to conform to the same rite, as administered by a priest in the same church, is a disgrace to a civilized age and country, so much so indeed, that it only requires to be honestly and manfully opposed, to be entirely got rid of. Let, Sir, every Dissenter, and particularly every Unitarian, but bear his public testimony against this grievous imposition, and its interested and ignorant supporters will not dare to defend a practice so absurd in itself, so inconsistent with the enlightenment of the age, and so serious and important in its moral consequences. Hoping to see your Magazine the record of *many* such stands against priestly imposition, and trusting, from the visible advantage derivable from a frequent repetition of the subject, to your speedy insertion of these observations, and the accompanying documents, I remain,

DELTA.

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"*To Mr.* ——, *commonly called the Rev. Mr.* ——.

"The undersigned, being *Unitarian Dissenters*, present to you the following *Protest* against the Marriage Ceremony, to which, according to the law of the land, they are compelled to subscribe. They disclaim all intention of acting disrespectfully either to the legislature, or to its civil officer before whom they stand. They lament that they are placed in a situation so unnatural, as that even forbearance to what they consider as *established error*, would be a formal recantation of opinions which they received on conviction, and which they will only renounce on similar grounds.

"Against the *Marriage Ceremony*, they can but most solemnly *protest*;

"*Because* it makes marriage a *religious* instead of a *civil* act;

"*Because*, as Christians and Protestant Dissenters, it is impossible we can allow of the interference of any human institution, with matters which concern our faith and consciences;

"*Because*, as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person 'in holy orders, or *pretended* holy orders,' is painful and humiliating to our feelings;

"*Because*, as servants of Jesus, we worship *the one living and true God, his God and our God, his Father and our Father;* and *disbelieve* and *abominate* the doctrine of *the Trinity*, in whose name the Marriage Ceremony is performed.

"(Signed)

"JOHN DILLON,

"MARY WOOLLEY,

"Members of the Church of God, meeting in the Crescent, Jewin Street, known by the name of Free-thinking Christians."

April 2, 1818.

Clapham,

March 28, 1818.

SIR,

I CONCEIVE it affords a fair trial of the scripturality of any doctrines, to observe whether those who believe simply as they are taught, and speak simply as they mean, are led by receiving them into *scriptural* or *unscriptural* ways of thinking and speaking. As many of your readers may not be accustomed to peruse the Missionary accounts that are published, they may not be aware how striking an occasion they present of applying this trial to the question of the Trinity. It may not be useless to prove this by a few instances, which are a fair sample of a host of others.

In the Christian Observer for February, in this year, an interesting account is given of a visit paid by a man named Anund Messech, to some Christian converts in the neighbourhood of Delhi. He found in their hands a copy of a gospel, and on pointing out to one of them the name of Jesus, asked him, "Who is that?" "That is God;" replied the Hindoo. Would this have been an apostle's answer? Again, in the Missionary Register for the same month, we read a letter from a Calmuc prince, addressed to the President of the Russian Bible Society. It begins in this way:—"On the 10th of the first Tiger month I received with great pleasure the letter you wrote me, together with two copies of the History of the *Merciful God* Jesus Christ, translated into our Mougolian language. You desire me to read in this book. In obedience to this command, I have not only myself read the word and doctrines of the *Almerciful God* Jesus Christ, but have given one of the copies to our Lama, who reads it with the priests."

Once again, among the same pages is given a letter from Pomare, King of Tahiti, or Otaheite, accompanying his household gods, which he has sent over to Europe, as he beautifully says, "that they may be either burnt with fire, as is thought proper, or that the people of Europe may satisfy their curiosity, and know Tahiti's foolish gods." Here, indeed, is cause not only for blessing God and glorying in our Master, but also for heartily commending our brethren, and embracing them with Christian love, who have done such great good. But is it not startling to read in Pomare's letter, twice repeated, such expressions as these: "When this body of mine shall be dissolved in death, may the *Three-one* save me!" "The *Three-one*, he it is that can make the love of sin to cease"?

Surely we may say, this appears to be a setting forth of strange gods, and is too much like reclaiming men from

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one idolatry to plunge them into another. In the mean time, it may shew the call that there is on those who hold the old Christian truth, "There is one God, and one Mediator between God and men, the man Christ Jesus," to be active, *not only at home but abroad*, lest Christianity should be misrepresented all over the world. May God grant that there may soon be missionaries of this description, that it may appear, under his blessing, that the simple and genuine gospel is mightier than any corruption of it.

HOPEFUL.

Palgrave,

SIR, *February* 6, 1818.

PRESUMING that the Author of the "Survey," in your last Number, [pp. 77—80,] is correct in what he states, I am very sorry to find that the Attorney-General should, on the late trials, have distinctly stated that Unitarians are still amenable to the common law for transgressions against established doctrines. The worthy writer points out an obvious method, as he thinks, by which we may avoid every evil, but I am not quite sure that his plan will give us sufficient latitude. It is hardly enough for us to preach our opinions unless we may contrast them with those of our opponents, and thus discover the relative deformity. But supposing we could do so, still being jealous of any encroachment on religious liberty, I beg to ask your legal Correspondents, whether or not this be not a new doctrine, "that we are amenable to the common law"? I am aware that Christianity is considered as part of the common law, though, unless it can stand without this prop, perhaps some may think it not worth preserving. But I was not aware that any *particular form* of Christianity, to use the words of a *Church Dignitary*, was so established by common law, as to make those who differed from that established doctrine sinners against the law. In fact, was not your able Correspondent, who sent you an account of indictable offences not many months since, correct in shewing that, upon all informations thus laid, the judges uniformly made a difference between impugning the evidences of Christianity, and the questioning of the validity of those doctrines, on which wise men have differed? This was the impression your worthy Correspondent's paper made on my mind; but how is this statement reconcilable with the Attorney-General's opinion? And if things, after all, are so, that we are amenable, should we not apply for farther protection; for it signifies but little whether I spend my time in prison, from sinning against common law, or from transgressing the enactments of a positive penal statute?

J. F.

SIR, *March* 11, 1818.

IN reading the critique on Mr. Fox's sermon, delivered before the Unitarian Fund Society, 28th March, 1817, [p. 137,] I was struck with what I conceived to be a great impropriety; and as my only wish is to be guided by *reason* and *truth*, I shall feel greatly obliged to any of your Correspondents to relieve my mind from the perplexity I labour under in consequence. The critique informs me, that Trinitarians, as such, are not idolaters, because their worship is the result of "an honest compliance with the dictates of an erring judgment." Until now, Mr. Editor, I had thought that the worshiping of any object, other than the great Creator of all things, was idolatry, although, at the same time, I did not think the sin of idolatry was of equal magnitude in all. For instance, the Roman Catholic maintains the efficacy of saint-worship, the Heathen nations the efficacy of worshiping the sun, moon, fire, wood, stone, &c. &c.; but as this worship results from ignorance more or less according to the degree of light and knowledge which they might, or might not have, so I thought would be their sin before the Almighty. But if these people worship, according to the Reviewer, "with an honest compliance with the dictates of an erring judgment," they are not idolaters. What then is idolatry?

Again: "Mr. Fox," says the Reviewer, "seems to maintain Mr. Lindsey's opinion, that 'Trinitarian worship is Christian idolatry.'" Now, Mr. Editor, I am not very well acquainted with ancient mythology, but I am told they had gods many and lords many; neither am I sufficiently acquainted with modern or Christian

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mythology; but this I do know, that they too have gods many, and yet I am informed by the respectable Reviewer of Mr. Fox's sermon, that as they worship "with an honest compliance with the dictates of an erring judgment," they are not idolaters. If even the more polished of the heathen world had many gods, and differed one from another as to the particular god or image of their worship, and were considered idolaters, how, in the name of common sense, can we reject "Mr. Lindsey's opinion, that 'Trinitarian worship is Christian idolatry'"? Have not the Trinitarians gods many? I well remember to have heard from the Tabernacle pulpit, (for, for many years I was a Tabernacle man,) addresses in the same prayer, to God the Father, God the Son, God the Holy Ghost, and these compounded, making another god. If this gross worship had not been, again and again, obtruded upon my understanding, no doubt I should have kept my seat there to this day; for I bear witness to their sincerity and piety,) but I thought this worship (first) a great impropriety,—then a perversion of reason,—then contrary to Scripture,—then idolatry, though without sin, because my worship was in "honest compliance with the dictates of an erring judgment;" nevertheless I have thought, and continue to think, I was an idolater, and a "Christian idolater" too, though not wilfully. I hope some one of your learned Correspondents will take this subject up, and inform your readers (especially the class to which I belong) what idolatry is,—distinguishing between Jewish, Heathen and Christian idolatry. In giving the above in your valuable Miscellany, you will greatly oblige a new subscriber.

A. Z.

Plymouth,
March 28, 1818.

SIR,

ALTHOUGH it is our lot, as a sect, to be much spoken against, and we may expect from every quarter, both direct and indirect blows from the parties which divide the Christian church, yet we have no occasion to apprehend offence where none was intended, nor to imagine that every advocate of orthodoxy means a fling at us when he says something ill-natured of a different party. The feelings of Unitarians are those of men, alive to every touch, and liable, therefore, to be unnecessarily awakened by the innendos of the orthodox champions.

I am inclined to think this has been the case in a recent instance; and, lest the alarm which has been raised by a friend, warm in the interests of truth, should spread in the Unitarian circle, I must beg to rectify what I conceive a mistake, as to the opinion that is entertained by an eminent Scotch divine, of the actual state of the Unitarian church.

I refer, Sir, to a declaration made by Dr. Chalmers, in the Introduction to his very celebrated Astronomical Sermons; the passage is as follows: "This was the sole attribute of his theology, (a firm belief in revelation,) which I had in my eye when I presumed to eulogize it. I do not think that, amid the distraction and the engrossment of his other pursuits, he has at all times succeeded in his interpretation of the book, else he would never in my apprehension, have abetted the leading doctrine of a sect or a system, which has now nearly dwindled away from public observation."

Now it has been thought that the Doctor here alludes to Unitarianism; but this I apprehend is a mistake. I learn from a very intelligent gentleman, whose usual residence is at Glasgow, that the opinion generally prevailing in the circles of that city is, that he refers to the Millenarian hypothesis, or the reign of Christ for a thousand years upon the earth. His language is doubtful, and I do not think we are warranted to apply it to the case of Unitarianism. Whether Sir Isaac Newton was a Millenarian or not, I have not been able to discover either by my own researches or by those of an industrious friend. His tutor, Dr. Barrow, avowed this notion; it was very generally prevalent at the time Sir Isaac lived; and the sweet influences of Christianity appear to have laid fast hold of his enlarged and philosophic mind; it is, therefore, highly probable that a notion so accordant with the moral and benevolent sensibilities of man would be acceptable to him. Churchmen and Dissenters equally patronizing the opinion, he might become its advocate

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with more safety than he could be the advocate of other theological opinions openly: on this point the *cry* of heresy would not be raised against him. And, that he was not better known as a believer in the proper unity of God, was owing, perhaps, to some dread of such a charge. Perhaps some of your readers may discover in his works the distinct traces which have led Dr. C. to regard him as the abettor of a leading doctrine now generally fallen into disrepute.

Dr. Chalmers cannot be so totally unacquainted with the world in which he is living, as to believe that Unitarianism is now dwindling away. He has seen a proof of the contrary in the very city in which he resides; and in other towns of the northern kingdom are manifestations of the falsehood of the position; and whatever opinion we may entertain of the solidity of the Doctor's apprehension, that other worlds and other systems may be interested in the awful catastrophe of the sacrifice of a God upon the little hill of Calvary, by that pitiful, that despicable race of bipeds, called Jews, we really believe Dr. Chalmers knows better than to insinuate "that Unitarianism has nearly dwindled away from public observation."

I am, Sir, proud of the honourable rank in which Unitarian professors now stand, and confident of the greater honour that yet awaits the Unitarian profession, yours in sincere congratulation,

I. W.

Sir, *Jan.* 12, 1818.

AMONGST the desiderata on the part of free inquiry, may I be permitted, through the medium of your widely-circulated little volume, to report one, in my opinion, of no little consequence, viz. a bookseller of liberal and fearless principle at the West end of the town. I should be happy to be contradicted by any of that respectable profession residing in that particular quarter: but at present I most reluctantly, but as confidently presume myself authorized, from some experience, to say, that the fear of Reverends and Very Reverends and Right Reverends, before their eyes, forbids one and all of them from even suffering to be advertised as only *sold* at their shops, any publication which these great Dons in Divinity might object to, as too determinedly heterodox. It is not long ago that a "venerable" of this sacred order had very nearly proceeded to excommunicate, in form, a right and very loyal and Church-going member of the fraternity, for having in his window a little book, good-humouredly enough surely, entitled, "The Common Prayer Book of the Sect of the Thirty-nine Articles (still whimsically enough styling itself *the* Church of England) made Scriptural," &c.; and a friend of mine, only the other day, upon proposing, for sale under his roof, to another, a page or two, as inoffensively too, entitled, "Addenda to Gastrel's Christian Institutes, or a Sequel to 'Bible Precepts,' for the edification of 'Bible only Schools,'" was at once replied to, that he did not dare to sell the sheet in question, because he published for the Bishop of ———. For brevity's sake I make no comment.

A GRADUATE OF THE UNIVERSITY OF OXFORD.

P. S. May I avail myself of the opportunity to remark, that in compliance with the request in your present Number, I have added the name of a friend to your list of subscribers.

Gainsborough,

Sir, *May* 8, 1818.

YOUR volumes will hereafter be looked into as a record of facts and events, out of which the historian and biographer of Unitarian Dissenters may extract the most important materials. In this view, I think a short sketch of the history of the buildings and congregations connected with us in various parts of the country, is a *desideratum*. I communicate the following account of the "old Presbyterian, or Independent meeting-house" at Gainsborough, with a hope, if it be acceptable, that short communications of a like nature from other places may be excited.

The present meeting-house, situated in Ratten Row, (in modern times, Beaumont Street,) has been erected more than 100 years. It has little appearance of a place of worship externally, but it is neatly fitted up within, and will contain upwards of 300 persons. We have no accurate account of its origin; but Mr. Ambrose

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Rudsdell was minister here in A. D. 1707, and continued so till 1750, when it is supposed he resigned and retired; he died in the neighbourhood, April 3, 1754. By the register of christenings in his time, and from some other circumstances, it appears that the congregation must have been very numerous, and highly respectable. Some important legacies were left by different individuals belonging to the congregation, for charitable purposes, and for the maintenance of *a Presbyterian or Independent* minister in that place. By this cautious wording, it seems that the donors were aware of the change of constitution which the Presbyterian congregations in England were undergoing, and provided against being misunderstood.

Mr. Jeremiah Gill succeeded, in 1750, and remained pastor until his death, which happened in 1796. This gentleman was one of the contributors to the Theological Repository, edited by Dr. Priestley. (See Mon. Repos. XII. 601.)

Mr. Jacob Brettel, who had been for some time a fellow-labourer with Mr. Gill, succeeded him as pastor of the congregation, and continued in that office fourteen years. He died March 19, 1810, aged 48 years, and is buried by the side of his predecessor, in the church-yard of Gainsborough; as was also Mr. Rudsdell. Over each of these ministers, whose remains are separated by only a few yards of ground, a handsome, but plain monument is erected. Thus it appears, that for considerably longer than a century, this congregation had but three ministers.

Mr. N. T. Heineken was elected the successor of Mr. Brettel, and was pastor from 1810 to Midsummer, 1817, at which time he removed, to take the charge of a congregation at Bradford, in Yorkshire, not without the warmest esteem of those among whom he had laboured with much acceptance and usefulness for near seven years.

The choice of the congregation next fell upon your present Correspondent,

R. LITTLE.

P. S. An anecdote respecting Mr. A. Rudsdell, the first of my predecessors whose name is recorded, may be found in the interesting Life of Mr. Wm. Hutton, of Birmingham. And it may be worth mentioning, that a grandson of his is at this day the senior member of our congregation.

SIR, *Clapham, May* 10, 1818.

I DOUBT not but most of your readers have perused with singular pleasure, the letter from a native Unitarian Christian at Madras, lately edited by Mr. Belsham. (See Christian Reformer, IV. pp. 1—10.) It is, indeed, a just occasion for joy and thanksgiving; and we are also obliged to the editor for his interesting remarks upon it. But, I must confess, I felt a damp on my pleasure, when I found that a person of so much influence was not about to second, but to discourage the petition of the Indian Unitarians, for a European teacher; and as I feel deeply interested in the subject, I beg leave to propose a few arguments in favour of our acceding to that petition. Mr. Belsham observes, that "it is not within the purview of the society to send out Missionaries; and, *that for his own part, he did not see that they could be of any use.*" He thinks that Roberts, the writer of the letter, and a few younger assistants whom he might select, would make better preachers than Europeans. Now as to the Unitarian Society, the sending Missionaries is evidently not one of its functions; but the inutility of Missionaries is not so manifest. There is no doubt, that native teachers have their own advantages; and if the question were as to the relative magnitude of those advantages, in comparison with those of Europeans, it might not be easy to decide. But the question is, whether European Missionaries might not greatly promote and assist the endeavours of the natives? Now, I think, a few considerations may convince us that they might, and would.

I will argue, first, from the attention and respectability which a European teacher, especially a scholar and a gentleman, would procure for the cause. As the Master said, "A prophet has no honour in his own country." A native teacher of a foreign religion labours under all the odium of an apostate from his own: a terrible prejudice to encounter, but from which the foreigner is free. All

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accounts from India shew, that the Englishman is very highly thought of by the natives; and how great are his advantages, when contrasted with the disabilities of natives, of the lower castes, which seems to be the description of these our brethren! How can we expect that the Bramins will deign to be taught by these abject and profane persons? How much does one wish, that such inquiring Bramins as those whom Mr. B. mentions, should have their attention called to the *existence* of Unitarian, European Christians! To gain respectful attention to Christianity, is more than half to win the day. A gentleman, who lately published a work entitled, "Sketches of India," asserts, that he was a witness to the reading and teaching of a Baptist Missionary, for several weeks, during a great religious fair, before an attentive audience of above 8000 persons, including many Bramins. One cannot but suppose, that it was the European who commanded so much attention.

I would argue, secondly, from the superior intelligence and information, which a well-instructed Missionary must possess over a native Hindoo, on subjects connected with Christianity. He has read the originals of the Scripture; he knows at large the history of the church and the world; he has seen the ends of controversies, and the tendencies of opinions; he has a philosophical expansion of views, and a Christian superiority to superstition, to which the native Christian can seldom have attained. An infant church, in such a land as Hindostan, seems to need such a guide. But what is a stronger argument, our Indian friends feel *themselves* their need of such a helper. Probably, indeed, with the gospels in their hands, they may discern and embrace the essence of our simple religion; but then they need some person of authority, to assure them, when this is attained, that they *have* the *one thing needful*, to set them at rest that they are Christians.

A third source of argument, is the importance of opening a channel of communication. This our Indian brother craves, in order, as he says, "that we may hold up to them the true light, and encourage and raise their spirits in their duty." I humbly hope that this letter of William Roberts, which is so plainly the call of Jesus to feed his flock, will not be disregarded by us. Such an opportunity may never be given again; a finer never opened before the eyes of Christian philanthropists. I have been considering usefulness abroad; but I must add, that undertakings of this kind leave a rich reward at home: they call religious feeling into animated and delightful action, and promote the general sympathy and love of Christians to one another; and as to Unitarianism, I believe, that under the Divine blessing, they would be to it as the bread of life.

T. F. B.

Loughborough,

May 9, 1818.

SIR,

I WAS examining lately a coin of Constantine, surnamed the Great, and had occasion to turn to the life of the Emperor, as given by Lempriere, in his Classical Dictionary; it is there related, that "Constantine was learned, and preached, as well as composed, many sermons, one of which remains."

Constantine, it seems, was a preacher, and employed in the propagation of the doctrines of the gospel, not only the keen logic of the sword, but also the weapons of the ecclesiastic, the tongue and the pen. The use of force was sufficiently consistent with the Emperor's general conduct, but the office of Christian minister accorded not with his character; and the illustration and enforcement of the mild, merciful and benign system of Christianity, came with a bad grace from him who took away the life of his own son by means of poison.

When we call to mind that the first Christian Emperor employed his pen in defence of the religion of Jesus, we are inclined to wonder that his productions should have been consigned to oblivion: but when we recollect that this same writer of sermons murdered his own son Crispus,* it is no longer difficult to account for the forgetfulness in which his discourses seem to have been buried.

If any of the readers of the Repository would favour us with some account of the subject, style, &c. of

* See the articles Crispus and Constantinus, in Lempriere's Classical Dictionary.

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the remaining sermon of Constantine, it would gratify, not only the writer of this article, but I should think many of our Unitarian friends. The Royal Discourse of the Emperor is certainly a Christian antiquity, and some information concerning it, to say the least, could not fail of tending to the gratification of the theological antiquary.

W. P.

SIR, *May* 6, 1818.

HAVING long been, and still remaining in great doubts concerning the disputes between materialists and immaterialists, permit me to put the following questions to both parties, the answers to which may, perhaps, in some degree serve to discover on which side the truth lies.

1. Do we know any thing of matter except its qualities, such as extension, colour, hardness? &c.

2. Do we know any thing of mind except its qualities, such as the power of perceiving, thinking? &c.

If both these questions be answered, as I imagine they must be, in the negative, I proceed to ask the immaterialist—Can you prove, that the qualities of mind are incompatible with those of matter? And of the materialist I inquire, Can you shew that the qualities of mind necessarily result from any combination of those of matter, or are necessarily connected with them? If all these questions be, as it seems to me they must be, answered in the negative, it will then follow, that we have not yet at least sufficient data to establish the truth of either hypothesis.

T. C. H.

Kidderminster,

SIR, *May* 16, 1818.

THE letter, of which you now receive a copy, was written by a young gentleman to his relative in Kidderminster; if you do not object, I should be happy to see it inserted in your valuable Repository.

H.

Rome, Good Friday,

MY DEAR SIR, *Mar.* 20, 1818.

THOUGH separated from home by a distance of 1300 miles, I cannot cease to think with frequent and affectionate regard upon the friends I have left behind. If the same sentiments are common also to them, it will not be unacceptable to hear occasionally by letter from one whom circumstances have removed so far from them.

After a stay of five weeks at Paris, we turned our faces southward, and passing another five weeks, with great satisfaction, between Lyons, Turin, Bologna and Florence, we arrived here just in time to witness all the ceremonies and solemnities of Christmas.

Though the duration of Rome has been so considerable as to have dignified it with the title of the eternal city, the propriety of such an epithet is called into question at every step, by the marks of ruin, desolation and decay. Much as I was prepared to enjoy my visit to these hallowed precincts, at once the scene of so many early associations, and the theme of my maturer studies, it was some days before I could view with complacency the shattered columns of its temples or smile amidst the vestiges of departed greatness. It is too humiliating to see the *Forum Romanum*, the theatre of their ancient glory, degraded by the modern Romans into a common cattle market, and the intervals between its dilapidated walls now made the seat of beggary in its most revolting form. That feeling, however, has now subsided, the scenes are become familiar to me, and the mere locality of the Forum, once fully ascertained, is enough to carry back my imagination to the days of old, and to make the heroes of antiquity pass in review before me.

The quarter of the Forum is crowded with remains. At one end is the commanding eminence of the capitol, which hath a modern edifice upon the old foundations. Immediately at the foot of it is the arch of *Septimus Severus*, with the remains of two colonades of temples, and one insulated column in honour of one of the late emperors. At the opposite end is the Arch of Titus, in honour of the overthrow of Jerusalem; on the right hand you have the massive remains of the Imperial Palace, and on the opposite a chain of shattered temples, magnificent even in their fall.

You have no sooner left the Forum than, at the head of the *Via Sacra*, you are confronted with the Arch of Constantine, a very striking and imposing

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edifice. It is, however, a monument of the decline of the arts and of good taste, as its only good bas reliefs are borrowed from the Arch of Titus, without any considerations of propriety or truth, whereas its own reliefs are the most paltry things imaginable, both in the style and execution. The *Colosseo*, however, or Amphitheatre, is infinitely the grandest specimen of all antiquity. It is an oval, and might have still been very perfect, had not the Pope been so entirely destitute of taste as to have made a quarry of it for the building of his palace. Not far from it commences *Via Appia*, which communicated with *Capua*, and went for many many miles in a direct line. It is lined for some distance with the fragments of the ancient sepulchres; that of *Scipio* was discovered under ground, only forty years ago, with the *Sarcophagi*, inscriptions, names, &c.; whereas, that of *Metella*, the wife of Crassus, upon the same road, has never ceased to challenge the admiration of posterity.

The most perfect, however, of all the memorials of ancient Rome is the Rotunda of the Pantheon, which remains little impaired either internally or externally, though very different in its decorations now from the time of its erection. The aqueducts are surprising works, and are seen extending for miles in many directions across the dreary plains of the Campagna. But it is inconsistent with the brevity of epistolary correspondence to enumerate all the various monuments of antiquity. It is true, that the identity and character of some are but imperfectly defined and ascertained, and that others are the works of the very worst times of Rome. Still, however, there is enough to interest the classical traveller, in the certainty of the more material points, and in the speculative probability of others of minor merit.

The boast of the modern town is the justly celebrated Cathedral of St. Peter. Its extension has, perhaps, too much the appearance of a palace, but the beauty, comfort, cleanliness and sublimity of its entrance baffle every power of description. Its immense dimensions, its exquisite marbles, its costly and magnificent Mosaics, its splendid monuments and its union of so many chaste and elegant decorations, endear it to every lover of propriety and taste. The Vatican attached to it is the repository of the finest museums of statuary and paintings in the world; though every palace here commands the attention of the traveller, by some specimens of the perfection of the arts. The streets are generally narrow, and oftentimes very offensive. We have a suite of rooms looking into the *Palace d'Espagne*, the most open and pleasing part of the whole town.

But as we are now in the metropolis of Catholic Europe, we avail ourselves of every opportunity to attend the ceremonies of papal worship. On Christmas day we saw the Pope attend the sacrament, at the Church of *St. Maria Maggiore*. He was conveyed up the centre aisle or nave, between two files of military, in a chair of state, with fans of five ostrich feathers on each side of him, and with all the pomp and pageantry of Eastern magnificence. He seemed, indeed, to share a divided worship with the Deity; and though the Catholics in general are very earnest in their devotions, not a soul on that occasion, either ecclesiastic or layman, seemed interested in the service, except the aged Pope himself, who appeared under the influence of a very fervent and unaffected piety. Indeed, he is a most excellent old man, and every circumstance of his life seems calculated to adorn the gospel of his Master. He is much beloved both by natives and foreigners. Another day we were summoned to the Church of St. Sylvester, where a virgin was about to take the veil. She appeared at the altar in a bridal dress, with her father and mother, and after a public profession of her faith and wishes, she was conveyed by the officiating cardinal, to the Convent attached to the church, and presently re-appeared at a grated window behind the altar in the same attire. The abbess and other sisters were in attendance, who, in the presence of a numerous congregation, cut off her hair, stripped her of her finery, and equipped her in all the dismal characteristics of her order. Thus did we see this deluded girl, at an age of not more than twenty-two, consign herself to voluntary and perpetual confinement.

Monday Night. There are many

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similar establishments at Rome, and almost every day is marked with some solemnity of more than pagan superstition. In St. Peter's, crowds of worshipers are seen every hour kissing the foot, and rubbing their heads under the sole of the apostle. At another church, hundreds of penitents are seen crawling on their knees up the very steps by which our Lord ascended to the judgment hall. At a third, the identical cradle of our Saviour is exhibited. At a fourth, a relic of the manger and remains of the very cross, large enough to fill an ordinary waggon, as if God had multiplied the fragments to animate the piety of the faithful. To me, I must own, it is very painful to see the understandings of my fellow-creatures so perverted, and to find them exchanging the influence of a pure, genuine, inward religion, for the ostentatious, but unimproving homage of ritual observances. I would *pity*, however, but not condemn, and would feel the valued superiority of our own institutions, both in religion and politics, so enhanced by my experience, that I may be more patient, under seeming difficulties, and more grateful for real advantages.

The Easter ceremonies are now over, and wonderfully solemn and imposing they have been. To see high mass at St. Peter's, the noblest Cathedral in the world, to see the head of Catholic Europe, prostrate at the altar of his God, to see him humbling himself to the dust, discarding all his greatness, beating on his breast, and saying, with the emphatic humility of the Publican, *God be merciful to me a sinner*, is indeed a more striking solemnity than my imagination could ever have conceived. To see the same father of the church, in the balcony of St. Peter's, bestowing his patriarchal look upon the thousands in the area below, to hear him invoking the blessing of heaven on the prostrate multitudes beneath him, is indeed so awful and impressive in its effect, that it might soften the most obdurate, and blend the discordant principles of the hearers, in one common sentiment of piety and love.

It has been my extraordinary good luck, too, to see the dome of St. Peter's illuminated, which, till this year, has been only exhibited on St. Peter's day in June.

Last week but one we took a trip to Tivoli, the ancient Tibur: the scenery about it is absolutely beautiful, though on a very small scale. The cascades are lovely—the ruins graceful—the evergreens singularly rich and beautiful, and the whole effect so engaging, that I had almost betrayed myself into the poet's wish of old:

> Tibur Argeo positum colono,
> Sit mea sedes utinam senectæ, &c.
> [*Hor.* L. ii. Od. vi.]

till the thought of distant home and friends, renewed the recollection of a more substantial residence.

I spent rather more than a month at Naples. It is a very fine town and finely situated. Its neighbourhood abounds in classical interest, and solicits your attention on every side. *Cumæ*, *Baiæ*, *Misenus*, the *Lucrine* and *Averne* Lakes, the Circæan Promontory, *Pæstum*, &c., are all easily accessible from it. It is, however, a villanous place; there seems, indeed, throughout Italy, to be a sort of scale of roguery increasing as you go south. Thus at Turin you complain a little, but the natives transfer all the abuse to the Florentines, they in like manner to the Romans, and they to the Neapolitans as the very *Ne plus ultra* of rascality, and the very outcasts of society. Travelling, too, though dangerous in many parts of the Roman States, is worse in the Neapolitan, and we have frequently gone, attended for a day together, with some armed men on horseback at every stage.

St. Januarius, as the patron saint there, has in many cases superseded Christianity; there is a statue of him near the bottom of Vesuvius, with one hand pointing to the smoke. On every alarm of an eruption, the inhabitants betake themselves to his protection; but as the Saint seldom interferes, except to support the honour of his own natal day, he not unfrequently has had his face pelted, and his back scourged by the irritated and impatient multitude. I climbed with a large party up to the very crater, and a very amusing and singular adventure it was.

Far, however, the most interesting excursion from Naples is to Pompeii, a town which lay 1760 years buried

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under a shower of cinders from Vesuvius, and which is now, since the excavation, so perfect, that you walk through the very streets, enter the very houses, read the very advertisements on the walls, and take your seats in the very same theatre that Cicero and Virgil frequented, in the days of Roman greatness. The limit of our travels was Pæstum, about 70 miles south of Naples. We went from Salerno by sea, about 30 miles; and afterwards by sea to Amalfi, the loveliest sail I suppose in Europe.

But as I have nearly exhausted all my materials and time and paper, I must haste to a conclusion. The post for England starts to-morrow morning. We intend to follow a part of the way on Wednesday. Our route is to go by Bologna, Venice, Milan, &c., staying a few days at each place. Adieu. M. C.

Extract of a Letter from a Gentleman in Rome, received by his Friends in Edinburgh.

(See p. 338.)

I HAVE lately been much interested by a controversy carried on at Geneva, between the clergymen there and a Mr. Drummond, assisted by Madame Krudner, the great German enthusiast and propheteſs. These two, during some little residence they made in Switzerland, had observed the great departure of the clergy and the people from the good old doctrines of John Calvin, and formed a scheme for bringing back the lost sheep to the adoration of the holy Trinity. Their attempt was as bold as it was fruitless. They began by assembling around them all the most ignorant part of the rabble; and when they thought themselves sufficiently strong, wrote a letter to the Consistory, which is a matchless piece of impertinence and folly. I need only mention the few first words, in order to give you an idea of the whole. It addresses the whole church as "blasphemers of the name of Jesus." Can any thing be imagined more arrogant than this? Christian meekness and humility are certainly not very remarkable in it. But the effect of the letter was very different from what its authors expected. The lady was sent out of the town, under the conduct of gens d'armes, and I have been told, that every canton and country which she reached, afraid of a person so active in stirring up rebellions, had adopted the same measure, and the poor woman was not allowed to rest till she reached Frankfort.

Mr. Drummond was told that his absence would be acceptable, and that if he did not quickly take himself off, he might run a risk of sharing the fortunes of his fair coadjutor. Meanwhile, the people of Geneva were a little troubled; for although the ferment was removed, yet it left some dregs behind it that were not so easily cleared out. Three clergymen, imbued with the principles of these people, convened their brethren, and laid the matter under discussion, in consequence of which, it was necessary to come to some decision. I am glad, however, to tell you, that the judgment of the council does honour to their liberality. It was decreed, that faith in the doctrine of the Trinity, or any other doctrine of any church, was unnecessary, and forms no part of the government of the Church of Geneva; but that a belief in the truth of the holy Scriptures, and a careful study of their contents, with a conformation of the conduct to their dictates, was all that was required of clergymen. Thus you see that true religion, unfettered by the interests of men, or prejudices of education, has at length found a situation in which it may flourish without impediment. Geneva has most gloriously finished the work which she began so happily, and her second reformation *will* be allowed by all to be as great as her first. *

SIR, *March* 7, 1818.

AMONG the number of benevolently disposed persons, there are those who consider it praise-worthy to settle a part of the worldly goods, with which they are endowed, for the use of charitable or religious institutions. I have met with individuals who are able, and, I trust, some

* The above account is very interesting from the information which it conveys concerning the spread of a purer religious system; it does, however, afford too much ground to lament the union of civil authority with any body of ecclesiastics. B. M.

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of them inclined to assist in promoting the spread of those religious sentiments, which you and I consider nearly approaching Christian truth, by this means, and who were ignorant of the clogs and restrictions which the laws of their country have imposed upon them, in the exercise of their power over their property, for this purpose. Doubtless there are many that come under this description, who read your valuable publication. By inserting the following extracts from a statute passed in the 9th of Geo. II. (the 36th chap.) you will put these good souls on their guard, and, perhaps, prevent the occurrence of a circumstance which would be unpleasant to yourself, were it to reach your ears, and would be injurious to our glorious cause.

By the above statute it is first enacted, "That from the 24th June, 1736, no manors, lands, tenements, rents, advowsons or other hereditaments, corporeal or incorporeal, whatsoever, nor any sum or sums of money, goods, chattels, stocks in the public funds, securities for money or any other personal estate whatsoever, to be laid out or disposed of in the purchase of any lands, tenements or hereditaments, shall be given, granted, alienated, limited, released, transferred, assigned or appointed, or any ways conveyed or settled, to or upon any person or persons, bodies politic or corporate, or otherwise, for any estate or interest whatsoever, or any ways charged or incumbered by any person or persons whatsoever, in trust or for the benefit of any charitable uses whatsoever; *unless* such gift, conveyance, appointment or settlement of any such lands, tenements or hereditaments, sum or sums of money or personal estate, (other than stocks in the public funds) *be made by deed, indented, sealed* and delivered, in the presence of two or more witnesses, *twelve calendar months at least before the death of such donor or grantor*, (including the days of execution and death,) and be enrolled in his Majesty's High Court of Chancery, within six calendar months next after the execution thereof; *and unless such stocks be transferred* in the public books, usually kept for the transfer of stocks, *six calendar months at least before the death of such grantor or donor*, (including the days of transfer and death,) *and unless the same be made to take effect in possession for the charitable use intended, immediately from the making thereof, and be without any power of revocation, reservation, trust, condition, limitation*, clause or agreement whatsoever, *for the benefit of the donor or grantor, or of any person or persons claiming under him.*"

By the third section of the act, "all gifts or transfers made in any other manner or form than is directed by this statute," are declared to be "void."

"All gifts or transfers for valuable consideration actually paid, and *bonâ fide* made," are excepted.

It is almost needless to add, that it is provided, "That the act shall not extend to gifts or transfers to either of the two Universities, or any of the colleges or houses of learning within either of the said Universities, or to or in trust for the Colleges of Eton, Winchester or Westminster, for the better support and maintenance of the scholars only upon the foundations of the same colleges." This is a matter of course.

HÆRESIARCHUS.

Spirit of the Clergy.

"Would it be right to involve the numerous adherents of the Church of England in the censure which may justly be attached to—what—some individuals have practised in its support?"—Mon. Repos. XI. 152.

SIR, *March* 31, 1818.

ACCIDENTALLY reverting, a short time ago, to a former volume of your Repository, [X. 576,] I was much struck with the tendency of some reflections closing a Review, which had not previously fallen under my notice, of the present Bishop of London's primary charge to his clergy. I feel anxious to notice the subject as an act of but just exculpation of a numerous portion of individuals in the Establishment, the very contrary spirit of whose conduct and opinions utterly exonerate them from all implication in the views, there (and in as far as they *may* have any real existence deservedly) reprobated by your Reviewer in the article in question.

That there may be some individuals (few, however, it is to be hoped) in

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the Church, influenced by the feelings, and entertaining the views that article describes, cannot, perhaps, be questioned, however it must be regretted, as a fact; nor do I apprehend that there is the sect of Christians at this day to be found, within whose pale there are not some intemperate individuals, and may not ever be, it is presumed, without implicating the character or involving in the censure *they* may deserve, the rest of the body.

The persons, however, to whom the reflections alluded to refer, by *no means* form any preponderating proportion of the collective mass of the Established Clergy. And could any public occasion call forth their feelings in an aggregate expression of it, I would boldly venture to predict, that the description of individuals to whom your Reviewer's allusions apply, would be found to constitute a very insignificant minority, in point of numerical strength, however supported by *some* powerful names.

It may not be known, perhaps, to the generality of those who form the usual class of the readers of this Repository, that the very existence of this party in the Church, is a subject of real regret to its more pacifically disposed members; men whom I may safely undertake to describe as conscientious ministers, spending their lives in the silent and unobtrusive discharge of their pastoral duties, amidst the affections, and cheered by the attachment of their parochial flocks, and with too serious a sense of the awful responsibility of their own charge, to allow them to exhaust their precious moments in unedifying and vexatious contests with their dissentient "fellow-labourers in the Lord," to whom, too, they are cordially disposed to give credit (whenever *their* lives are in unison with their professions), for similarly conscientious and zealous integrity.

Believe me, Sir, the characters for whom I am contending, regret that any of their brethren should even *wish* to stand forth as the champions for a renewal of any exploded powers of ecclesiastical supremacy; they regret any attempts to gain an extension of the discipline of their church, beyond what is necessary for its own government, or for any that is not strictly consistent with a due regard to the rights of religious liberty.* In conclusion I will only add, what I am convinced, and have ample opportunities of knowing, to be the fact, that a highly respectable portion of the members of the Church, both in talent and in influence, and of its most zealous and consistent supporters, both in its ecclesiastical and in its lay ranks, are as adverse as the warmest advocates for Christian liberty *out* of it can be, to the principles and practice of intolerance and bigotry under any form, or in any shape they can assume —men steadily actuated by motives, free from all *party* views or personal policies and connexions, of preserving "*unity in the bond of peace*," as the basis on which the security and support, the interest and prosperity of every just cause, and of every righteous undertaking must ultimately depend.

V. M. H.

P. S. I am rather inclined to think that your Reviewer's idea, [p. 578,] that the Established Clergy have "*lost their influence, and that they have long ceased to lead*," is not exactly borne out by the existing facts. Their own *experience* certainly and decidedly proves the reverse, as in all cases, unexceptionably, where the principles advocated in the foregoing letter are acted upon, they find an harmonious concurrence in their views, and an affectionate attachment to their persons, which can only be impaired or extinguished by their own imprudence. Nor is this remark of your Reviewer even consistent with his own position in another article, [p. 580,] where he expresses an inclination *almost to envy* them "*the ample means which they possess of gaining the affections of mankind by moderation and catholicism*," which is, in fact, all

* The casual instances which do unfortunately occur, (and seldom occur, I believe, without meeting their merited exposure and punishment,) of petulant and persecuting bigotry, are invariably a subject of grief to the *pacific* members of the Church; and *they*, as I have stated, form no mean portion of that class to which the writer in your Journal, whom Mr. Belsham has so aptly as well as facetiously called your "*Christian Politician*," has thought proper to attach the generalizing appellation of "*the Latitudinarians*."

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I contend for; and may I be permitted to indulge the hope, that long may *such* instruments retain their *power* to rescue, and *such* instruments be wisely *used* to secure and perpetuate this natural attachment?

SIR, *March* 30, 1818.

I ACKNOWLEDGE myself incompetent to wield the pen of controversy against the scientific skill of Mr. Belsham, and therefore, without entering the list as his antagonist, I only desire him to establish his right to the ground which he has taken in defence of "Infant Baptism," so called. Indirect proof is certainly as satisfactory as direct; but the question is, has such *proof* been advanced in support of the fact, that "Infant Baptism was the uniform, universal and undisputed practice of the church from the apostolic age down to the fifth century"? Mr. B. claims this ground; but surely he ought to make himself master of it by fair conquest, before he sets up his banners.

I have perused Mr. B.'s "uniform, universal, uncontradicted testimony of Christian Antiquity," but to my short-sighted capacity there is such a gulph between the apostolic age and practice, and Tertullian the first *father*, that I am ready to add another *un* to Mr. B.'s statement, and say, *unconnected* with apostolic precept: that hundred years forms such a chasm, that Mr. B.'s reasoning is not sufficient *to build a bridge across, and land faith safely on the distant shore.*

"Deny Infant Baptism," says Mr. B., "and we do not say you deny the obligation of a precept formally expressed in holy writ, but you deny that upon which the authority of holy writ itself is founded, you subvert the credibility of the Christian Scriptures." This is a grand charge against Baptists and Antibaptists, which, I trust, will be met and refuted by some of your Correspondents. The language of a humble "Plea" is now transposed *into a peal of* thundering attack. For myself, I ask for Mr. B.'s *why* and *wherefore*; suppose the advanced proof of "Infant Baptism" is the evidence of those persons who are also the evidence for the credibility of the Christian Scriptures, is it necessary for me to believe their comments and practice of apostolic authority, because I believe their testimony to facts? Mr. B. may say the practice of "Infant Baptism" is a fact; but the point is, whether their testimony supports the fact of "Infant Baptism" being an apostolic appointment, or is simply evidence to the existence of a fact founded on an erroneous comment of scriptural expressions. In the citation from Tertullian, pages 14 and 15 of the "Plea," there is no allusion to apostolic command; the chief part which relates to the point is the language of Christ, "Suffer the little children," &c. Neither in the whole book of Tertullian is such allusion made, although reference is clear to the passage, "Give to him that asketh of thee," &c. Here Tertullian grounds his argument, (ever for allowing little children to come *when grown up*,) on a passage which has nothing to do with the subject; it is simply Tertullian's *comment*, and that *erroneous*. Mr. B. seems to discover some intimation of it, or allusion to "Infant Baptism" in the former passage; see pages 81, 82: but how can a passage favour "*an apostolic institution*," when the same apostles rebuked those who brought the little children to Christ? Mr. B. considers the incidental testimony of Tertullian, as tending to establish his point; but surely, if he mentions his *disapprobation* incidentally, we should infer, that had he treated the subject "*professedly*," he would have *plainly opposed it*. What Mr. B. says respecting his not appealing to authority, and pleading the example of other sects, is what ought not to be expected under these circumstances; and unless we suppose that the first writer, by whom "Infant Baptism" is mentioned, (and who, observe, *disapproved of it,*) was a solitary dissentient, or the only one who disapproved of the practice, it appears to me a reasonable supposition, that he would have made such appeals, had he written expressly or "*professedly*" on the subject. But, in short, Tertullian's testimony has no allusion to the baptism of *babies*, as may be seen by reference to the connexion from which Mr. B.'s extract is taken; it refers solely to infants or *minors*, who had obtained sponsors or guardians, who are able *to ask* for baptism, and *to come* to be baptized. As well might the language of David be adduced to support original sin:

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"They go astray as soon as they be born, speaking lies," and applied to *babies*, as the language and testimony of Tertullian.

Allowing it to be "*impossible*" that Irenæus "could be ignorant of the injunctions and the practice of the apostles concerning baptism," it does not follow that baby-baptism is right, or that Irenæus countenances the practice. Shall we explain the words of the tutor by the scholar's, or the disciple's by the instructor's? When John used the terms, "*fathers*," "*young men*," "*children*," and "*little children*," or Peter, "*new-born babes*," can we suppose they meant what those terms literally mean? Why are not Irenæus's terms of similar import? Why do not they mean the same description of characters, and not persons of different ages? "*By regeneration*," says Mr. B., "*baptism is unquestionably to be understood, that being the only regeneration of which infants are capable.*" This may be Mr. B.'s *unquestionable* opinion, and yet not mine; it is grounded on a mere begging the point in question, namely, that Irenæus is talking of *babies*, instead of converts to Christianity. I may as well say, that regeneration denotes a change from Heathenism to Christianity; but babies are not capable of such a change, and, therefore, Irenæus's *infantes* are not *our little babies*."

Stumbling then at the very threshold of *saintly* ground, I wish these blocks to be removed, or I cannot tread another step with safety and satisfaction. In vain I rub my eyes, without some farther assistance, to see that it follows "by obvious and necessary deduction, that the baptism of the infant (I mean baby) descendants of baptized persons, was authorized and instituted by the apostles themselves."

Mr. B. endeavours to clear the rite from what he conceives erroneous views. "Baptism is not intended to *wash away the stains of original sin*," says Mr. B., page 87. While Origen, the second witness, to support the "Plea," speaking of *original sin*, says, "For this also it was that the church had a tradition or order from the apostles to give baptism even to infants." "Infants are baptized for the forgiveness of sins. Of what sins; or when have they sinned? ..... It is because, by the sacrament of baptism, the pollution of our birth is taken away, that infants are baptized." Now, Sir, I am so blind as not to be able to discern the necessity of *believing* Origen, when he says, the church had a tradition to give baptism, and *of rejecting* his testimony, when he declares *the purpose* for which such tradition or order was given.

Mr. B. may ask, how came it to pass that such a practice should prevail *universally* in the church, if it were not authorized by apostolic warrant? I frankly own that I do not know that it was *universal*. I do not know whence arose the custom *of kissing the babies after baptism* in the African churches, unless it were from the apostle's declaration, "Salute *the brethren* with a holy kiss;" nor can I tell how the practice of baptizing them before kissing, in the laver of regeneration, to wash away the pollution of their birth, crept into use, unless by a strange comment on the apostle's expression, "else were your children *unclean*." I can say I was not so conscientiously delicate as Tidus, for I kissed my baby at three hours of age without baptism; and notwithstanding Mr. Belsham's kind endeavours to persuade me, with others, to act so as not to recollect the time when our children *were not believers in Christ*, mine still remains in the gall of bitterness and bond of iniquity, according to father Origen's testimony.

Mr. B. fails, *I think*, in his first testimony, and therefore "the uniform, universal, undisputed practice," remains to be established, and then its connexion with the apostolic command.

AN UNLETTERED RUSTIC.

Sandonbury,
April 25, 1818.

SIR,

THE controversy upon the subject of Infant Baptism, does not appear to me to be conducted on right principles, by either the advocates or the opponents of that rite.

I lay it down as a simple, immutable principle, adapted to the understandings of all men, rich and poor, that no rite or ceremony is obligatory upon Christians in general like ourselves, unless it stands upon *a clear, positive command* to observe it through all ages, accompanied with the particulars of the *time* when it is to be practised,

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and of the *persons*, and succession of persons, who are to administer it.

Upon this solid ground stands the memorial of the passover. The time when it was to be taken, how long it was to continue, by whom it was to be observed, the particular manner of its observance, and its perpetuity, are all clearly and indisputably laid down by God himself. Here then is no subject for dispute or even for doubt; and when Infant Baptism, or any other Baptism, or the ceremony of the Lord's Supper, can be made to appear to rest upon the same foundations, then, but not till then, I think, will they be obligatory upon the disciples of Jesus.

As to infant or adult baptism, let me ask, where is to be found the positive command to practise it? Who is specifically appointed to administer it? In what manner is it to be performed, by dipping or by sprinkling? And at what age or period of life?

It signifies nothing to say, that "Infant Baptism was the uniform, universal practice of the Church from the apostolic age down to the fifth century." Because, in the first place, there must always be some *doubt* respecting the *accuracy* of this kind of knowledge, even in the minds of the most learned men; and, in the second place, the *practice* of the church is no authority for the conduct of Christians. Nothing less than a *positive command* from God, with all the particulars of time and persons, can be sufficient to create an authority which ought to be binding upon the followers of our divine Master. The *practice* of the church can be no just rule for me; it may be an unauthorized practice, an early corruption, a practice which would have been more honoured in the breach than in the observance.

Respecting the authority of the apostles to baptize, (excepting Paul,) they were directly commanded by Jesus himself. But observe how delicate was the mind of the apostle Paul on this subject: "I thank God that I baptized none of you but Crispus and Gaius and the household of Stephanus. For Christ sent me not to baptize, but to preach the gospel." Here we see this noble servant of God thanking his Maker that he had not proceeded any farther in this business, because he discovered upon reflection that he had not received any positive, direct command to baptize at all; and happy would it be for the purity of Christianity, if some modern teachers of religion would imbibe a little of the same species of delicacy which influenced that truly excellent preacher of the gospel. If, then, Paul had no authority to baptize, who can be so presumptuous as to claim any, in our times, unless he can produce a positive command directed to him for that express purpose? I shall rely upon your impartiality for the insertion of the above remarks in your Repository.

G. F.

SIR, *May* 28, 1818.

I APPREHEND there are no distinct declarations in the New Testament from which we can decide, whether it was the practice of the apostles to baptize the children of believers that were born after they had professed the Christian faith. All the arguments of the Baptists and the Pædobaptists are taken from the history of the church in the succeeding ages; and I confess I have not yet met with any which carried us up near enough to the original source, to afford satisfaction to my mind upon this subject of, indeed, secondary importance. In this want of direct evidence, we can only have recourse to inference; and not unfrequently this kind of evidence is of a character little short of direct. I should be pleased to have the opinion of those who are advocates for Infant Baptism, and, indeed, of those who are advocates for any Baptism at all, upon the passage of Paul in 1 Cor. vii. 14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband, *else were your children unclean, but now are they holy.*" When a man or his wife had been converted to the Christian faith, there appears to have been a doubt at Corinth, whether it was the duty of this convert to forsake his or her unbelieving partner; and, to decide the question, they applied to their acknowledged oracle. His answer is contained in the tenth and following verses. To be unclean and to be holy are terms of Jewish law, referring to the custom of the Israelites, to sanctify their persons and their vessels for a sacred use; which

was done by washing or sprinkling. These terms were adopted by Christian professors to express the relative states of believers and unbelievers; the outward act of Christian profession being baptism. The observation which follows, respecting the children, seems to imply that the children of a believer are already holy or privileged persons: can there then have been occasion for baptism, to bring them into a state in which they already were, in consequence of the act of the parent? Had they been holy by the act of baptism, the apostle would have ascribed their sanctification to that rite, but he does not; for it is in consideration of one parent being a believer and a baptized person, that he declares them to be holy: hence, I should infer, that baptism was not employed at all with the children of believers.

I. W.

SIR, *Halifax, May 7*, 1818.

MR. JOHNS has undertaken to vindicate the Manchester and neighbouring ministers from the charge of *duplicity*, in styling themselves *Presbyterians*, [p. 281,] and I should think no reflecting person can imagine that a respectable body of men are capable of *wilful* deception. Still I am inclined to believe, that a good deal of mischief is done by adhering to a term, which, to say the least, is unmeaning and totally misapplied. What must an indifferent person suppose on reading "The *Presbyterian* ministers will dine with the friends of the Lancashire and Cheshire *Unitarian* Book Society," but that, on some account, a distinction was intended? I am not aware that the term is continued in any other district, and am of opinion, that an adherence to it is not only improper, but has a tendency to disunite the friends to Unitarianism, which has an abundance of opprobious epithets from its enemies, without being obliged to complain of internal divisions.

A CONSTANT READER.

SIR, *Liverpool, May 11*, 1818.

PERHAPS your Correspondent Mr. Johns, who has undertaken to advocate the cause of the Manchester *Presbyterians*, [p. 281,] will inform your readers why they prefer that title to one more suitable in every way to their *opinions*. I should think as *individuals* they have no objection to be thought *Unitarians*, and the reason remains to be stated of their preference *collectively*, to a term which undoubtedly they would not continue but on the most satisfactory grounds.

AN UNITARIAN.

Hammersmith, May 17, 1818.

SIR,

I WISH to express my thanks to J. T. R. and Mr. Brandby for the gratification they have afforded me, by their communications of and respecting the elegant and expressive epigram, "Ad Somnum," and various translations of it, inserted pp 95, 277.

To any of your readers who are musical, (and to the gentlemen above-named I am particularly desirous of mentioning the circumstance,) it may not be an unwelcome addition to the information already imparted respecting it, to state that one of these translations, if I remember rightly, the third,

"Though Death's strong likeness in thy form we trace," &c.

has been set to music with great felicity by that eminent composer Danby.

I am indebted to the obliging attentions of Mr. Bartleman for my knowledge of this exquisitely sweet glee; which, from its words, its music, and that gentleman's incomparable performance of the bass line of it, could not fail of being powerfully, and no less agreeably impressed on my recollection.

JAMES SILVER.

SIR, *May 6*, 1818.

I WAS, till very lately, prevented, by various occupations, and some of them far less agreeable, from reading Mr. Yates's pieces in controversy with Mr. Wardlaw, with any thing like the attention they justly deserve.

There are, however, two passages upon which the liberal-minded author of those pieces will, I am persuaded, allow me to solicit further information. In the *Vindication*, p. 76, he says, "Whether the plenary inspiration of the Scriptures be a doctrine of the Christian religion, is one of the questions upon which Unitarians are divided in opinion."

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Of this statement I am inclined to doubt the accuracy. I can, indeed, hardly suppose it possible for a person to examine the Scriptures so fully as to embrace the Unitarian faith, in defiance of long-established creeds and recommended formularies, received by the great majority of Christians, without observing that no such plenary inspiration is claimed by the sacred writers, or consistent with several of their declarations; not to add the conduct of Divine Providence in suffering the Scriptures to come down to these later ages, under the disadvantages common to all ancient writings; though counteracted by the high regard early paid to those invaluable records, and the jealousy of rival sects, among whom they formed a common authority.

The other passage to which I refer is in the *Sequel*, p. 17, where Mr. Yates says, "Of the language and sentiments of Dr. Priestley, contained in the passages, which Mr. Wardlaw has quoted, I strongly disapprove; and I have no doubt, that my sentiments are those of the great mass of Unitarians."

Not having access to Mr. Wardlaw's publication, I can only conjecture, as to the passages here censured, I need not say, on the part of Mr. Yates, with the highest respect to Dr. Priestley's memory, and from a motive which he would have been among the first to approve. As many of your readers may be in a situation like myself, the able *Vindicator* may probably be disposed to satisfy an inquiry, which I can assure him is prompted by a better motive than curiosity.

R. L. C.

Sir, *March* 20, 1818.

I OBSERVE in the *New Annual Register* for 1785, [Vl. 276,] the notice of a work, entitled *The Restitution of all Things*, "by Mr. Brown, late Missionary in Georgia." It is described as "an ingenious and liberal essay, and worthy of attentive perusal." This author describes, as the end of the Divine dispensations, "the entire extirpation of evil, disorder and misery; and the restoration of peace, perfection and felicity, through all the regions of the Divine dominions." Some of your readers may, perhaps, know and communicate farther information respecting the author and his work.

BREVIS.

Sir, *June* 15, 1818.

HAD your Correspondent Obscurus, [p. 331,] taken the trouble to read with attention the note at the foot of Griesbach's page, he would have seen that Professor Birch expressly retracts the reference which he had made to the Vatican manuscript, and, consequently, that the Editors of the Improved Version are not under an error, when they assert with Griesbach, that in the celebrated passage, Acts xx. 28, "the received text reads *God* upon the authority of no manuscript of note or value."

B.

P. S. Obscurus very oddly refers to the note above alluded to, as "stating Birch's grounds for his asserting the Vatican reading to be Θεου," whereas it really states his reasons for *retracting* his assertion. Let the reader judge from the words of the note itself: viz. Sed in præfatione ad Varias Lectiones ad textum Apocalypseos collectas, p. xxxix. Birchius, "Cum schedas meas, inquit, collationem hujus codicis (B) complectentes iterum intentè examinarem, nihil de lectione εκκλησιαν του Θεου, nec alia lectione hoc loco adnotatum invenio, ita ut pro certo pronunciare non ausim, quid in codice nostro scriptum reperiatur. Vix tamen dubitare licet, si hic (hæc?) in codice nostro obtinuisset varietas lectionis, hanc intentionem meam fugisse, cum locum hunc notabilem in omnibus codd. qui mihi obvenerint, præ ceteris examinandum sumpserim. Cuinam vero, an typographo, an mihi, culpa sit tribuenda quod Vat. 1209, (i. e. B.) hoc loco irrepserit, omnino me latet: sed *delendum esse* ex supra dictis apparet."

What Obscurus means by stating that Birch's note is unnecessary, "because if we will *get the manuscript itself examined*, as he has done, they will be able to state the fact positively *from their own knowledge*," is too *obscure* for me to comprehend. As however we have *got the manuscript examined* by Professor Birch, and as he has not discovered this peculiar

reading, I for one shall be content, upon *his authority*, to believe that the word *God* is not to be found in this text, in the Vatican manuscript. Had the word been there, it is hardly possible, that the Professor should have overlooked it, or neglected to have noted so important a variation.

The Nonconformist.

No. V.

Faustus Socinus and Francis David.

THE deliberations of this society, so far as they have been directed to the elucidation of the history and to the development of the principles and character of sects and individuals that, since the æra of the Reformation, have stood forward as the advocates of free inquiry and liberty of conscience, in respect to religious faith and worship, have hitherto been restricted to this country. It is now intended to travel into other climes, and to select for the subject of the present essay, *Faustus Socinus*—a man, whose sacrifices to the dictates of his conscience, whose splendid talents, and whose numerous and valuable writings on theological topics, give him a just claim to respectful consideration.

In his views of Christian doctrine, Socinus departed far more widely from the assumed orthodox standard of the Church of Rome, than most of the anti-trinitarian Reformers of his time. But he was not able to divest himself altogether of the influence of a system which had, through so many centuries, been strengthening its hold on the associations and feelings of mankind. Of this we have a decisive proof in his sentiments concerning the high authority of Christ in his mediatorial kingdom, and the lawfulness and propriety, if not the indispensable obligation, thence arising, for invoking him in prayer. In other respects also he appears to have been tainted by the spirit of the church from which he had separated. He was too little disposed to allow for the peculiar impressions, or for the ignorance and mistakes of those persons who failed to see things in the same light as himself, and to admit, in every particular, the correctness and truth of his opinions. His language, both in stating his own sentiments, and in combating those of his opponents, is, on this account, frequently marked by a tone of arrogance and superciliousness, which but ill accords with the mild, candid and forbearing temper of the genuine Christian.

These defects might, however, be attributed, in a great measure, to the fervour of his zeal, to the natural warmth and vivacity of his feelings, and to the spirit of the age. Had, therefore, nothing more appeared to detract from his high merits, and to cast a shade over the lustre of his virtues, than the maintenance of an opinion scarcely to be reconciled with the other parts of his religious creed, and the ebullitions of anger and contempt which are occasionally observed in his controversial writings, his character might, perhaps, be safely left to the impartial judgment of posterity.

But the reputation of Socinus has come down to the present times, stained by an imputation of a deeper dye, which his warmest admirers and his ablest advocates have not been able wholly to efface. It has been charged against him, that he acted the part of a persecutor; and while himself spurning human authority in the formation, and in the avowal and promulgation of his religious opinions, appealed, with gross inconsistency, to the civil magistrate, to restrain by the iron arm of power, from using the same freedom, and standing on the same natural right, a man not less distinguished than himself by his talents and integrity, who happened to disagree with him on one solitary point of theological speculation. The immediate purpose of the present essay is to investigate the grounds of this heavy accusation, by instituting an inquiry into the circumstances of the persecution of Francis David, in Transylvania, upon which it wholly rests.

It must be premised that this inquiry is attended with many difficulties, which may prevent the formation of a strictly correct judgment on the nature of the transaction, and on the conduct of the parties whose characters are implicated in it. Very few of the writings, wherein the circumstances were professedly detailed, are now accessible, at least in this country: and those that may be consulted, whether composed by friends or ene-

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mies, are evidently tinctured by a feeling of partiality; and leave room for doubt and hesitation as to the degree in which their representations may be depended upon for their fidelity and truth.

The leading facts of this case are comprised in the following particulars. George Blandrata, a physician, high in favour at court, in Transylvania, and Francis David, an eminent divine and the superintendant of the Unitarian churches of that country, disagreed in opinion on the subject of the invocation of Christ; Blandrata maintaining, and David denying, its propriety and obligation as a religious duty. Blandrata, failing to bring over David to his sentiments, invited Faustus Socinus, then residing in Switzerland, to come into Transylvania to assist him in this work. Socinus accordingly arrived, was lodged in David's house, and for upwards of four months engaged with his host in the discussion of this topic. David remained after all unconvinced, and persisted in the public assertion of his opinion. He was, in consequence, arrested by orders from the prince. A general synod was convoked for the consideration and settlement of the controversy. Before this tribunal David was arraigned on a charge of blasphemy, was pronounced guilty, and committed to close imprisonment, which shortly terminated in his death.*

After the lapse of fifteen years, Socinus published the arguments which had been drawn up by David and himself in the progress of their disputations, and prefixed to the work a vindication of himself against the accusations and, as he styles them, the calumnies, which had been circulated to his prejudice, in consequence of the part he was thought to have taken in the persecution of his opponent.† It would lengthen this paper too much to enumerate the whole of these, and detail the replies of Socinus. It must suffice to state generally the principal charges, and to subjoin a brief examination of the evidence by which they are supported.

The charges usually preferred against Socinus in this affair are,

First, that he instigated the proceedings against David

Secondly, that by an abuse of confidence and of hospitality, he furnished the materials on which the prosecution was founded.

And thirdly, that he assisted personally in the arrangement and direction of it.

I No attempt has ever been made, as far as now appears, to substantiate the first charge by evidence. It seems to rest solely on a vague and general assertion, that Socinus kindled the great fire which at this time broke out in Transylvania, by which is supposed to have been intended the calamities that befel Francis David. But as the work in which this declaration is made,* was written by a person who pretended to be accurately informed concerning the whole of the transaction, and in a spirit of bitter hostility against Socinus, it might reasonably be thought, that he would most readily and certainly have stated his proofs, had he been in possession of any to substantiate his allegations. His silence in this respect is fatal to his testimony, and may be considered as a demonstration of the falsehood of the charge.

This charge is, moreover, sufficiently invalidated by the statement which the enemies of Socinus have themselves given of the origin of the rupture between Blandrata and David, and of the unrelenting hostility with which the former acted towards the latter in all the subsequent transactions. They tell us, that Blandrata committed a gross immoral offence, which David felt it his duty to mark with his reprobation, by abstaining from all further friendly intercourse with him: that Blandrata took high umbrage at this; determined upon severe retaliation,—and, in fact, made his theological difference with him the plea and the instrument for the gratification of his personal resentment. It appears perfectly evident,

* *Bod. Historia Unitariorum in Transylvania*, pp. 82, *et seq. Lugd.* 1781. Rees's Historical Introduction to the Racovian Catechism, pp. xlv. *et seq.* London, 1818.

† "*De Jesu Christi Invocatione Disputatio*," &c. 8vo. *Racoviæ*, 1595 *et* 1628. *Socini Opera, Tom. II.* pp. 709 *et seq.* Toulmin's Life of Socinus, pp. 82 *et seq.* London, 1777.

* *Bod. ubi supra*, pp. 102 *et seq.*

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that in his invitation of Socinus to Transylvania, and in the arrangements made for his residence in David's house, there was, on the part of Blandrata, much more of private malice, than of religious zeal, or a pious regard to the honour of Christ. There is, indeed, scarcely room to doubt, but that Blandrata was pursuing through the whole business a dark and deep-laid scheme for the overthrow and destruction of David. The truth, therefore, seems to be, that the charge of instigating the prosecution against Francis David, must be transferred from Socinus, against whom it ought never to have been preferred, to Blandrata, whose conduct clearly proves him to have been the main director of all the proceedings. In addition to the presumptive evidence of this, furnished by the facts of the case, the following testimony may be taken from the pen of Blandrata himself. After Socinus had reported to him the unsuccessful termination of his disputations with David, Blandrata writes to him:—"Tell Francis that thus far I have not declared myself his enemy to the prince, but henceforth he may regard me as such."* A few days subsequently were issued to the Senate of Coloswar, the orders of the prince for the deposition and arrest of the superintendant.

II. It is charged further against Socinus, that he furnished the materials for the prosecution, and this too, by a breach of confidence and hospitality.

There is not the slightest ground for the latter part of this accusation; it is therefore unnecessary to dwell upon it here.

Agreeably to the original arrangement, made with the concurrence of David himself, Socinus transmitted to Blandrata, from time to time, the written arguments which were drawn up in the course of the disputations. And had these documents been employed as the ground-work of the charges to be exhibited against David before the Synod, no blame could have attached to Socinus for making the communications. But Blandrata did not at all avail himself of these papers. He was by no means satisfied with the manner in which Socinus had managed the controversy. He did not think that he had met the objections of his opponent in the way that he ought to have done, and maintained the obligation of invoking Christ, on the highest and best ground. On this account he was unwilling to give publicity to his arguments. The main charge actually preferred against David at his trial was, that on the first Sunday after the termination of his conferences with Socinus, he had publicly declared, in preaching to the people, "that Christ ought not to be invoked in prayer; and that those who prayed to him, sinned as much as if they prayed to the Virgin Mary, or Peter or Paul or any other dead saints." It is not pretended that this accusation was made by Socinus; nor is there any evidence of his being among the auditors of David when the words are alleged to have been uttered. The officer of the court, when he read the charge, expressly stated, that the information had been communicated to the prince, by the brethren, the disciples and associates of David, who were then present among his accusers, that is to say, by other ministers of Coloswar, who had on this occasion joined themselves to Blandrata. There is, therefore, no evidence to criminate Socinus on the second charge of having furnished the materials for the prosecution of David.

III. It is alleged in the next place, that Socinus lent his personal assistance, in the arrangement and direction of the prosecution.

Socinus admits that it was at one time his intention to have been present at the Synod convened for the settlement of this controversy, having received the commands of the prince to attend. He also states that he had, in consequence of this, drawn up his answers to David's arguments, with the view of having them ready to produce, in case the assembly should wish to be made acquainted with them. It is, however, to be observed, that Socinus seems to have thought that the business of the Synod would be to discuss, as theologians, the controversy which had been agitated between David and himself, and not, as afterwards proved to be its design, to sit in judgment on the worthy superintendant, for the promulgation of alleged blasphemies against God and

* Bod. *ubi supra*, p. 110.

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Christ. It ought not, therefore, to be suspected that he prepared this document with the view of involving his opponent in any heavier calamity than a removal from his ministerial charge, in order to disable him from the further dissemination of his opinions.

The first Synod convoked for the consideration of this business, met at Thorda, on the 23d of April, 1579. And it is stated in one account, that a week previously to this, Socinus had arrived at that city, in company with Blandrata and others, for the purpose of arranging the proceedings.* But to this statement Socinus opposes his distinct and unqualified denial, alleging that, had there been no other cause of his absence, he was disabled from undertaking the journey by severe bodily indisposition.

Owing to the formidable aspect assumed by the nobility, who were friendly to David, this Synod was dissolved before it had proceeded to business. Another was convened to meet at *Alba Julii* or Weissenburgh, on the 1st of June then next ensuing. But before this time, Socinus, alarmed by his disorder, and not improbably displeased with Blandrata's behaviour towards himself, in respect to his management of the controversy with David, quitted Transylvania, and retired to Poland. It is, therefore, manifest that Socinus did not assist personally in the conduct of the prosecution.

Having now dismissed what may be called the directer charges preferred against Socinus, it may be proper to take some notice of an accusation which has been brought against him in a different form. It is observed,† that "Blandrata had enough interest and influence with the Prince of Transylvania, to hinder the imprisonment of David, if he had pleased; and that Socinus could easily have brought Blandrata to temper and mildness."

There can be no doubt of Blandrata's influence with the prince. That influence procured the imprisonment of David, and could as effectually have been exerted to hinder it. But Blandrata willed otherwise.

From what has already been advanced, it may easily be seen how little it was in Socinus's power to have brought Blandrata "to temper and mildness." With the feelings which prompted his conduct, it is not at all likely that he would have listened to any overtures from Socinus on David's behalf. He used Socinus, as far as suited his purpose, to promote his ulterior object, but he would have turned a deaf ear to all his solicitations and remonstrances had he attempted to divert him from his pursuit, or to deliver the victim which he now held in his fangs. Blandrata was too intent on the destruction of his adversary, to consent even to the slightest alleviation of the sufferings he was then enduring from his confinement. When, after the dissolution of the Synod of Thorda, some ministers of Blandrata's own party interceded for a relaxation in his imprisonment, his answer was, "Believe me, I will lose all I possess rather than David should be liberated: I will forfeit my life rather than he should escape."* Where was the influence that could have brought such a spirit "to temper and mildness"?

Socinus concludes his reply to the accusation and calumnies that had been published against him, with the following solemn asseveration, which there is no adequate reason to disbelieve, and with which this essay shall be closed:—"I neither consented to any more severe measure against Francis, nor knew of any other design of Blandrata and the brethren in this transaction, nor ever said that I knew of any, than that Blandrata himself would take care that the prince should command Francis to be suspended from his ministerial office, until a general Synod should, as had been agreed upon, put an end to this controversy concerning the invocation of Christ. To this I call God to witness."†

R. S.

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* This statement has been given in the Historical Introduction to the Racovian Catechism, p. liv. It ought to have been accompanied by Socinus's denial of its truth. *Socini Opera*, Tom. II. p. 710.

† Reland's Four Treatises on the Doctrine, &c. of the Mahometans, p. 234. Toulmin's Socinus, p. 69.

* Bod. *ubi supra*, p. 113.

† *Socini Opera*, Tom. II. p. 712.

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SIR, *York, June 7*, 1818.

THE inquiry in the last Number of the Repository, [p. 326,] of your unknown Correspondent, respecting the peculiar opinions which have, it appears, been denominated *Cappism*, has explained to me the principal cause why the "Critical Dissertations," of which it devolved upon me, in the year 1802, to become the Editor, should hitherto have excited so little general attention.

Ushered into the world wholly unpatronized, and when the able pen of the author could no longer be employed in their farther illustration or defence; containing some deductions from the careful, sober, unwearied study of the sacred volume for the long-protracted period of half a century, which had unavoidably led to results that, however important, had not previously been anticipated, it was not wonderful that their novelty should excite a prejudice in their disfavour; nor, perhaps, wholly unprecedented that the fortunate expedient should be adopted of designating them by a term, which should imply the total absence of just reasoning and legitimate argument, and thus impede, if not prevent their more general diffusion, without subjecting the objectors to the more arduous labour of a sober and regular reply. The mind of your new Correspondent, Mr. Editor, appears to be cast in a different mould, and it is my earnest wish, a wish which I express with the greater confidence, under the full persuasion that it would also have been that of the justly revered Author himself, (who had no higher object in this world than the faithful development of important truth,) that he will attentively read these calumniated "Dissertations," and judge for himself. They were published for the late Mr. Johnson, St. Paul's Church-yard, and may now be had of his successor, Mr. Hunter.

CATHARINE CAPPE.

SIR, *June 2*, 1818.

IT is with some reluctance that the writer of the following observations submits them to the readers of the Repository, and an apology is perhaps due to them for the present attempt, an attempt it may be thought by some to keep alive a dispute, which indeed, has hitherto, so far as appears in the Repository, been carried on with skirmishes only, and the small shot of the opponents, though evidently men capable of much higher evolutions, but which the friends of each party may think has been already carried, if not too far, at least far enough. The dispute relates to baptism.

In the course of this contest some contemptuous censures were passed on Mr. Robinson's *History of Baptism* [p. 241]. Your *Christian Surveyor of the Political World*, indeed, recommended it, as containing "a full refutation of all that Mr. Belsham had advanced on Infant Baptism and Babe-sprinkling" [p. 223]. Mr. B., on the other hand, expressed his concern in a concise, royal way, which he expected, perhaps, some readers would take for answer, "that such a book should have been written by such a man." In a strain of similar compliment the Christian Surveyor might have expressed his wish, that such a person as Mr. B. would give such an answer to it as the book requires, though it appears, from what has lately fallen from his pen, that at present he is ill-qualified for such an undertaking; and that, with whatever *avidity* he began to read this work at its first appearance, that avidity must have cooled very soon.

"I found much curious information," says Mr. B., "about fonts and baptisteries." There are certainly some curious engravings of baptisteries, as any body may see without reading the work, as that of St. Sophia at Constantinople, of the Lateran at Rome, of the Catholic and Arian baptisteries at Ravenna, and of others. The *description* of them actually *does throw*, what it seems this gentleman was so anxious to obtain, "*much new light on the subject of baptism*," and a *perusal* of it will shew, that he need not have been disappointed. It became necessary for the writer to shew, that the situation of those splendid baptisteries, over or near rivers, the form and magnitude of the lavacra or baths, with steps going down into them, the paintings, and other emblematic decorations in

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them, the officers and administrators employed, the subjects or catechumens, the various ceremonies and ordinals used—that all *elucidated* the writer's view of the subject; that when the practice of baptizing in rivers began to cease, every fact and circumstance relative to the ancient baptisteries and fonts, proved that baptism was performed by immersion, and given to instructed persons. This is all done historically, with respect both to the Greek and Roman churches, and the several dissidents; often very minutely, as it were to a hair's breath, and yet not unnecessarily so; on the writer's principles it became expedient. Now to most people's eyes I repeat, much new historical light was thereby thrown on the subject of baptism, more, I suspect, than might be agreeable to some persons, or than their eyes could well bear. But can any one who has *perused* the work complain of want of historical argument? Much nearer to the truth is what is said by your Christian Surveyor, who, to his remark on Mr. Robinson's History, referred to above, adds, "there is more learning in it, and a better description of the manners and customs of the early Christians, than perhaps in any other ecclesiastical writer;" and with respect to *historical argument* on the subject of baptism, this is certainly more amply true.

Mr. B. says, he "found in Mr. Robinson's History much harsh censure of the celebrated bishop of Hippo." To all which the author says of St. Augustine I do not fully assent. He says, (Hist of Bapt. p. 203,) "Augustine understood neither Greek nor Hebrew, though he expounded both the Old and New Testament," in which, perhaps, he is not quite correct. Hebrew, probably, Augustine did not understand: Jerome, who lived but a few years before him, was perhaps the only person of his time, not a Jew, who understood much of Hebrew. Greek, probably, Augustine did understand. His most famous book *De Civitate Dei*, shews much acquaintance with the writings of Plato, Aristotle, and the later Platonists; from whose writings, though he does not make quotations in Greek, yet he is very frequent in explaining Greek terms that occur in them: his remarks on the Septuagint, though very fanciful and absurd, imply he had some knowledge of the Greek. Erasmus, too, who published an edition of Augustine's book, just mentioned, speaking of his intention of publishing his other works, says, *Græca restituissemus.*

It is no uncommon thing for critics to speak of their brother critics, as not understanding Greek, because one may differ from the other in his translation of a Greek word. Thus Le Clerc charges Cotelerius, the Editor of the Patres Apostolici, with not understanding Greek, from his not translating κεφαλαιωδες, as Le Clerc thought it ought to have been translated. And when Augustine translates words on which the whole controversies about Baptism, the Trinity and Original Sin turn, so differently from what Robinson thought to be the truth, we are not to be surprised that the latter should say, Augustine did not understand Greek; besides that, it is the uniform testimony of the bishop of Hippo's biographers, "Il est sûr qu'il n'etoit pas fort habile dans les langues."

But it was not for deficiency in talent or learning, nor for excess in his amours, and leading others into criminal practices, that Robinson's censure was so peculiarly sharp against Augustine; nor was it merely for his treachery to one mistress, and his taking another, when he had even *put his name on the Catechumen list, and was preparing for baptism;* but it was principally for the violence of his passions, *after* he had been baptized, and after he had *obtained the Episcopate of Africa*, as manifested by his conduct towards Arians, Pelagians, Manicheans and Donatists; in short, towards all orders of Dissenters, who ventured to think for themselves, called indeed heretics by him, but who were the most virtuous men of the times. It was for the bitter spirit introduced into *his code of church law*, that enslaved his own country, enslaved enough before, and which extended its influence even far beyond Africa; "for it was Augustine," to borrow Robinson's words, "who transferred Carthage to Rome; and it was the bishop of Rome, who, in after ages, brought the Carthaginian

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code of church law into the west, and they were kings, his coadjutors, who made them laws of their separate states. These general notions may suffice for African orthodoxy, instead of an unpleasant detail of miserable particulars, which some modern Christians would behold with indignation, and all with a degree of disgust. In brief," continues Robinson, "Augustine did in the church what Juba had formerly done in the state: both called in the Romans to assist them to enslave their country; and the Romans, in both cases, made slaves of them all. The first was a tragedy acted in the name of pagan deities: the last was performed in the name of a Triune God. It is the only difference."—*History of Baptism.*

Men so sincerely attached to civil and religious liberty as Mr. R. was, and who so thoroughly understood its principles, must naturally then, feel abhorrence of such systems as those of Augustine, and may be expected to speak indignantly against the authors of them. He had not formed his ideas of the bishop of Hippo out of his own brain, but from facts fully authenticated, from writers of the best authority, and, indeed, even from the abundant testimony of Augustine himself; for his epistles are written in a character which cannot be mistaken. He continued violent for orthodoxy to the last, and wrote his book *De Trinitate*, as he tells us himself, when an old man. If, as his *Meditationes* and *Retractationes* exhibit him, he became a sincere penitent for some grosser immoralities, so much the better for him; but that was no atonement to his country or to the world for his slavish, cruel code of church laws. Bigots, who embody their grovelling ideas of the Supreme Being, and their own passions, into a system, seldom properly repent of intolerance. The old chancellor of France, in the very act of setting his seal to the *Revocation of the Edict of Nantz*, went out of the world chanting, "Lord, now lettest thou thy servant depart in peace." Let it be granted, then, that Robinson's account of Augustine and the African church, is sometimes coarse, and his censures sharp; but let it at the same time be recollected, he had to grapple with a coarse subject; African manners, African perversions of Christianity, African bishops and African intolerance; that he was engaging a sharp persecutor. "Who (to borrow Robinson's words) can help being offended at the sight? And who can be grieved at seeing the Vandals come forward, and subvert all the labours of Augustine's life?" And allow me to add, that Mr. B. wasted his candour in supposing that Mr. R., had his life been spared, would probably have retracted his opinion of Augustine. His love of liberty was too well settled; his aberrence of oppression could not have changed: and we accordingly find in his posthumous work, (his *Ecclesiastical Researches*, p. 102,) the same, or rather much sharper, censure given to Augustine. Winding up the account on Augustine's death, he vents his indignation against him in the fullest force.

"From this bitter and bloody fanatic of Africa," says Robinson, "proceeded 239 pamphlets, an innumerable multitude of epistles, expositions of the Gospels, and Psalters, besides sermons, or homilies; and by this man's writings did Luther, Oecolampadius, and other Reformers, expound Scripture, and frame an ecclesiastical constitution to lead Europe into purity of faith and manners; as if Punic faith and African manners, execrable at Rome, when Rome was Pagan, were fit for ages enlightened by philosophy and religion. Instead of improving by all the great men that have lived in the last thousand years, should the world continue to be the disciples of Austin and his spiritual sense of Scripture? He understood the ten commandments in a spiritual sense; and 'Thou shalt not kill,' signified, thou shalt not kill an orthodox believer. The command did not protect the life of a heretic. This man and his maxims blasted the character of Christianity, and excited in the minds of many of the most learned and liberal of mankind, just suspicions of the religion of Jesus; for the Christianity that Austin taught was the curse and scourge of the empire. If Jesus employed him, as he affirmed, to teach occult grace and penal sanctions, for not believing without, and even against evidence, the shame retreats from the obedient disciple, Austin, and revolves

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to his master, Jesus! But far, far from every heart be such a thought! It is impossible to defend both Jesus and Austin, and justice requires the sacrifice of the latter."

When it was suggested to the writer of the above observations, that, from his known respect for the talents and worth of Mr. R., it became him to take some notice of Mr. B.'s remarks, he, at first, for private reasons, declined it. Afterwards he altered his opinion, though not till it was too late to offer his thoughts for insertion in the last month's Repository; and how far you may now think them likely to be acceptable to your readers, is left to your own judgment.

I certainly did not wish to exceed one letter; but I perceive I must crave your readers' indulgence to another paper. For I have not as yet even touched those points which principally drew my attention, and which I think very derogatory to the real character of Mr. R.'s History. It is many years since I read it, and I am obliged to Mr. B. for drawing my attention to it again. I, on the first reading, thought it, though not a perfect, yet an extraordinary performance, and, after a period during which I have not been inattentive to subjects connected with such works, think so still. In the perusal of it, I have experienced much and increased pleasure, intermixed, I own, with some concern connected with Mr. B.'s remarks, in which, though I will not say I perceive proof that he has not read the book, I discover very evident signs of what must equally affect me.

In the subsequent paper, I propose to contrast Mr. R.'s positive elucidations and testimonies with Mr. B.'s very anxious, though unfortunate inquiries, "In vain did I," "In vain did I," "In vain did I," &c. &c. and to make an observation or two on Mr. R.'s references to ancient authorities.

D.

Clapton,
June 22, 1818.

SIR,

I REQUEST, through the medium of the Repository, to remind the subscribers to Dr. Priestley's Works, that the Fifth Volume, (containing the *History of the Corruptions of Christianity*,) has been ready for delivery at Mr. Eaton's since the end of last month. The Sixth Volume, now in the press, will include the larger part of the Four Volumes of the *History of Early Opinions*. From the attention required, especially to the correctness of the Greek notes, which are very numerous in that *History*, the volume cannot be ready for delivery before September.

I am sorry to understand that a number of the subscribers have not yet applied for the volumes already published. If those who cannot conveniently send for them to Mr. Eaton's, will write to me, saying how they wish to have them forwarded, I will immediately observe their directions. I must request them, at the same time, to order payment for the volumes at some place in London.

Lest any who have not subscribed, should be desirous of possessing this edition, I beg leave to add, that, of the two hundred and fifty copies, to which it is now limited, only thirty remain unappropriated. It would be peculiarly gratifying to me, and best accord with my design in undertaking the edition, should these remaining copies be mostly disposed of in public libraries, especially in those of Unitarian congregations.

I take this opportunity of repeating my solicitations, for whatever assistance towards the correctness and elucidation of Dr. Priestley's Works and his Biography, any friends to this undertaking can supply. The Life and Correspondence, for which the first volume is reserved, would have been in greater forwardness, had I not waited for some communications, which I have still reason to expect, and also been occupied, much more than I had apprehended, in editing the volumes already published.

J. T. RUTT.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXXXII.

Extract from a Will proved at Doctors' Commons in 1813.

In the name of the most holy and adorable Trinity, of the Father who created us, of the Son who redeemed us, of the Holy Ghost who sanctified

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us. I recommend my soul to God, here and every where present, to the most holy and immaculate Virgin, Mother of God, to my holy patrons, the holy Virgin Mary, St. Joseph, St. Agnes, St. Rose, and all the saints in paradise, to my guardian angel and to all the angels and archangels in heaven: I firmly believe all that God has revealed, all that Jesus Christ and the apostles have taught, and all that our faith, the holy Catholic, Apostolic and Roman Church sets forth, in the Communion of which I wish to live and die. I submit, with all my heart, to the holy will of God, to the time and cause of my death; and I unite the sacrifice of my life, as Jesus Christ voluntarily did his, to satisfy the justice of his Father, for my sins, and those of all men. I beseech him to suffer me to die like him in one faith, in the mystery of the redemption, a firm believer in his merits, a sincere penitent for my sins, and that the last breath of my life may be an act of his pure love. I desire that my body may be kept three days after my death, in whatever country I may die, and that I may be buried as the meanest person, and that a hundred masses may be said immediately after my death, but no service. In returning thanks for the means which God has given me to gain my livelihood during eighteen years, I wish that his goodness may revert upon the beloved members of Christ; to this end, I give five Louis to twelve poor, old and infirm men and women indiscriminately, and who are known to persons who can attest their distress; and desire that this small sum be given to each poor person at half-a-crown a week: I require from each of them, every day, a prayer to the holy Virgin, during the time these alms shall last, and a communion of their devotion for the repose of my soul.

T. H.

BIBLICAL CRITICISM.

Philip. ii. 5—11.

Sir, *May* 15, 1818.

I SHALL not follow your Correspondent C. A. E. through his reply, [pp. 191—198,] but there is one part of it which demands an answer. He asks, "What has the heresy of the *Phantomists* to do here? What possible connexion has it with the argument, to be told in the midst of exhortations to have the same mind as was in Jesus, that he was in corporeal structure, physically and properly a man? What possible relation has the being found in structure as a man, with efficacy of example?" These are very pertinent questions, and closely connected with the subject at issue. My ingenious adversary seems to consider the heretics here alluded to, as a visionary sect unworthy the notice of the apostle. This is a material error. The Gnostics consisted of the leading men among the Jews, who, being at heart enemies to the gospel, and unable to check it by argument or violence, sought to undermine it by wild and impious falsehoods. The leading articles of their creed were, that God was an evil, imperfect Being; that Christ being in nature divine, did not really die and rise again as the pledge of the resurrection of mankind; that there is therefore no future state, and, consequently, no obligation on the part of his followers to abstain from vice and practise virtue; they, moreover, maintained that Christ did not come from the Father, but acted independently of him; and that, so far from designing to rescue men from their sins, his object was to destroy the works of the Creator, and thus to give his favourite followers full liberty to indulge in sin. This is the true character of the Gnostic teachers: their object was to make the gospel the instrument of effects diametrically opposite to those which it produced in the hands of the apostles. They differed from each other, or as occasion might require from themselves, in some minor

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points: but the object of them all was uniformly the same, namely, to render the doctrine of Jesus of no effect, by blending it with falsehoods. This is what John calls Antichrist; and so active and numerous were the teachers and supporters of this system, that they followed the apostles in their labours, and with considerable success introduced it into the several churches in spite of all their efforts.

Now, in chap. iii. ver. 17, of this very Epistle, commences an illustration of this statement: "Brethren, be ye imitators of Him, whom I also imitate, and observe those who walk conformably to him, as ye have a pattern in us. For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ; whose end is the destruction of others, whose God is their belly, and whose glory is in their shame, whose mind is on earthly things."

So congenial was the system of the impostors to the corrupt propensities of men, that many in the church at Philippi seem to have embraced it, and followed the example of its unworthy teachers. In reference to their success in this respect, Paul calls on the converts to join him in imitating Christ, and to take the apostles for a pattern in so doing. The same wicked men were enemies of the cross of Christ, because they denied his crucifixion, pretending to honour him by holding forth the sacrament, not as a memorial of his death, but of his divinity. To their pretence to extol him as a God, in this festival, the apostle refers, when he says, that the God whom they really worshiped was their belly. The sum and substance of the Gnostic system was this: "Christ is a God; he neither died nor rose again in reality: there is therefore no resurrection of the dead, no life to come, in which the virtuous shall be rewarded and the guilty punished, and his true disciples, instead of being restrained from sinning, have a privilege to sin with impunity:" hence they are said to fix their mind on earthly things, and to glory in their shame, or, as Jude truly says of them, "they turned the free gospel of God into lasciviousness." They appear to have argued against the second coming of our Divine Master to raise the dead, from the nature of the human body, and this argument was the circumstance which called forth the following animating declaration of the apostle: "For our citizenship is in heaven, whence we expect our Saviour, the Lord Jesus Christ, who will change our humble body, so as to become in form like his glorious body, according to that energy by which he is able to subject all things unto himself."

The apostle having thus set aside the pernicious tenets of the impostors, concludes, "Wherefore, my brethren, beloved and greatly desired, my joy and crown, thus stand firmly in the Lord, my beloved ..... and henceforth brethren, whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are benevolent, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." These sentiments are exceedingly beautiful in themselves, but their beauty and propriety must appear greatly increased when it is considered, that they are levelled against men who laboured to entail on the church at Philippi, principles and practices that were in direct opposition to them. And to enforce them more pointedly on the attention of the converts, he adds, "The things which ye have both learned and received and heard and seen *in me*, do;" that is, in me, and not those which ye see in those false teachers who have introduced themselves among you.

I will now advert to the disputed passage—"Who being in a form of God,—divested himself of it," &c. This form cannot mean his miraculous power, because he never divested himself of that power. It cannot mean the glory which, in the eyes of the world, he might have acquired by a selfish use of it, because he never was possessed of such glory. The term Θεος, God, it is well known implies *immortality*, as opposed to what is mortal. It also implies *light*, it being derived from a word in Hebrew and Arabic, which signifies *to shine*. To this import of the term, John seemingly alludes, when he says, that God is *light*; and James, when he desig-

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nates Jehovah as the *Father of lights*. The phrase then, "being in a form of God," naturally denotes, the "being in a splendid, immortal form." The form thus meant, I contend, is the transfiguration; "And he was changed before them, and his face shone as the sun, and his garments became white as the light." I have said that this representation encouraged in the disciples who witnessed it, the vain hope that Jesus would continue immortal on the earth, as they expected the Messiah to do. "Then Peter said, Master, it is good for us to be here, let us make three tabernacles, one for thee, one for Moses, and one for Elijah." The purport of which request was, that Moses and Elijah, by continuing with Jesus, might be the means of recommending him to the Jewish rulers, and thus superseding the painful tragedy of his crucifixion. The transfiguration was certainly intended to be a symbol of the glorious form which Jesus was to assume after his resurrection; and the scene, when properly understood, held forth to the disciples the hope that they also would undergo a similar change in a glorified state. Now it is observable that the expression "being in a form of God," or, "being in a glorious form," bears a striking resemblance to the clause "so as to be like in form to his own glorious body," used in chap. iii. ver. 21; and this last is unquestionably the antitype of the transfiguration. The symbolical form which denotes immortality beyond the grave, Jesus, however, did not retain; but in obedience to the will of God, he assumed the form of a slave, having suffered on the cross the death of a slave. The apostle having asserted, that Jesus humbled himself to death, and was proved to be a man, effectually set aside the artifice of the impostors, who pretended that he did not actually suffer, as being a man only in appearance. But he did more: by referring to the transfiguration, he undermined the very foundation of their system, which was, that Christ did not come from God, but acted with power independent of him, and even in opposition to him. What could so forcibly bear down this impious and artful position, as the referring his readers to a scene where it was declared by a voice from heaven, "This is my beloved Son, hear ye him"?

The sanctions of a future state claim the simple humanity of Christ, as essential to their validity, since the gospel affords adequate motives to repentance and moral improvement, only so far as it holds forth our Saviour's resurrection as a pledge of the resurrection of mankind; but this consideration supposes that he possessed the same frame and nature with the rest of the human race, which the deceivers denied, merely because it enabled them speciously to undermine his doctrine. Their argument, as I have already said, was, Christ is a God; he did not suffer nor rise from the grave, nor will he come again to raise the dead: we are, therefore, under no obligation to follow his example, nor to deny ourselves any pleasure. The apostle refutes the premises, and enforces on his readers an opposite conclusion: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in mine absence, work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." In pressing upon the converts this inference, Paul uses an expression which referred them to the parable of the vineyard, Matt. xx. where Jesus represents the reception of the Gentiles into equal privileges with the Jews. This was, no doubt, a source of discontent to the latter, in all the churches; and even the well-disposed among them might be apt to say, "these last have worked but one hour, and thou hast made them equal unto us who have borne the burthen and heat of the day." The clause which Paul adds, "for it is God that worketh in you both to will and to do of his good pleasure," must appear rather as an encumbrance of his argument, unless we discover that it is founded on the answer which the householder makes to the complainant, "Friend, I do thee no wrong, didst not thou agree with me for a penny? Take what is thine and depart, now it is my will to give unto this last even as unto thee." It is in reference to these who thus murmured that the apostle subjoins, "do all things without murmuring."

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I now take my leave of this passage. Enough, I hope, has been said to justify the interpretation which Dr. Alexander has given of it in his excellent paper.

I cheerfully acknowledge the merits of your Correspondent C. A. E. His critical talents and the direction of them to the Scriptures are highly creditable to his heart and head: and your readers cannot but be pleased to see the fruits of them occasionally inserted in the Repository.

JOHN JONES.

SIR, *Clapham, May* 25, 1818.

MAY I ask a place among your Biblical Criticisms for a suggestion regarding the passage which occurs in 1 Cor. x. 9: "Neither let us try the Anointed as some of them also tried"? This passage is confessedly rather difficult, and various interpretations have been proposed. One is, that we should read "the Lord," instead of "the Anointed," which would certainly completely disembarrass us, if the authority of this reading were unexceptionable. But this is far from being the case, and most of the greatest critics, including even Griesbach himself, while they allow a probability to this reading, yet decidedly prefer the common one. There appears to be a mis-statement in the note of the Improved Version at this place, which would lead one to suppose that Griesbach preferred reading "the Lord;" how this arose I cannot say, but the true state of the case will be decided by reference to the second edition of Griesbach's Testament. This interpretation, therefore, though by no means to be forgotten, as there is good evidence in its favour, is certainly not satisfactory. That again which would supply the word "God," or some other, at the end, after the verb "tried," instead of referring that verb to the preceding object, seems barely tolerable, especially when we regard the force of the Greek construction. Another would consider the term Anointed as applicable to both Christ and Moses: but in answer it may be urged, that in the whole Bible there is no instance of this title having the latter application. We are reduced then to a dilemma; we must either rest our whole cause on the authority of the reading "the Lord," or allow the pre-existence of Jesus, unless some other interpretation can be offered.

By this consideration I am induced to propose another explanation, which appears to me less objectionable than either of the others, supposing that we retain the common reading. It is simply this: I suppose that the apostle considered the Israelites as trying Christ, when they tried those miraculous manifestations which God gave them as types of him. I think it is needless to prove that the word "tried," in such a passage as this, means, put to proof or trial by disbelief and dissatisfaction: and by the account of the transaction referred to, which is given in Numbers xxi. it appears that the offence of the Israelites was, that they put to such a trial the provision which God had made to supply them with bread and water. Now it must be allowed, that it would not be very obvious to us to consider this as trying Christ, because the connexion is not obvious between Christ and this bread and water. But we must consider not only that our Lord declares that he was the truth and substance of that bread which came down from heaven, but what is much more pertinent, that Paul in a closely preceding verse asserts, that the Rock which supplied the Israelites in the desert *was Christ;* meaning, as is generally understood, that it prefigured or represented Christ. Now we see from this, that the apostle in applying the events in the wilderness to the circumstances of the Christians, which is his drift throughout the passage, was considering certain things in that old dispensation, as representing Christ in the new; or to use his words, as *being* Christ *spiritually*. May we not suppose, then, that when he says "they tried Christ," he meant it spiritually, that is, by distrusting and rejecting those emblems which spiritually were Christ? To me this appears not at all improbable; but wishing to submit it to the judgment of your readers, to some of whom, perhaps, the idea may not be new, I venture to beg a column of your Repository.

ΕΙΣ ΕΣΤΙ.

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REVIEW.

" Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Considerations sur la Divinité de Jesus-Christ, addressées à Messieurs les Etudians de l'Auditoire de Théologie de l'Eglise de Genève.* Par Henri-Louis Empaytar. Genevois. Ff. 63. 1816.

A YOUNG Minister, who has been educated at Geneva, is the author of these Considerations. His object in addressing his " dear colleagues" is, to warn them of the dangerous heresies of their professors and pastors, and bring them back to the faith of Calvin. The pamphlet contains nothing new in argument, exhibits no proofs of uncommon talent, and is written in the same detestable spirit which dragged the unhappy Servetus to a stake, erected by the Protestant patriarch of the author's native city. An English reader, acquainted with the state of the Trinitarian controversy, will be surprised at the author's ignorance, and shocked at his presumption. He calls himself a Protestant; but he is so, evidently by accident, as he might have been a Catholic or a Mahometan. Forgetting the two first principles of the Reformation, that the Bible only is the foundation of revealed religion, and that every man possesses the right of private judgment accountable only to God,—he cites " the venerable Company of Pastors" before the tribunal of human authority. Instead of asking, " What say the original Scriptures"? he quotes a number of disputed and even exploded translations, takes it for granted that the truth of the divinity of the Saviour " can no longer be doubtful, after eighteen centuries of evangelical preaching and belief;" and having convicted the pastors, not only of doubting, but of disbelieving the doctrine, notwithstanding their learning, which he allows to be extensive, and their character which he declares to be estimable, he condemns them as " innovators," " Socinians," " unbelievers," and " impious blasphemers;" says, that according to " the frightful sect of the impious Socinus," the doctrine of the gospel is only " a shameful mixture of impiety, impudence and folly;" that " Christianity is only a new species of idolatry;" that " the death of Christ is without object;" and invites Socinians " to complete their blasphemy by confounding the Saviour with other impostors, who have attempted to deceive the world." Such is the spirit of this Protestant divine! Such the manner in which he proposes to convince and persuade the victims of error, and win souls to Christ! Yet this same writer speaks of those who have not learnt " to measure the depth and the breadth of the wound which ignorance has made in their souls;" he " trusts that his Considerations will be read in the same spirit which has dictated them," and " he dares call God to witness that his heart has been accessible to no other feelings, but those of love and zeal, for truth, for the welfare of his country, and for the glory and edification of the Genevan Church."

We are aware that the grand precept of antiquity, *know thyself*, is of extremely difficult application: but the above passages betray an ignorance of self, almost too great to be accounted for on common principles. We have, therefore, sought a solution in the personal history of the author, and we learn from good authority, that, though at present he is preaching at Geneva to a small *Dissenting* congregation, under the surveillance of the police, at the time of writing this pamphlet, he was travelling as a friend and assistant of Madame Krudener, a prophetess of the Continent.

It is not then the superior respectability of the author, nor the intrinsic worth of his *Considerations*, which leads us to submit them to the notice of our readers; but because they prove that the great controversy of England begins to excite attention on the Continent, and especially because they cast additional light on the state of the Church at Geneva: a church which, by the general suffrage of Protestant Europe, has received the venerable appellation of " Mother of the Reformation," a title which, we confidently trust, events will justify and confirm in this instance.

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The writer divides his work into six parts, in which he proposes to answer the following questions: 1. Is the reproach well-founded which is brought against "the Venerable Company of the Pastors" at Geneva, that of no longer believing in the divinity of Jesus Christ? 2. Is this doctrine agreeable to the spirit of the holy Scriptures? 3. What was the belief of the Genevan Church on this subject, at the commencement of the eighteenth century? 4. At the æra of the Reformation, were not all Christian communions agreed on this point? 5. Is it indifferent, whether we embrace the affirmative or the negative on this question? 6. What steps ought the students to take, to unite in the establishment of sound doctrine in their church? Of these parts the two first only concern us, and we shall dismiss the second, by observing that the argument is conducted entirely after the manner of *Jones:* that is to say, an attribute or title which is *assumed* to be incommunicable, is ascribed in the Old Testament to Jehovah: the same attribute or title is ascribed to Jesus Christ in the New Testament; *ergo,* Jesus Christ is Jehovah; an *ergo,* which equally proves the deity of several other persons, and by thus proving too much, proves nothing.

Under the first head the author is more conclusive, because he give us *facts* instead of reasonings.

"It is painful to me (says he) to be unable to answer this question, in a manner which would vindicate the honour and the faith of a clergy so estimable in many other respects, and so distinguished by its luminous and extensive acquaintance with science and letters; but here *facts* oppose themselves to the wishes of my heart, and would accuse me of incorrectness and partiality, were I to attribute a doctrine to our pastors, which the *greater* part of them no longer profess, and which we shall not find in any of the depositaries of religious public instruction.

"In order to know the doctrine of any church, it is necessary to consult its catechism, its liturgy, the treatises of its theological professors, the version of the Bible which it adopts, the sermons of its pastors, and the theses publicly maintained by the candidates for the sacred ministry, under the direction of their tutors.

"Now, if we examine these divers monuments of religious belief, we shall acquire the afflicting certainty, that the Company of our Pastors no longer professes the doctrine of the divinity of Jesus Christ. We shall find in these monuments, either an *absolute silence* upon this truth, or opinions which are formally opposed."

The writer then proceeds to examine in order, 1. *The Catechism:* which, as many of our readers know, guards an *absolute silence.* The pastors have discontinued since 1780, "the ancient and praise-worthy custom" of teaching the Catechism of Calvin. 2. The private courses of religious instruction, which the pastors are in the habit of giving, in which they either maintain an *absolute silence,* or what is worse, "they expose, as objects of free opinion, the sentiments of Trinitarians and Arians, leaving to their pupils the *choice* of one or the other." 3. *The Liturgy,* where again the author finds *an absolute silence,* and charges the pastors with the apostolical crime of "only pointing out Jesus Christ by the titles of Son of God, Saviour, Redeemer, Master, King, Legislator." As an addition to their guilt they have suppressed, in their edition of the Bible of 1805, an orthodox Confession of Faith, which had formerly been printed with the Scriptures. 4. *Absolute silence* is farther maintained in the instructions given by the theological professors to the students. 5. *Silence almost absolute* in the sermons of the pastors. Two of the pastors have preached each a single discourse in support of the doctrine. But, "with the exception of these two rays of light, in one hundred and ninety-seven sermons, preached (and published) by our pastors in the course of more than half a century, there is not one in which can be found a profession of faith in the divinity of Jesus Christ."

But this is not all. The pastors have not been content with *absolute silence,* but have dared at times to teach a doctrine formally opposed to that of the deity of Christ. 1. "Their Catechism represents the Saviour simply as the *sent* of God, the first-born of all creatures, to whom we owe sentiments, not of adoration, but of respect." 2. "In their new translation of the Bible, published in 1805, many of the passages, relative to the divinity of Christ, have been altered, and present a sense altogether different from that which is found in the

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previous translations, and in the Bibles of the other Reformed Churches." Several of these passages are quoted, the most important of which is, Acts xx. 28, where the translators have followed the text of Griesbach. Our author, however, has nothing to do with Griesbach, or with sacred criticism. The version is different from that of Calvin, (which he tells us he has carefully examined,) and, therefore, ought to be condemned. 3. Since the middle of the last century the pastors have been openly denounced to Christian Europe as Arians or Socinians, by d'Alembert, by Rosseau and by Voltaire, the latter of whom asserted, in a letter to the Marquis de Villevieille, in 1768, "that there were not twenty persons in Geneva who did not abjure Calvin as much as the Pope." "This manner of generalizing the accusation (says the author) is an atrocious calumny—but unjust as it is, it imposed on the members of the Company the obligation of completely dissipating the suspicions which were cast upon the integrity of their faith, by a frank and loyal disavowal of the errors imputed to them. Unhappily, far from taking this wise step, they resolved the problem against themselves, and established by a solemn and authentic fact, what till then had rested on conjecture."

"The too celebrated thesis, which M. Jean *Lecointe* maintained, in 1777, under the presidency of M. Jacob Vernet, pastor and professor of theology, revealed to Arians, Socinians and *unbelievers*, that they had *accomplices* and *adepts* in the bosom of the Company of Pastors. An aspirant to the sacred ministry, under the direction of his master, in presence of the ministers of the holy gospel, *dared* to proclaim, 'that we should cautiously abstain from attributing to the person of Jesus Christ, however excellent, an equality with God the Father, to whom he was inferior by nature, and subject by will and by obedience:' 'he *dared* to reject the expression consecrated since the birth of Christianity,' *God the Son:* he *dared* to maintain that we ought not to render the same degree of honour to the Son as to the Father. Is this the language of an Arian or Socinian? It is useless to decide on a mere shade of difference. It is sufficient for me to know that it is the language of one who does not regard Jesus Christ as very God and very man at the same time: it is therefore the language of an *innovator*, against whom the Venerable Company ought to have protested—against whom they have not protested. They are, therefore, considered as avowing and ratifying, by their silence, an error supported by one of their members. And we are the more authorized to regard the opinion of M. Vernet, as the opinion of the Company, as since that period, amidst the great number of theses which have been maintained by the students, not even one has been consecrated to avenge the doctrine of the Divinity of Christ against the continually-increasing *blasphemies of the impious.*"

"I conclude then with heartfelt sorrow, (en gemissant) and without permitting myself any personal application, and I say, that the reproach brought against the Venerable Company of Pastors, of no longer professing the Divinity of Christ, is unhappily, but too well-founded."

Thus far our author. We conclude from the same premises with lively joy and sincere thankfulness, that, amid the political convulsions which have shaken the Continent to its foundations, and astonished, as well as affrighted the civilized world; amid the contest of blind superstition and fanatical incredulity, falsely styled philosophy—the simplicity of divine truth has been accompanied with power, has been making, if not a rapid, at least a certain progress. We hail the dawn of light, as an earnest of the perfect day, which it will eventually introduce. We confidently hope that the word of truth, recommended by the learning and piety and Christian graces of the "Venerable Company of Pastors" at Geneva, and aided by the Divine blessing, will, ere long, *mightily prevail and be glorified.* To such a hope, changed into an earnest supplication to Him, without whom a *Paul may plant, and an Apollos water* in vain, we are persuaded that all our pious readers will add their cordial *Amen.*

B. G.

ART. II.—*Christianity and present Politics how far reconcileable: in a Letter to the Right Honourable W. Wilberforce.* By the Rev. H. Bathurst. 8vo. pp. 84. Ridgway. 1818.

MR. BATHURST is son to the venerable Bishop of Norwich, and in the spirit of this truly Christian prelate, remonstrates with Mr. Wilberforce on his parliamentary po-

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litical conduct, which he shews to be grossly inconsistent with the law of evangelical truth and charity. We recommend the pamphlet to general perusal, as believing, with Mr. Bathurst, "that neither religion nor government are ever in half the danger from those who openly, with unblushing wickedness assail their foundations, as from those who, affecting a courtesy and affection for them, violate in practice and application, the plainest precepts of both."

ART. III.—*An Answer to a Sermon preached, by the Rev. Charles Simeon, M. A., of King's College, Cambridge, at the Church of St. Catharine Cree, Leadenhall Street, December 31, 1817, relative to a Question between Jews and Christians.* By Benjamin Abrahams, an Israelite. 8vo. pp. 22. Wilson, Royal Exchange. 1518.

BENJAMIN ABRAHAMS makes some shrewd remarks upon the "Evangelical" preacher's sermon, plainly shewing that the popular system of Christianity is at all points opposed to the law of Moses; that the very exhibition of Trinitarianism is a triumph to the Jews; and that the great body of that people are fixed in their faith and customs, not wishing to convert others, and incapable of conversion, except by means which are not yet apparent.

POETRY.

ISLE OF WIGHT.

"See all my works," exulting Nature cried,
"Sublime and lovely spread on ev'ry side!
Here ocean heaves his calm majestic breast,
On the lone shore the rippling billows rest.
Rocks piled on rocks in wildest grandeur rise,
Whose dizzy summits prop th' incumbent skies.
There the rich pasture clothes the swelling down,
And golden harvests the luxuriance crown.
There shall the raptur'd eye the vale explore,
Rich, soft and blooming, plenty's fruitful store.
There mountains, waving woods, and streams expand,
And beauty glows beneath my lavish hand!
What can I more?—blest thought! it shall be mine
In one small spot these graces to combine."
She said; and radiant smiling with delight,
Wav'd her light wand, and rose the Isle of Wight.

Sweet Isle! 'tis not alone thy bloomy vales,
The rich, luxuriant landscape that I mourn;
Oh! though to these I never may return,
Nor feel again thy health bestowing gales
Saline and buoyant,—nor the whitening sails
Watch with strain'd eye approach their distant bourn,
Nor gaze upon thy cliffs in air upborne,
Wild, grand, romantic, till all conscious being fails;
Yet 'tis not these that prompt the ready tear,
'Tis not for these, how lov'd soe'er, I sigh!
The memory of those hours to friendship dear,
When faith and love beam'd bright from Ella's eye;
When virtue, taste, and feeling ever nigh,
'Mid Nature's fairest works confess'd their proper sphere.

Yes, they are fair! the shades of Priory
Are soft and lovely as Idalian bow'rs;
And mingled odours of unnumber'd flow'rs
Load the delicious air! O it is luxury
Indeed, and soothing to the dazzled eye,
T' exchange the sparkling sands and foamy show'rs
At once for shade, and pass the fervid hours
'Neath hanging woods, fresh breezes murmuring by.

And thus, amid the world's meridian blaze
Does the tir'd spirit pant for calm repose,
Sated with splendour. O 'twere sweet to close
In fresh'ning shade our renovated days!
These tranquil scenes a purer joy impart,
Those charm awhile the eye—these satisfy the heart.

E. M.

Sydenham, May 22, 1818.

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TIME AND ETERNITY.

Suggested by an extraordinary Flood in the River Stour, April 27, 1818.

The torrent rushes with impetuous force,
Defying obstacles to stem its course;
Urg'd on by nature to the briny wave,
In ocean's depth to find a destin'd grave.

Thus flows Time's current, that no wishes stay,
Bearing with speed all mortal life away;
Ne'er to return the rapid moments roll,
And sink in that abyss which has no shoal.

But when the driving flood of Time is past,
And Death's awaken'd by the trumpet's blast,
Duration's stream an endless course shall run,
And life restored be ever but begun.

R. F.

Kidderminster, May 16, 1818.

SONNET.

O Thou, our lives' Protector! doth the Spring
Come forth in beauty, from the chill cold tomb
Of winter; bursting into buds and bloom,
Cheering the sense, the heart inspiriting
With promise of the future? Mortals sing
Thy praise for *this:* and shall their tongues be dumb
As hope chaunts forth the song of Springs to come,
Of fadeless flowers, and buds unperishing?

O Thou, our lives' Protector! rolling on
Season to season tells the mighty tale,
That Thou thy deathless work hast but *begun*,
That thy resistless purpose shall not fail
Till MAN, escap'd from darkness and decay,
Drinks the bright beams of everlasting day.

T.

SONNET.

Supreme Creator! is that holy flame
Of inexhausted love still burning bright?
And will it burn for ever? Shall that light,
When other suns are set, shine out the same!
"FOR EVER," Father! yes—thy saints proclaim
Its sacred fire unquench'd, unquenchable;
Oh! that thine earthly sons content would dwell
In its pure light, nor seek a meaner fame.
But we are erring wanderers, and our hearts
Restless so long, would restless still remain:
They scorn that peace which thought of *Thee* imparts,
And bend them back to toil and strife again.
Oh! rather from my grasp all blessings wrest,
Than give me joy on earth by Thee unblest.

T.

OBITUARY.

1818. May 3, at *Leicester*, aged 79, MRS. ANN SHIPLEY. In her character were united a peculiar sweetness of temper and simplicity of manners, with the most sincere and unaffected piety. She was interred in the burial ground of the Presbyterian congregation, of which society she had been a member for more than 50 years.

— 17, at *Sutton*, near Prescot, Mr. TARBUCK, greatly respected and sincerely lamented. His death was accelerated by disappointment and anxiety. Philanthropic and generous to an excess, Mr. T. had long enjoyed the gratitude and veneration of his poor neighbours. He could not hear unmoved, the plaintive voice of misery. Objects of real distress, uninfluenced by sectarian considerations, he relieved to the utmost of his power, and with promptitude and cheerfulness. In hard times, when his poor neighbours groaned under the twofold burden of scarcity of work and high markets, he vended a portion of the products of his estate at a reduced price; and liberally patronized plans, that piety dictated and sympathy approved.

May his orphaned offspring emulate these graces of their unfortunate father: and, soothed by the respect paid to the memory of so generous a friend of the poor, may they be induced to unite piety and benevolence in their dispositions, and to display prudence and generosity in their conduct!

W. T. P.

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May 18, of a typhus fever, after an illness of ten days, aged 36, Dr. JOHN THOMSON, *of Leeds*, late of Halifax. His best eulogy will be found in the sentiments of deep and heartfelt regret which the sudden stroke has excited in the breasts of those who knew him. Warmly beloved by his friends, highly respected by the generous brethren of a liberal profession, universally esteemed, he is now universally lamented. Seldom has the hand of death blighted fairer prospects or inflicted a severer wound. In Dr. Thomson, a powerful, enlightened and active mind was united with a kind and benevolent heart. He had the will as well as the ability to be, and to do good. His talents were great, and he used them as the instruments of his virtues. As a physician, though but lately settled here, he was already rising into eminence; and if unwearied diligence in collecting the materials of medical knowledge, combined with great skill in the application of them, could have ensured success, he must have succeeded. To the practical duties of his profession his attention was unwearied, and his patients will bear witness to that unaffected kindness of manner which always made his advice doubly acceptable; which led them to believe that he took a personal rather than a professional interest in their welfare—that he was their friend as well as their physician. And such, indeed, was the case; he considered his fellowmen as friends and brethren, and valued his christian even more than his medical profession. It was the first wish of his heart to do good himself, and to teach others to do good in every possible way; and deeming the moral still more dangerous than the natural maladies of man, he was proportionably anxious to minister to them also. As a firm believer in the divine mission of Christ, he considered it a sacred duty to lend all the aid that he could in diffusing the knowledge of the gospel. A diligent and conscientious inquiry had led him to the peculiar views of religious truth which he entertained, and he therefore exerted himself with zeal in their diffusion; but his zeal was according to knowledge, and consequently without bigotry. For many of those who differed from him most widely, he always felt and expressed the highest regard, and where he dissented honestly on points of faith, could still unite with heart and hand, sincerely and cordially in the spirit of charity. As a physician and a friend, a fellow-citizen and a fellow-christian, he will be long and deeply regretted. May the sorrow excited by his sudden and premature death, lead to the earnest emulation of his good example!—"It is the end of all men, and the living should lay it to heart."—*Leeds Mercury.*

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Further Address of the Society for promoting the Enlargement and Building of Churches and Chapels.

[See pp. 212—214.]

THE extraordinary unanimity with which a bill, grounded upon the recommendation from the throne, for the building of churches and chapels, has just passed into a law, sufficiently attests the existence and magnitude of the evil which led to the formation of this society, and recognizes the duty of all to exert themselves for its remedy. It only remains, therefore, for the committee, now that the provisions of the act are ascertained, to point out the present and peculiar uses of this society; and to vindicate its high claims to the patronage of the public, by a slight reference to the extent of that work, which, notwithstanding the bounty of the legislature, is still left to the piety of individuals.

For this purpose it will be proper shortly to state the limits within which the operations of the act are confined, and the amount of claims which exist within these limits.

The parliamentary grant, it appears, can in no case go in aid of any parish, the population of which is short of 4000 persons, however large its deficiency of church-room may be; or of any parish, however numerous its population, in which there is accommodation for one-fourth of such population, unless there be 1000 persons resident more than four miles from the church, or the parish contribute in a satisfactory proportion to the charge of building a new church or chapel. At the same time it is shewn, from official returns, that there are, in twenty-two dioceses only, not fewer than two hundred and fifty parishes, which, containing in the whole about three millions of souls, without church-room for one seventh of such population, leave, in places within the regulations of the act, upwards of two millions and a half actually shut out from the means of attending upon the services of the National Church.

But it is in the multitude of parishes (beyond those entitled to share in the million of public money), in which parliamentary documents exhibit a deplorable deficiency of church-room, and an almost equal need of pecuniary help, that the

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necessity for the supplemental labours of this society is most firmly laid. And it is in promoting the enlargement of the building, and the increase of accommodation in existing churches—a department altogether out of the contemplation of the parliamentary vote, and in which moderate aids may be productive of the largest returns, that the peculiar usefulness of the society will be most strongly felt.

It is manifest, therefore, that a wide field is open for the exertions of the society; and most gladly do they enter upon it, with the grateful declaration that they are now ready to receive applications, and appropriate their funds agreeably to the regulations of their constitution, already before the public, in the firm confidence, that as the society has been happily instituted with the patronage of the wise and good of all orders in church and state, so it will be supported with a zeal and liberality proportioned to the importance of its object, and commensurate with the numerous calls which will be made upon its funds.—*June.*

INTELLIGENCE.

Foreign.

ST. DOMINGO.—DEATH OF PETION.

Port au Prince, April 1.—Yesterday the remains of the president Petion received a sumptuous and splendid funeral. The corpse was laid in state two days; and, to the moment of being consigned to the vault, the features did not exhibit any visible change. Every one who chose went to see it, and the scenes which occurred were such as are seldom witnessed on the demise of men in power! In the different quarters of the galleries of the palace, were men, women and children, some on their knees, others standing, who, after taking a last sight of the body, were imploring heaven for his soul. They were all bedewed in tears, and, on retiring from the palace, filled the air with their cries and lamentations; not, perhaps, one dry eye quitted that place out of the myriads which visited it; but at the funeral the stoutest heart must have melted—the procession had nearly a mile to go to church, and to return to the place of interment, which was in a vault under the Tree of Liberty, opposite the palace; the troops, of which there were a great many in town, were formed in two lines from the palace to the church. The body was on an open bier, dressed in state-clothes, and laid on a car made in imitation of that used for our late Lord Nelson; it was drawn by six horses, covered with black silk velvet, ornamented with white tassels, feathers, &c.

It is a curious circumstance that he died voluntarily, which, indeed, was suspected by some about him from the beginning of his sickness, (which only lasted eight days) from his constantly refusing all kinds of medicine and nourishment, and even water; or if he did take any thing, it was at the pressing solicitations of those who surrounded him, but he spat it out again; and he preserved to the last that calmness and serenity of mind for which he was so remarkable through life—expiring without a groan or a struggle. His body has been opened, and found as sound as that of any man; no indications of any disorder whatever; and the physicians do not hesitate in declaring that he died of inanition! What may have been the cause is yet a mystery. He had frequently been heard to say that he wished himself dead; for that, with all his study to render the people happy and prosperous, some were still dissatisfied, and made his life a torment. Time will, perhaps, reveal the cause; in the meanwhile, his loss is to be lamented; for, I repeat it, there are few such men as he was, more particularly in acts of charity and benevolence.

His death threw all the merchants into the greatest consternation, as there is computed to be in the Republic 6,000,000 worth of British property alone, including the shipping. The judicious measures which were immediately adopted, tended, in some degree, to calm our fears: all the military were turned out, and have been kept at their posts to this day. An embargo was placed on the shipping, and no one suffered to leave the town till pretty late on Sunday; and the appointment of the new president (Boyer) has been unanimous; nor to this moment have I heard of any chief having expressed a wish for the situation. The president will be proclaimed this day, and in two or three he will proceed to examine the frontiers, lest Christophe, on hearing of the death of Petion, might advance, in the hopes of profiting by the event. Some of the troops which attended yesterday, were marched off after the solemnity, for the frontiers; in fact, every precaution that prudence can dictate for private tranquillity, and external security, appears to have been adopted.

Domestic.—Religious.

Nottingham and Derby Association.

The third quarterly meeting of the associated Unitarian ministers of the counties of Nottingham, Derby, and the South of Yorkshire, was held at Stantington, near

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Sheffield, on Good Friday, March 20, 1818. The Rev. H. H. Piper, of Norton, performed the devotional services, and a sermon was preached by the Rev. Jacob Brettell, of Rotherham, on the character and object of Christian zeal. In the course of his address, the preacher gave an animated description of the evils which had resulted from a zeal for particular speculative points of faith, united with a bigoted and intolerant spirit, and shewed that men, under the pretext of zeal and attachment to the Christian religion, had been persecutors and tyrants,—had become, instead of the ministers of peace to the children of men, the very bane and pest of society; in short, had, in their frenzy, played such tricks in face of high heaven as made the angels weep. He did not fail, in opposition to this repelling and disgusting picture, to set forth the advantages of a zeal enlightened and tempered with liberality of spirit, maintaining at the same time, that the zeal of the present day, amongst professing Christians in general, was, in a vast majority of instances, totally misplaced; that it was generally called forth in support of circumstantials, or, to adopt a comparison from one of the fine arts, much more care was displayed in preventing a single fold of the drapery of an admired piece of sculpture from falling into decay, than in keeping the symmetry and beauty of the figure itself, perfect and unmutilated.

The service was well attended, and the company afterwards dined together at the Little Matlock Inn, (situated in a most romantic spot, on the edge of the High Moors,) to the number of fifty, amongst whom were the following ministers:—the Rev. Dr. Philipps, of Sheffield, H. H. Piper, of Norton, R. W. Wallace, of Chesterfield, J. Brettell, of Rotherham, Richard Astley, of Halifax, P. Wright, of Sheffield, and Messrs. Charles Wallace and Wm. Worsley, students of the Manchester College, York. In the course of the afternoon several spirited addresses were delivered to the meeting, which broke up about six o'clock in the evening.

The next meeting (the annual one to be held at Derby, in June, intervening) is to be held at Chesterfield, September 17, 1818. The Rev. H. H. Piper is appointed to preach, and the Rev. John Williams to conduct the devotions of the day.

P. W.

Sheffield, April 11, 1818.

Dudley Double Lecture.

On Whit-Tuesday, May 12, was the anniversary of the Double Lecture at Dudley. The Rev. J. Kentish, of Birmingham, conducted the devotional service, and two very interesting discourses were delivered, the former by the Rev. T. Davis, of Oldbury, from Philip. iii. 8: "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord:" and the latter by the Rev Richard Fry, of Kidderminster, from Acts xx 24: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Fifteen ministers were present, and the congregation was numerous. The Rev. Thomas Bower, of Walsall, and the Rev. Thomas Warren, of Stourbridge, were appointed to preach at the next Lecture.

J. H. B.

General Baptist Assembly.

The Old General Baptists held their annual Assembly, on Tuesday, May 12th, at the Meeting-house, Worship-street, London. Some of the elders and representatives of the churches met, as usual, for business about two hours before the public service, which commenced at eleven o'clock.

Mr. Evans, of Islington, read the Scriptures and gave out the hymns; Mr. S. Kingsford of Canterbury offered the prayer, and Mr. David Eaton, of London, preached the sermon. The discourse was founded on 1 Tim. ii. 4: "Who will have all men to be saved, and to come unto the knowledge of the truth." In the course of his sermon the preacher, after alluding to the name by which the body is designated, attempted a brief refutation of the argument recently advanced by Mr. Belsham, in his *Plea for Infant Baptism.* Whether the refutation be or be not complete must be left to the judgment of those who may read the sermon, which is now before the public.

Soon after the close of the public service, the business recommenced. The letters from the different churches were read, and some of them contained very gratifying information respecting the state of those churches, and the means used for the dissemination of what they regard as pure and saving truth; while one in particular evinced that the favourite dogma of the denomination—the right and duty of individual judgment, was not so clearly understood and duly appreciated as it ought to be. The Assembly, however, manifested a becoming candour on learning that, in two of the churches, the following up of the principle of free inquiry to what individuals deemed its legitimate consequence, had led them to reject some of those means of strengthening religious feeling and practice, in the observance of which all denominations are agreed. We allude to public prayer and singing, and pulpit

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preaching. The only sentiment which the Assembly could consistently avow on receiving this intelligence was, that every individual had a right to act agreeably to his own conviction; and this sentiment was boldly avowed, without being contradicted. A wish was, nevertheless, expressed, that a rejection of any of the forms hitherto observed as means of promoting piety and diffusing christian knowledge might not be followed, by at least an apparent want of that charity which thinketh no evil, and by a superciliousness and dogmatism more disgusting than had ever been evinced by those who have been marked out as being either fools or knaves for not thinking and acting in a similar manner.

At the close of the business the ministers and their friends, together with several gentlemen not belonging to the Assembly, withdrew to the White Hart Tavern, Bishopsgate Street, to dinner.

After the cloth was removed, the chairman, the preacher for the day, gave several pertinent toasts, which called up a number of gentlemen to address the meeting.

In the midst of considerable variety of opinion the greatest harmony prevailed, and the company broke up at an early hour, apparently satisfied with what they had witnessed and participated in during the day. E. D.

Yeovil Fellowship Fund.

Sir,

As it may be useful to record in your valuable Repository every fact tending to illustrate the growing zeal of Unitarian Christians, I with pleasure inform you, that, after a discourse on the subject of religious zeal, and the proper modes of expressing it, delivered by the Rev. S. Fawcett, a meeting was held in the chapel for the purpose of forming a Fellowship Fund, at which meeting the following resolutions were unanimously adopted, and signed by upwards of sixty subscribers, (of which a large proportion consisted of young persons,) by whom I am directed to transmit a copy of the resolutions.

H. MEAD, Secretary.

At a meeting of persons friendly to the establishment of a Christian Fellowship Fund, held in the Unitarian chapel, Yeovil, on Sunday the 17th May, 1818, Edmund Batten, Esq. in the chair, the following resolutions were unanimously adopted:

1. That a society be formed, called the Yeovil Christian Fellowship Fund Society.

2. That its objects shall be to present occasional contributions to Unitarian chapels about to be erected or repaired, to Unitarian academies for the education of ministers, and to promote generally the diffusion of Unitarian truth.

3. That the fund be supplied by weekly subscriptions of one penny and upwards; those who subscribe more than a penny per week, to pay quarterly.

4. That an annual general meeting shall be held the first Sunday in June, in each year, at which time, a president, treasurer, secretary, committee and collectors shall be chosen.

5. That the committee shall consist of the president and treasurer for the time being, and seven other persons, to be chosen by each subscriber present at the annual meeting, giving in a list of names, from which list a majority shall be selected.

6. That the committee shall meet on the first Sunday in every month, at three in the afternoon, in the chapel; and that their meetings shall be open to every subscriber, but that the right of voting be confined to the committee.

7. That the expense necessary to furnish a Sunday school with books, shall be defrayed out of this fund; but that no sum excepting this, shall be paid out of the fund during the first year.

8. That in case of emergency the secretary shall be empowered to call a special meeting of the committee.

9. That the Rev. Dr. Smith be requested to accept the office of president.

10. That the Rev. S. Fawcett be requested to fill the office of treasurer.

11. That Mr. Mead be requested to perform the office of secretary.

12. That the following subscribers be requested to act as a committee till the annual meeting in 1819, viz. Messrs. Carter, Erith, Tett, Fitchett, Lee, Ensor and Stephens, Sen., any three of whom, with the president or treasurer, shall be sufficient to act, and in case of necessity, the president to have a casting vote.

13. That Messrs. Mead and Stephens, Sen., be requested to act as collectors for the first year.

14. That these resolutions be inserted in the Monthly Repository and Christian Reformer.

(Signed)
EDMUND BATTEN, Chairman.
Yeovil, May 19, 1818.

Lynn Fellowship Fund.

Sir,

Following the commendable example of many of our Unitarian brethren in various parts of the country, we have commenced a Fellowship Fund in this town, and the prospect before us is very promising. This fund embraces the general objects of such institutions, and is regulated by rules adapted to local circumstances.

We have a conference once a fortnight. This improving and uniting meeting is

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remarkably well attended. It is open to all religious denominations, and full liberty is given to every person to express his opinion. The ladies are invited to communicate their sentiments in writing to the moderator of the meeting, for the purpose of being publicly read, and from this interesting quarter, at all our conferences we have had great assistance and equal gratification. Many persons attend upon these occasions who are not of our society. Indeed, most of the subjects which have come under serious and impartial attention in our past conferences, were proposed by a truly liberal and pious Wesleian preacher. May others follow his example, and then we should soon perceive, agreeably to the sentiments of a female friend at our last meeting, that "the animosity which too frequently subsists between professing Christians of different sects, would be greatly lessened; and if they would charitably consider each other's views, the difference between them would oft-times be found *trifling*, and when *great*, the knowledge that each was actuated by the same love of truth and piety, would bind them together in the indissoluble bands of brotherly love."

B. TRELEAVEN.

Lynn, June 10, 1818.

Manchester College, York.

THE Thirty-second Annual Meeting of the Trustees of Manchester College, York, will be held at Cross Street Chapel Rooms, in Manchester, on Friday the 7th of August. The Trustees and their friends will dine together, as usual, after the meeting, at the Bridgwater Arms.

THOS. H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

The following sums have been received on account of the College since the last Report. [P. 339.]

Congregational Collections.

Bath—Rev. Joseph Hunter,	£19	16	6
Chester—Rev. W. J. Bakewell	14	8	6
Mansfield—Rev. John Williams	10	0	0
Chesterfield—Rev. R. Wallace	11	12	6

Benefactions.

A Friend to the Unitarian cause, by the Rev. Charles Wellbeloved	5	0	0
Eυλπις, by the Rev. Charles Wellbeloved, *one half to be bestowed as a prize to the student, who, in Greek prose, produces the best composition, on such subject connected with Moral Philosophy, or the early history of Christianity,* (intended to be repeated annually)	10	0	0
Joseph Liddell, Esq. Moor Park, near Carlisle, by the Rev. William Turner, Newcastle	50	0	0

New Annual Subscriptions.

Richard Meade, Esq. Taunton	2	2	0
Mr. Sudworth, Chester	1	1	0
Mr. John Buddle, Newcastle-on-Tyne	1	1	0
Mr. John Hill, ditto	1	1	0
Mr. George Hill, ditto	1	1	0
Mr. Wm. Robson, ditto	1	1	0
Mr. R. H. Lacey, Chichester	0	10	6
Rev. George Case, Shrewsbury	1	1	0
	£129	16	0

GEO. WM. WOOD, Treasurer.

Manchester, June 17, 1818.

Subscriptions to the Unitarian Chapel at Neath.

SIR,

I BEG the favour of your inserting in your Repository the subjoined list of subscriptions, at Bristol, towards the liquidation of the debt on the Unitarian Chapel at Neath, now reduced to about £160. It is hoped that, when other cases of a more pressing nature do not present themselves, the liberality of the public will effect a still farther reduction of it. In compliance with the wishes of the society, I avail myself of this opportunity to return our united and warmest thanks to all those friends of the cause, who have, in various ways, kindly contributed to our assistance. And I beg leave to make my particular acknowledgments to gentlemen of the Lewin's Mead Society, for voluntary and very friendly personal aid, afforded me in promoting my object, to which they and their friends contributed with a liberality and cheerfulness, which evinced warmth of zeal, and cordiality of good wishes.

The spirit of inquiry, excited by the secession of Dr. Stock, and the Sunday evening lectures, &c. conducted by Mr. Rowe and Dr. Carpenter, have been the means of removing much prejudice, and of adding to the strength of the highly respectable interest at Bristol. May they go on and prosper.

D. DAVIS.

April 17, 1818.

Rev. John Rowe	1	1	0
Rev. Dr. Carpenter, 2d subscription	1	1	0
Thomas Hodgetts	5	5	0
Michael Castle	5	5	0
Arthur Palmer, jun. Park Row	5	5	0
Richard Bright	5	5	0
Jacob Wilcox Ricketts	5	5	0
Thomas Castle	2	2	0
Hinton Castle	2	2	0

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Harley and Lang	2	2	0
Joseph Davy	2	2	0
Adrian Moens	1	1	0
Brooke Smith	1	1	0
J. K. Huberfield	1	1	0
Joseph Edye	1	1	0
Jacob Ricketts	1	0	0
Henry Ricketts	2	2	0
Joseph Hall	1	1	0
Samuel Hall	1	1	0
Thomas Morgan	1	1	0
Mrs. Foot	1	1	0
John Maningford	1	0	0
G. F. Bromhead	1	1	0
Robert Syle	1	1	0
Joseph Hunt, of Exeter, 2d subscription	1	0	0
Ephraim Bastable	1	1	0
Francis Allen	1	1	0
Thomas Audrewes	1	0	0
Levi Ames	5	5	0
Robert Bruce	1	1	0
Mrs. Pierce	1	1	0
Joseph Maurice	1	1	0
William Inman	1	1	0
Thomas Rankin	1	1	0
John Ames	1	1	6
James Johnson	0	10	6
William Browne	0	10	6
Henry Reynell	0	10	6
Edmund Butcher	0	10	6
James Cox, of Exeter	1	0	0
John Yerbury	5	5	0
Frederick Savery	3	3	0
John Shute	1	1	0
John Wright	2	2	0
Mrs. Hart	1	1	0
Frederick Norton	1	0	0
Thomas Williams	1	1	0
Richard Vigor	1	0	0
Miss Hilles	1	1	0
Miss Eveleigh	1	1	0
James Lambert	1	1	0
John Woodward	1	1	0
Samuel Bryant	0	10	6
	£90	10	0

Miscellaneous.

Persecution of the French Protestants.

[From the Times.]

Private Correspondence.

Bourdeaux, June 17, 1818.

We are now very much occupied with an incident which interests the whole of the reformed church of France. One of the deacons of our church has just been condemned to pay a fine by the Tribunal of Police, for not having decorated the front of his house with the usual hangings, during the procession of the host on *Corpus Christi* day. This prosecution appears to us a manifest violation of the 5th article of the Charter; but what appears more surprising still are the arguments employed by the public ministry (the law-officers of the crown) who demanded the condemnation. They rested these arguments on a regulation of 1757, which they cited at the audience as their authority, and which you will observe renewed the rigour of the persecutions against the Protestants, the exile of their pastors, interdiction of their assemblies, the annulling of their marriages, the declaration of bastardy on their infants, &c. What must we think, in the age in which we live, of seeing such atrocities dug up from their grave? No attempt is made, it is true, to bring them again into exercise at the present moment, and the *attempt could not succeed though made;* but it might be expected that shame would restrain them from recalling those barbarous decrees, especially as by so doing they violate existing laws, and aim a direct blow at rights consecrated by the Charter.

Article 5 of the Charter is thus expressed:—"Every man professes his religion with equal freedom, and obtains for his worship the same protection." It is evident that, if the Protestants can be compelled to put out hangings, then to bend the knee, &c., acts prohibited by their conscience, there is no longer any toleration in religion, and by degrees we may expect the revival of former abuses. Attempts of the same kind appear to have been made in the whole of the South. We know of energetic representations made, addressed to the government by divers consistories, and we think it necessary to display zeal and firmness in the delicate circumstances in which we are, with regard to the concordat. The concordat presented to the Chambers, but not discussed, threatens us with a revival of *all the laws of the church*, and you are not ignorant what the *ultra-montane* party mean by these expressions. I know that some of the provisions of this Charter may be amended, but is it not deplorable, that the idea of proposing them should have been entertained? If we shew weakness or indifference, can we tell how far our supineness or want of energy may be abused in the discussions of the approaching session of the Chambers, to extort from them concessions which may endanger our liberty of conscience?

A peculiar system of management appears to be adopted by those who move in these affairs. They appear to act in concert, as the same attempts have been made in different places. The condemned have demanded signed copies of their sentences; they have not received them, and probably never will. This mode of proceeding appears a tacit confession on the part of the authorities that their decisions are not founded on law. It is to be remarked likewise, that though several Protestants re-

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sisted a compliance with the ceremony above-mentioned, only one (a Swiss pastry-cook) was prosecuted, on a belief, probably, that he was without support: on the other hand, the Jews have been persecuted in great numbers."

Sir Humphry Davy is gone to the Continent. Sir Humphry's first object is to assist the miners of Flanders and Germany in using his safety lamps for the preservation of their lives; and his second object to go to Naples for the purpose of applying a chemical process to the unrolling the Herculaneum MSS.—His Royal Highness the Prince Regent, we understand, honoured Sir H. Davy with an audience before his departure, and was graciously pleased to encourage his undertaking, and afford to it his patronage. His Royal Highness, we believe, has never lost sight of these interesting remains, and it is sincerely to be hoped that his enlightened views and exalted patronage, bringing into activity the resources of British science, will at length unfold to the literary world these hidden treasures of Greek and Roman learning.—*Morn. Chron.*

NOTICES.

The annual meeting of the Unitarian Tract Society established in Birmingham for Warwickshire and the neighbouring counties, will take place at Wolverhampton, on Tuesday, July 28. The Rev. John Kenrick, M. A. classical tutor at the Manchester College, York, has engaged to preach on the occasion.

The annual meeting of the Western Unitarian Society will be held at Ilminster, on Wednesday the 8th July next, the Rev. Dr. Smith to preach on the occasion.

The annual meeting of the Southern Unitarian Society will be held at Brighton, on Wednesday, July 22. The Rev. John Fullagar, of Palgrave, is expected to preach.

THOMAS COOKE, Jun., Secretary.

Literary.

In the press, the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the United Church of England and Ireland: with Translations into the Greek, Latin, Italian, Spanish, French and German languages. This work will be comprised in one quarto volume, uniform to a Polyglott Bible, also in one quarto volume, now publishing by Mr. Bagster, of Paternoster-row; by whom the names of subscribers will be received: and it is hoped that this publication will make the Common Prayer still more acceptable to the scholar and the student, and ensure the approbation and encouragement of the clergy and friends of the Established Church. A Common Prayer, in each of the above languages, in a beautiful pocket volume, will be published at the same time.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE dissolution of parliament presents the United Kingdom under an aspect, of which foreigners can have no idea, but by an actual visit to the country. The usual incidents from a large concourse of people in one place, though not embittered by animosity or a riotous spirit, when swelled out by a French imagination, afford matter for exclamation against us, as if we were freed from every restraint of good manners and civilized life. Instances indeed will occur, when the passions of men are afloat, of individuals acting in a base manner against their opponents: yet these are very rare, and in general the elections have been carried on with as much decorum as could be expected in the present very imperfect and very improper manner of taking the votes. Westminster has been the place most noted for outrage; but the electors of Westminster are not to bear all the blame, as probably the refuse of the metropolis were collected about its hustings, and some censure may fall on the police for not having attended more to its duty.

The last parliament was dissolved in a very abrupt manner by the Prince Regent in person. On his ascending the throne a message was sent for the Commons, who attended with their Speaker at their head: and he in presenting some bills addressed the throne with the usual expressions of loyalty and notices of the proceedings of their body. The prince then addressed both houses: at the conclusion of which the parliament was declared to be dissolved. In consequence, the House of Commons ceased to exist; there was no Speaker, and they were only private individuals. Several of them went back however with the late Speaker to St Stephen's chapel, who took the seat that had been appropriated to him, and was going to read the speech from the throne, as would have been proper, if there had been a

House of Commons; but on its being mentioned that they were all there without authority, the gentlemen dispersed, and the speech cannot be entered on the minutes of the late representative body.

This departure from the usual custom has excited much animadversion. Such an occurrence has not taken place since the time of Charles the First, who in a very ungracious manner dismissed once his parliament, and was afterwards in open war with his Commons. Since that time the custom has been for the King to address the two houses on one day, and dissolve the parliament by proclamation on the next. According to that mode, the Speaker, on returning to the House of Commons, brought with him the speech from the throne, which was read to it, and entered upon the minutes, and then the house separated. Its proceedings being thus completed, they all, on the understanding that the parliament would be dissolved on the next day, went to their respective homes to give an account to their constituents of their conduct, and prepare themselves for the new elections.

An improvement took place this time in the issuing of the writs, on which there used occasionally to be much improper conduct, by the writs being forwarded or delayed for some places, according as it might suit the purposes of some favoured candidate. Upon this occasion all the writs were first signed and sealed, and then sent all together to the post office. Thus every place received its writ without favour or affection in the time that its distance from the metropolis required: and the elections for cities and boroughs being limited by the time of the receipt of the writs, the elections were nearly at the same time throughout the kingdom. The elections for counties necessarily varied, from their dependence on the county courts.

The last act of the last parliament was the alien bill, which occasioned a variety of difficulties in its passage through the Houses. Its object evidently is to unite our government with those of the continent, to keep under surveillance those persons of various kingdoms, who may be considered as obnoxious to their respective heads. It is liable to very great abuses, as individuals may be exposed to private malice, covering itself under some public pretext; and the administration may be made party to deeds which they would be the first to abhor. It was found in the course of the proceedings on this bill, that it militated with a law of Scotland antecedent to the Union, which occasioned a new modification of it after it had gone through most of the forms. This required a new bill, which was carried through the houses with what might almost be styled indecent dispatch: for such a dispatch is to be allowed only, when injury to the kingdom might be expected to arise in the delay. But as the bill itself is in the minds of a great number of persons by no means necessary, or rather is alien to our constitution, any particular hurry in favouring its progress can scarcely be allowable. However so it was. It received the royal sanction, and aliens are now completely at the mercy of the ministers.

Sir Francis Burdett introduced his measure for the reform of parliament. The basis of it is the extension of the right of suffrage, and the shortening of the duration of parliaments. The opinion of the house was decisive upon his plan, for he had no one to support him but his colleague in the representation of Westminster, who seconded his motion. In the debates the idea of universal suffrage was treated with great contempt, and strange insinuations were thrown out against the shortening of the duration of parliaments. The speakers on this occasion seemed to have forgotten, that for about three hundred years no one parliament existed for a year, and there were frequent instances of more than one parliament holden within the year. The present system of septennial parliaments took its rise only at the accession of the present reigning family to the throne: and if circumstances at its origin might justify the extension of the duration of the existing parliament, experience has shewn, that its continuance has been injurious to the liberties of the country. In fact, the House of Commons has since that time been gradually estranging itself more and more from the people: and it could not be otherwise, for the members elected for so long a time form a species of petite noblesse, and not being accountable till a remote day to their constituents, they are inclined to act more as the masters of than the attorneys, according to the old language, for their constituents.

On the extension of the right of suffrage one would think that there could be only one opinion. For it was never in the contemplation of any one, that the House of Commons should be in its present state. Time, the great innovator, has introduced its usual changes in the state of cities, towns and boroughs, reducing in a considerable degree the population of some places, and in others annihilating it altogether. In granting to a place the right or privilege of sending representatives to parliament, it was not on account of stones, or bricks, or trees, that might have been on that place, but in consequence of the people that inhabited it: and when the people disappeared, it was natural that the representation should cease. But this did not suit the views of

the proprietor of the place: as by retaining the privilege he could nominate two members to parliament, and thus make himself equal in consequence to a county, and his borough became the foundation of increasing consequence to himself. To remedy this evident abuse ought to be the first object of the representative body, for a set of men are thus introduced into the House of Commons to *vote* away the public money, from which they take care to secure no small advantage to themselves. The grievance is now seen in its full extent; it is perfectly well understood; and if it should be permitted to continue, it is evidently a misnomer to speak of the House of Commons as a true representative of the people. It is a representative of a very small body of the people; and in this small body the proportion of individuals commanding votes, is such, that they materially interfere with the rights of the crown, the peerage, and the people. The question will be brought up again in the ensuing parliament, in which it will be seen how far the interest of the borough-holders is superior to the general sentiment.

A cause has been tried in the courts of law of great importance to the public. It will be recollected, that a person having a forged note in his possession, which he had taken in the way of trade, was by the bank brought before a magistrate, and, on his refusal to surrender it, committed to prison. He has brought his action for false imprisonment, and obtained considerable damages: the judge having represented in strong colours the conduct used towards him upon this occasion. This will be a salutary lesson to the bank, whose proceedings with respect to forged notes should be watched with a careful eye. The liberty of the subject must not be sacrificed to the interests, whatever they may be, of a commercial body.

France is likely to open a scene of some importance to the religious world. The old laws respecting Protestants are well known, but they slept during the time of the republic and the late emperor; and it was supposed that they were completely abrogated by the Charter. A disposition has manifested itself of reviving them, and subjecting Protestants to ancient restraints. The sectaries of the Romish persuasion have a grand festival every year under the name of *Fête de Dieu*, festival of God, on which day the cross, the mass, the images of the mother of God, and the saints, are paraded through the streets in solemn procession. In fact, it is a heathenish rite to all intents and purposes; and the zealous sectarians declare their approbation of it, not only by walking in it, but in adorning their houses in every manner possible according to their circumstances, to testify their adherence to the cause, which is popular in their countries. To such a procession, it is evident that Protestants cannot give their countenance, and where they live they have contented themselves with staying within their houses, which of course displayed none of those marks brought forward by their neighbours. A deacon of one of the Protestant churches was in this situation, and he was brought before the courts for the offence of not decorating his house, and fined accordingly. This has produced a great sensation, and if it is allowed in this manner to attack the Protestants, there cannot be a doubt that the conquering party will pursue their triumphs, and the toleration allowed by the Charter will exist only in name. How far our court will interfere, time will shew; but the societies in England, which were on the alert on the former attacks against the Protestants in the South of France, will not, we are persuaded, sleep on this occasion. They may do much good both by open remonstrance and by the assistance they may be enabled to render to the persecuted.

The later intelligence from the Spanish colonies is much more favourable to the cause of independence than that which preceded it. But we must wait some time for a clear detail of the transactions from the Spanish Main to the river Oronooko. There is every reason to believe that the royal cause is very much broken, and in a short time its flag will disappear from that region. If, however, the success of independence is doubtful in that quarter, to the south of America the prospect is more cheering, and the banks of La Plata seem to be entirely removed from all danger from the mother country. A report has been spread, that Monte Video, which is at present a bone of contention between Spain and Portugal, is to be put under the English flag, till affairs in that quarter are better settled; but it may be very much doubted whether such an interference on our part can be attended with any beneficial consequences. The holy alliance finds some difficulty in the arrangement of these matters, and the natives will trouble themselves little with the result of their conferences. A few years more will shew the flags of various independent American States floating on the Atlantic, and Spain may then look to its own resources at home, and having banished bigotry and the inquisition, may become much happier from the produce of its own soil and its own industry than from the gold and jewels extorted from its distant subjects, so long kept back under the grievous weight of ignorance and superstition.

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NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Theological and Miscellaneous Works of Joseph Priestley, LL. D., F. R. S. Vol. V.

Historical Memoirs of the Church of France, in the reigns of Louis the XIVth, XVth, XVIth and the French Revolution. By Charles Butler, Esq., of Lincoln's Inn. 8vo. 14s.

The Sacred and Indefeasible Rights of the Clergy Examined, Recognised and Vindicated The Origin, Moral Obligation and Policy of the Law of Tythes inquired into; with a Plan for relieving the People from the Burdens imposed upon them by the Church, without serious Injury and Inconvenience. 3s.

Victory over the World, through Faith in Jesus, the Son of God. A Sermon at the Unitarian Chapel, Artillery Lane, London, Wednesday, May 13, 1818, before the Unitarian Fund Society. By N. Philippa, D. D. 12mo.

Unitarianism the only Religion that can become Universal. A Discourse, on Sunday Evening, April 19, 1818, in the Unitarian Chapel, Renshaw Street, Liverpool. With Notes and an Appendix. By George Harris. 8vo.

The True Interests of Religion Considered. A Sermon before the Annual Assembly of General Baptists at the Chapel in Worship Street, May 12, 1818. By David Eaton. 8vo. 1s. 6d.

Two Discourses: 1. On the Fitness and Propriety of the Gospel Dispensation being introduced through the medium of the Man Christ Jesus. 2. On the Foundation, Nature and Proper Expressions of Love to the Lord Jesus Christ. Preached at the Sixth Annual Meeting of the Association of Scotish Unitarian Christians, at Glasgow, April 26, 1818. By William Turner. 12mo.

An Essay on the Attributes of Satan: viz. the Nature and Extent of his Power, his Subtlety, his Malignity, his Ubiquity and his Misery. 2s.

A Description of Greenland. By Hans Egede, who was for twenty-five years a Missionary in that country. A new edition, with an Historical Introduction, and a Life of the Author, map and engravings. 12s.

The Polemical Contest betwixt the Right Rev. the Lord Bishop of Lincoln, and the Rev. Thomas Scott, Rector of Aston Sandford, Bucks, on the subject of Calvinism. Referred to his Honour the Worshipful Christian Common Sense, Esq. 5s.

Church-of-Englandism and its Catechism Examined: preceded by Strictures on the exclusionary System as pursued in the National Society's Schools; interspersed with Parallel Views of the English and Scotish Established and Non-Established Churches; and concluding with Remedies proposed for Abuses indicated; and an Examination of the Parliamentary System of Church Reform lately pursued, and still pursuing; including the proposed New Churches. By Jeremy Bentham, Esq. Bencher of Lincoln's Inn, and late of Queen's College, Oxford, M. A. 20s.

Sermons on the Nature, Offices and Character of Jesus Christ. By the Rev. T. Bowdler, A. M. 8vo. 14s. boards.

The Philosophical Library; being a Curious Collection of the most Rare and Valuable Manuscript and Printed Works, both ancient and modern, which treat of Moral, Metaphysical, Theological, Historical and Philosophical Inquiries after Truth. Vol. I. By Josephus Tela. 8vo. 15s. 6d.

Don't Despair: a Tale. By Wm. Beck. Dedicated to the British and Foreign School Society. 2s. 6d.

CORRESPONDENCE.

Communications have been received from Mr. Herbert; W. H.; F. K.; P. G——e; T.; E.; Mr. Yeates; W. P.; A Constant Reader; J. D. B. C.; J. T. C.; Free Thinking Christian; M. H.; Philalethes; and An Unitarian at Heart.

We have also received Mr. Holden's Memoir of the late Rev. Caleb Fleming, and the Letter and Extract from Chester.

The Communication from Edinburgh was printed before the second letter came to hand.

K.'s paper cannot be found, and we believe was never delivered to the publishers.

The Editor hopes to be able henceforward to resume the various preparations for the Monthly Repository, which he has been lately constrained to neglect.

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THE

Monthly Repository.

No. CLI.] JULY, 1818. [Vol. XIII.

BIOGRAPHY.

Memoir of the Life of the Rev. Caleb Fleming, D. D.

SIR,

IF you judge the following account of the life of Dr. Caleb Fleming proper for insertion in your valuable Work, it is quite at your service. With some necessary corrections and additions it is a copy of what I had sent me some years since by a nephew of the Doctor's, the late Mr. J. Slipper, an amiable and excellent character, who for many years filled a place of trust in the Bank. About the same time Mr. Slipper sent me a number of the Doctor's MS. Sermons, which, with many excellent practical instructions, contain the substance of his theological opinions.

L. HOLDEN.

The Rev. CALEB FLEMING was born at Nottingham, November 4, 1698. His father was a hosier in that town: his mother an excellent woman of the Buxton family, of Chelmerton, near Buxton Wells, in the Peak of Derbyshire. Her father was lord of the manor; the writings of the family estate bearing date from William the Conqueror. When about sixteen years old, he became a favourite of the Rev. Mr. John Hardy, who kept an academy at Nottingham; who taught him theology, logic, ethics, natural philosophy, astronomy, geometry and trigonometry. Arithmetic and algebra he had become acquainted with by his own attention. His early education had been upon the Calvinistic scheme: but Mr. Hardy opened his mind, pointing out to him the propriety of forming a judgment of Christianity from the New-Testament writings, before which his education principles soon fell to the ground. Having, in the year 1727, left Nottingham, and fixed his residence in London, he became acquainted with the Rev. John Holt, one of the professors of Warrington College, who put him upon reading Terence and the Greek Testament; and in 1734 he had the assistance of a learned Jew in acquiring a knowledge of the Hebrew.

About this time the benevolent and worthy Dr. W. Harris told him, that he was authorized to promise that he should be provided for, if he would write for the state minister, upon some particular subject, and defend the measures of administration; when he assured him that he could not, but would sooner cut off his right hand. This gave great offence, and he was left struggling with a load of distress. He had quitted business; had a wife and four or five children unprovided for, and no resources. Under these circumstances he sat down to consider whether he could subscribe or not, in order to accept of Lazenby, a living in Cumberland, offered him by the Rev. Dr. John Thomas, late bishop of Winchester, but could not. Finding the difficulty of subscribing rise upon him with greater strength, he wrote back his resignation, or that he must decline the offer. With this the bishop was by no means pleased, but gave him a polite and friendly letter upon it. Upon this some of his nonconforming friends, becoming acquainted with the bishop's kind intention, urged him to make trial of pulpit services among them. The Rev. Mr. Catcot, of Oakingham, in Berks, invited him to his pulpit for the first trial; he complied, and was approved of, Mr. Catcot thanking him for his services in the midst of the people. After this he preached several times at Guildford, also at Sydenham, Uxbridge and Dorking, and for the Rev. Mr. Mole, at Rotherhithe. Upon the death of Mr. Munckley, he was requested to preach at Bartholomew Close, and was quickly chosen to succeed him. The ministers concerned in his ordination were Dr. Jeremiah Hunt, Mr. Samuel (after-

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wards Dr.) Chandler, Mr. Thomas Mole, Mr. George (after this Dr.) Benson, Mr. Joseph Simmonds and Mr. Sandercock. Dr. Hunt preached, Mr. Chandler gave the charge. He made no other confession than this, "*That he believed the New-Testament writings to contain a revelation, worthy of God to give and of man to receive, and that it should be his endeavour to recommend them to the people in the sense in which he should, from time to time, understand them. He did not submit to the imposition of hands, which he considered as an unwarrantable mimicry of the apostles, and liable to misconstruction.*"

He married the daughter of Mr. John Harris, of Harstaff, in Derbyshire, by whom he had ten children, one only surviving him.

The Doctor was, in the strict sense of the term, a Unitarian; and on account of the many things in which his judgment differed from the more current interpretation of scripture doctrines, and from the malevolent reproaches of bigotry, his appointments at Bartholemew Close had been so narrowed, as to render him not capable of providing the needful succours for his family. In this situation, as he sat one Tuesday in Hamlin's Coffeehouse, he was engaged by his friend, the late Rev. Mr. Wetherly, to supply Dr. James Foster's place at Pinner's Hall. This was in the year 1753. After the service, Timothy Hollis, Esq., who knew nothing at all of him, went into the vestry and inquired who he was. He came after this to hear him at Bartholomew Close, proposed him to the gentlemen of the vestry as a proper person to be assistant preacher to Dr. Foster, and was the principal instrument in the hand of Providence, in giving him the seasonable succour he then stood so much in need of.

Some time after this, one Lord's-day morning, an old gentleman out of Suffolk, —— Reynolds, Esq. happening to sleep on the Saturday night in town, at an inn in Bishopsgate-street, he came to Pinner's Hall. After service he desired the clerk to wait on him at his inn next morning. He accordingly went. Mr. Reynolds inquired, whether the person he had heard succeeded Dr. Foster, and whether he always preached with that freedom? He told him, yes. About four or five months after, this gentleman died, and left his estate to Dr. Scott, a physician, and a legacy of a hundred pounds to him, under the description of the gentleman who succeeded Dr. Foster at Pinner's Hall, and *who speaks deliberately.* This legacy Dr. Scott very generously paid him on the first opportunity. Dr. Fleming observed to his friends, that he could not but look upon it as a very remarkable providence; that he did not pretend to determine what were the motives which operated on the mind of the testator, but could easily imagine some divine impression every way consistent with the freedom of his own volitions, and analogous to the plan of one wise and good universal system. *He added, that he would not on any consideration be denied the pleasure of so directing the sense he had of his own dependence on, and his obligations to, the Supreme Governor.*

His style was remarkable and pointed, and his manner of delivery such as to fix the attention. His sermons, although generally on doctrinal points, were also most earnestly practical, and his appeals to the minds of his hearers, on the profligacy of the times, invariably awakening and impressive. The amiable Dr. Jeremiah Hunt took him under his friendly patronage, and expressed great readiness to advise and encourage him in the pursuit of his studies, and this at a time when numbers of professed patrons had cooled in their affections towards him, on account of his not preaching at all by *church system.* After the Doctor's removal from these earthly scenes, Dr. Nathaniel Lardner, who before this had not taken any notice of him, though they both lived in the same Square, (Hoxton,) immediately sent to him, cultivated his friendship, and possessed his confidence, till the time of his death. He observed, that he had reason to say with the excellent Jacob Ball, *that he had often been in sight of real want, but he thanked a good God it never quite reached him.*

From a child, the Lord's day was preferable to all others in his esteem; a desire of knowledge had been habitual; he early made himself master of short hand, in order to take down sermons, and at seventeen sat down at the Lord's table.

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He never sought to please men by an accommodation of his address to their humours or prejudices, nor consulted temporal advantage in any of his public labours. Truth was his great object, and the instruction and edification of his hearers his sole end. He was often heard to say, that one predominant motive to his taking upon him the functions of a public instructor, and which reconciled him to the employment was this, that he felt great indignation at the manifestly artificial address of many public teachers, who were feeding the prejudices of the people, and laying hold only of their passions, constantly filling their minds with the jargon of mystery; adding, that the labours of the study and the pulpit were his highest enjoyment.

He considered his answer to Warburton's Alliance, one of the best tracts he ever wrote. He had also reason to think that the tracts he wrote in the controversy with Chubb, had made a considerable impression on the mind of that writer, and that his prejudices gave way. This he grounded on a letter he received from the Rev. Mr. Edwards, of Tisbury, who saw the written recantation, under Chubb's own hand, to this effect: "*That he had taken too great freedoms with the New-Testament writings.*" He wrote a letter in a weekly paper, called the Old Whig, on Suicide, then under the direction of his friend, Dr. Avery; which was the happy means of preventing a gentleman, a friend of his, from destroying himself.

He was the Editor of Mace's Sermons; the Rev.—— Edmunds's Illustration of the Wisdom and Equity of Providence; the Rev. Jacob Ball's Letters on a Future State; also of the first volume of the Life of John Buncle, Esq.; and Dr. Richie's Criticism upon Modern Notions of Sacrifices. He had under his review, Dr. Priestley's MS. on the Doctrine of Atonement; Cardale's Gospel Sanctuary; a volume of the Rev. L. Holden's Sermons, of Maldon, in Essex; and Cardale's excellent piece, The true Doctrine of the New Testament concerning Jesus Christ, considered. He was also Editor to the Comment he wrote on Christ's Prayer before his Sufferings, 1772; and in 1774, to his Treatise on the Epithets given to Jesus Christ.

He was heard to observe that he had lost some friends, merely on account of his aversion to Popery; adding, that perhaps nothing but the merciless grasp of its talons, will convince them and others, who are the advocates of its free and full toleration: yet, that he would not exercise any other power over Papists, than to restrain or hinder their cutting our throats, and spreading their infectious and subversive principles among the people. Could the Doctor have had before him the more full, the repeated and able discussions, which have lately taken place on this subject, he might possibly have changed his opinion.

Among his papers was found the following memorandum: "By a letter I received from my dear friend, the Rev. Dr. Wm. Dalrymple, of Ayr, in North Britain, dated March 22, 1769, I was surprised with the account of the University of St. Andrew having conferred on me the academical degree of Doctor in Divinity. This gave me great concern, not only from a consciousness of my defect of merit, but from having always looked upon such diplomas with a real dislike. I would have rejected the compliment, had not one of the best friends I then had in the world, (Thomas Hollis, Esq., who instantly put it into the public papers,) on whose judgment I could most rely in matters of decorum and delicacy, absolutely insisted on my acceptance of it."

Upon receiving the diploma, which bears date 14th of March, 1769, and came to his hands the 3rd of April, he wrote as follows:

"*Hoxton Square, April* 6, 1769.

"GENTLEMEN,

"Though I am ignorant of the motive you had to honour me with the unmerited degree of D. in D., yet I am able to assure you, that those abilities which God has given me, have been ever devoted to the service of truth and liberty; never once resigning the right of private judgment to any human authority, nor consenting to sacrifice conscience upon the altar of human emolument. I take this occasion to congratulate you upon the advances liberty is making in the kingdom of Scotland, and on the many excellent publications from your countrymen. I wish prosperity to the

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University of St. Andrews, and should rejoice to render it any service.

"I am, with the greatest respect,
"Gentlemen,
"Your most obliged, obedient servant,
"CALEB FLEMING.

"*To the University of St. Andrews.*"

When he preached at Bartholomew Close, he gave up the doctrine of the Pre-existence, and took for his text the first 14 verses of St. John's Gospel. He thought some of his hearers would have left him on that account, but they did not. In the year 1766, he published another defence of the Unity. A widow of a friend offered to make him her executor, and leave him her fortune; but knowing that she had poor relations, he refused her offer, detesting the thought of devouring widows' houses. Yet from legacies, &c., he was very comfortably provided for in his old age.

Upon reading his discourse on Demonism, Dr. Lardner sent him the following note:

"*February* 8, 1758.

"REV. AND DEAR SIR,

"Your short discourse on Demonism puts me and my performance out of countenance. You have said as much or more in ten pages, than I have said in ten times ten.

"Your affectionate friend and
humble servant,
"N. LARDNER."

Dr. F. preached his last sermon at Pinner's Hall, the first Lord's day in December, 1777, and died July 21, 1779, in the 81st year of his age. It was, I conclude, in this last discourse that he observed, "I close these my public labours, in the pleasing hope of receiving from Christ's ministrations divine advantage when flesh and heart shall fail me, and that he will approve my labours as having been faithful in a few things. I would ascribe to him all the honour due to an exalted Prince, the Christian's one Lord and Saviour of the world—supreme worship alone being paid to the one God."

The Rev. John Palmer preached his funeral sermon, August 1, 1779, at his meeting, in New Broad-street, from 2 Cor. i. 12. It was published by Mr. Johnson, St. Paul's Church-yard, and Mr. Dilly, in the Poultry, with the Oration delivered at the interment by the Rev. Dr. Jos. Towers.

He published more than fifty-eight pieces. Several of these were upon infant baptism, of which he was a most strenuous defender. The whole of his works are in the library in Red-Cross street, bound up in ten or twelve volumes, with the Funeral Sermon and Oration.

The following epitaph was found among his papers:

An Epitaph for the Grave-stone, if one is put over my dead Corpse.

"Here lies the natural body of Caleb Fleming, Dissenting teacher:

"That dust which has returned to the earth as it was, but whose spirit is gone to God who gave it; not naked or unclothed, but clothed upon with a spiritual body; an house from heaven, i. e. if mortality is with him swallowed up of life."

Dr. Towers, however, wrote another, as follows, which is on the grave stone in Bunhill-fields.

"Under this stone are interred
the remains of
The Rev. Caleb Fleming, D. D.
many years pastor of a congregation of Protestant Dissenters in this metropolis.

"He was distinguished for his piety and integrity, and his indefatigable attention to the study of the sacred writings. He was a steadfast assertor of the right of private judgment, and considered the interposition of human power and authority in matters of religion, as the great source of the corruptions of Christianity. Always animated by a warm zeal for the interests of religious liberty, he was equally influenced by a firm attachment to the rights of his country and of human nature."

The following character of the Doctor was put into two of the Morning papers, by Dr. Towers, July 21, 1779.

"On Wednesday last died, in the 81st year of his age, the Rev. Dr. Caleb Fleming, of Hoxton-square, an eminent and learned Dissenting minister. He was a gentleman of incorruptible integrity, laboriously studious, a zealous defender of Christianity on the most rational principles, and a warm friend to civil and religious liberty. His abilities as a preacher were well known to many in this metropolis, and his numerous publications are a sufficient evidence of his skill in theology. The uprightness of his conduct, and the many excellences of his head and heart, rendered him generally esteemed, and will make

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him long remembered by those who had the pleasure of being acquainted with him."

I have here an apology to make to the public for having so long delayed to send to your valuable work this brief memoir of a most eventful life, and of one whom I both revered and loved. This apology must consist in a full expectation, from year to year, that it would be undertaken by Dr. Towers's son, who, I understand, possesses Dr. Fleming's memoirs of his own life. Mr. Towers must, of consequence, have been better qualified and furnished for this undertaking.

I had the pleasure and the benefit of the Doctor's acquaintance and patronage during the six years I spent at the New College, Hoxton, and on my removal into the country, had the honour of a regular correspondence to the time of his death. A recollection of him is embalmed in my memory, and will never be effaced while memory lasts. L. HOLDEN.

Tenterden, June 3, 1818.

Life of John Biddle, by Anthony Wood, in Athenæ Oxonienses, 1692.

[Concluded from p. 394.]

IN February, 1654, was published by the Parliament, a general Act of Oblivion,* that restored, among others, our author Biddle to his full liberty, which he improved among those friends he had gained in London,† in meeting together every Sunday for the expounding of the Scripture, and discoursing thereupon, for the clearing of matters therein contained; by which means the doctrine of one God, and Christ his only Son, and his Holy Spirit, was so propagated, that the Presbyterian ministers in London were exceedingly offended at it, but could not hinder it by secular power, which then favoured liberty of religion and conscience.‡

About that time, part of the second impression of his *Twelve Arguments*, the *Confession of Faith*, *Testimonies*, &c., which, as I have told you, were published in octavo, laying dead on his, or the bookseller's hands, there was this title put to them, "The Apostolical and true Opinion concerning the Holy Trinity, revived and asserted, &c." London, October, 1653, 8vo.; but no alterations or augmentation made in them, as it is expressed in the said title set before them, which were put and sold together in one volume, the Long Parliament being then dissolved.

Afterwards was written and published by the said Biddle, *A Twofold Catechism;* the one simply called, *A Scripture Catechism;* the other, *A brief Scripture Catechism for Children*, London, 1654.* The last of which

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* This Act of Oblivion, if it ever passed, appears not to have been *general*, though it probably secured all who were not regarded as *state* criminals. See *Parl. Hist.* XX. 94; and Macaulay's *Hist.* 8vo. V. 412.

† Among these was Mr Thomas Firmin, then at the age of 19. See his Life, 1698, p. 10.

‡ The following articles are in Cromwell's First Act of Government:

"XXXV. That the Christian religion, contained in the Scriptures, be held forth and recommended as the public profession of these nations.

"XXXVI. That to the public profession held forth, none shall be compelled by penalties, or otherwise, but that endeavours be used to win them by sound doctrine, and the example of a good conversation.

"XXXVII. That such as profess faith in God by Jesus Christ, (though differing in judgment from the doctrine, worship, or discipline publicly held forth,) shall not be restrained from, but shall be protected in the profession of the faith, and exercise of their religion; so as they abuse not this liberty to the civil injury of others, and to the actual disturbance of the public peace on their parts; provided this liberty be not extended to popery or prelacy, nor to such as, under the profession of Christ, hold forth and practise licentiousness." *The Government of the Commonwealth, as it was publicly declared at Westminster, the 16th of December*, 1653.—*Published by his Highness the Lord Protector's special commandment*, 1653.

* "The title of the first is, 'A Scripture Catechism; wherein the chiefest Points of the Christian Religion being question-wise proposed, resolve themselves by pertinent Answers, taken, Word for Word, out of the Scripture, without either Consequences or Comments. Composed for their sakes that would fain be mere Christians, and not of this or that Sect, inasmuch as all Sects of Christians, by what Name soever distinguished, have either more or less departed from the Simplicity and Truth of the Scripture.' The title of the other is, 'A brief Scripture Catechism for Chil-

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two was printed again by itself, in three sheets, in a little octavo, the same year. Soon after, the *Twofold Catechism* coming into the hands of certain persons elected to sit in the Little Parliament, (called by Oliver,) which began at Westminster, September 3, 1654, was a public complaint by some made of it in the house, being instigated thereunto by frequent and open preachments against it. Whereupon Biddle being sent for, he gave answer to their interrogatories, and did not deny before them, but that he was the author; so that the matter being referred to a committee, he was examined by them, and in conclusion adhered to the answer that he had before given to the house. Reports, therefore, being made by the said Committee, of such things that had passed, the House voted on the 12th of December, 1654, that "the whole drift and scope of the said *Twofold Catechism*, is to teach and hold forth many blasphemous and heretical opinions, and that in the preface of the said Catechism, the author thereof doth maintain and assert many blasphemous and heretical opinions, and doth therein cast a reproach upon all the Catechisms now extant." They then voted also, that "all the printed books, entitled *The Twofold Catechism*, be burnt by the hand of the common hangman: that the Sheriffs of London and Middlesex be authorized and required to see the same done accordingly in the New Palace-Yard, at Westminster, and at the Old Exchange: that the Master, Wardens and Assistants of the company of Stationers, in London, be required immediately to make search for all the printed books, as aforesaid, and seize all the said books, and deliver them to the Sheriffs." *

The next day, Biddle was brought to the bar of the house, and there, after it was read unto him, what had been done, he owned his books, and was thereupon the same day committed prisoner to the Gatehouse, in Westminster,† and his books burnt by the hangman in the before-mentioned places, on the 14th of the same month. But this was not all, for the members of parliament, perceiving full well what mischief the said *Twofold Catechism* did do, and was likely more to do, and that many people were more greedy to buy or obtain it than before, the matter was agitated again in January following, by the committee; who resolved, on the 16th of the same month, that "the whole drift and scope," &c., and "that it be burnt," &c. The particulars in the said Catechism, which moved them thereunto, were partly these: "1. The infinite God is confined to a certain place. 2. God hath a bodily shape, hath a right and a left hand in a proper sense. 3. God hath passions in him. 4. God is not omnipotent and immutable. 5. The three Persons are not to be believed with our whole heart. 6. Jesus Christ hath not the nature of God dwelling

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dren; wherein, notwithstanding the brevity thereof, all things necessary unto Life and Godliness are contained. By John Biddle, Master of Arts, of the University of Oxford.'" *Brit. Biog.* VI. 86.

"In the same year, (1654,) Dr. Gunning, (whom I named before,) afterward Regius Professor of Divinity at Cambridge, and no less famous for subtilty of disputing than learning, thinking, it seems, he should do great service to the common doctrine, if he put a baffle upon the great oppugner of it, before even those who began to hearken to him; he came one Lord's day to Mr. Biddle's meeting, well accompanied with learned witnesses, and commences a fair scholastic dispute, asserting the Deity of the Holy Ghost; and the next Lord's day, in the same auditory, concerning the supreme Deity of Christ, the Son of the Most High. They disputed syllogistically, and took their turns of responding and opposing, wherein John Biddle acquitted himself with so much learning, judgment and knowledge in the sense of holy Scriptures, that instead of losing, he gained much credit both to himself and his cause, as even the gentlemen of Dr. Gunning's party, some of them had the ingenuity to acknowledge. After this, Dr. Gunning comes again at unawares, and hears J. Biddle arguing against the satisfaction of punitive justice by the Death of Christ, which the Doctor with great vigour defends; but found the opponent no less skilful and dexterous in this conflict than in the former, which the Doctor himself had the generosity afterward to confess." *Short Account*, pp. 6, 7.

* *Parl. Hist.* Ed. 2, XX. 400; Whitelocke *Mem.* p. 591.

† "To be there kept without pen, ink, or paper, in order to a further proceeding against him." *Biog. Brit.* VI. 400, 401. The *Short Account* adds, "or the access of any visitant," p. 7.

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in him, and that he hath only a divine Lordship, without a divine nature. 7. There is no Godhead of the Holy Ghost. 8. Christ was not a priest whilst he was upon earth, nor did he reconcile God unto us," &c. * At the same time were other particulars gathered from his several books, going under the general title of "The Apostolical and true Opinion concerning the Holy Trinity," &c.; the first of which runs thus: "That God the Father only, separated from the Son and Holy Ghost, is the first cause of all things that pertain to salvation," &c. The rest I shall omit for brevity sake.

These things being reported to the Parliament, they ordered the committee to bring in a bill for punishing the said Biddle; which being accordingly done, they ordered, as before, that the *Twofold Catechism* be burnt, and the Master, Wardens, &c. to seize upon all copies, and to deliver them to the Sheriffs, in order to their burning, &c. In the mean time, they consulted what to do with Biddle, but came to no result, though pressed eagerly on by the Presbyterian ministers to take away his life. On the 10th of February following, he, the printer and bookseller of the said Catechism, with another in the custody of a messenger, as also *Theauraw John Tany*,† (who burnt the Bible, and struck at several persons with his naked sword, at the Parliament door, while the members were sitting,) were, upon their petitions to the *Upper Bench*, all permitted to have liberty, upon sufficient bail (which they then put in) to appear in that court on the first day of the next term following, where then they were to be tried. On the 2nd of May, 1655, they accordingly appeared, but were put off till the next term, 28th of May following; which day appearing, he and they were, with much ado, set at liberty.*

Afterwards Biddle falling into the company of one John Griffin, said to be an Anabaptist teacher, discourses *pro* and *con* were so high between them, that there was a public dispute appointed to be held to decide the matter. The place wherein they were to dispute, was the Stone Chapel,† in

* Having never seen Biddle's Catechisms, I know not on what pretences such very exceptionable opinions as some of the above, were ascribed to him. Dr. Toulmin only says, "Considering the very limited state of free-inquiry at that time, it is rather surprising that a ninth proposition, or ground of charge, against Mr. Biddle had not been added; viz. the future annihilation of the wicked; for he produced many texts to exhibit this view of future punishment." *Review*, p. 83. It appears, however, that the Parliament did advert to that opinion. See *Parl. Hist.* XX. 401, 402.

† "*Thomas Tany*, Goldsmith, who, by the Lord's voice that he heard, changed his name from *Thomas*, to *Theauraw John Tany*, on the 23rd of November, 1649, living then at the Three Golden Keys, without Temple-Bar, London. He was then, and before, a blasphemous Jew." *(W.)*

According to Whitelocke, this *visionary* was not a Jew, but a reputed *Quaker*.

"1654. Dec. 30th. A *Quaker* came to the door of the Parliament, and drawing his sword, fell to slashing those near him, and knocked at the door aloud. He was laid hold on, and committed to prison.

"1654, 5. Jan. 2. The *Quaker* being examined by a committee why he drew his sword, and hurt divers at the Parliament door, answered, that he was inspired by the Holy Spirit to kill every man that sat in the house." *Mem.* 1682, p. 592.

The compilers of the Parliamentary History remark, that "according to the account given of this man, his principles seem not to quadrate altogether with those of the present Quakers." They add from the Journals, the following particulars:

"Being asked by the Speaker, why he came to the Parliament door, he said, he had fired his tent; and the people were ready to stone him, because he burnt the Bible; which he acknowledged he did, saying, '*It is letters, not life.*' And he drew his sword, because a man jostled him at the door; and burnt the Bible, because the people say it is the word of God; and it is not: it deceived him. And farther, that he burnt the sword and pistols and Bible, because they are the gods of England; and that he did it not of himself, but God bid him do it." *Parl. Hist.* XX. 402.

* "Neither was he any whit discouraged by these dangers and sufferings, but betook himself to his former exercises for propagating truth, and the honour of Almighty God concerned therein." *Short Account*, p. 7.

† "Part of the choir, with the rest of the building eastward, was in 1649, by a partition-wall, converted into a conventicle." *Grove's Life of Wolsey*, III. 226, *Note*. This was probably *Griffin's* chapel.

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St. Paul's Cathedral, and the question, *Whether Jesus Christ be the Most High or Almighty God.* The time being come, they appeared, but Griffin being put to it for want of the true way of argumentizing, the disputation was deferred to another day. Whereupon Griffin, being conscious to himself that he was not able to grapple with Biddle, he and his party* brought it so to pass, that upon report of more blasphemies uttered by Biddle, he was, by command from Oliver the Protector, seized, on the 3rd of July, (being the day before they were to make an end of the disputation,) 1655, and forthwith committed prisoner to the Poultry Compter.

Soon after, being translated to Newgate prison, he suffered more misery, was brought to a public trial for his life, at the *Sessions-house*, in the *Old Bailey*, upon the obsolete and abrogated ordinance, called the *Draconic Ordinance*, against blasphemy and heresy, of May the 2nd, 1648.† To the indictment hereupon, he prays counsel might be allowed to him, to plead the illegality of it; which being denied him by the judges, and the sentence of a mute threatened, he at length gave into court his exceptions, engrossed in parchment, and with much struggling, had counsel allowed him. But Oliver the Protector, well knowing it was not for the interest of his government either to have him condemned or absolved, took him out of the hands of the law, caused him to be detained in prison, with intentions to bestow him elsewhere.

At length, several prime persons of the Anabaptistical party remaining in London, (some of whom, as it is said, had entertained his opinions,) drawing up a petition in his behalf, in the month of September, 1655, presented it to Oliver, to obtain his mercy towards him under pretence of liberty of conscience.‡ On the 28th of the same month, they were to receive an answer to it; but before the said Oliver gave one, the petition was read in the hearing of divers of them, under whose hands it had been presented; which being done, many of them did disown it, as being altered both in the matter and title of, since they signed it, and so looked upon it as a forged thing. They then desired that the original, which they had signed, might be produced, but Jeremiah Ives and some other of the contrivers and presenters of it, were not able to do, nor had any thing to say in excuse of so foul a miscarriage. However, his Highness, Oliver, did then open before them "the great evil of such a practice," and also, "how inconsistent it was for them, who professed to be members of the church of Christ, and to worship him with the worship due to God, to give any countenance to one who reproached themselves, and all the Christian churches in the world, as being guilty of idolatry;" shewing also, "that if it be true which Biddle holds, viz. that Jesus Christ is but a creature, then all those that worship him, with the worship due to God, are idolaters, and that the maintainers of that opinion of Biddle, are guilty of great blasphemy against Christ, who is God equal with the Father," &c.

Afterwards the petitioners being dismissed, and Biddle understanding his doom, he wrote a letter to Oliver, that he would be pleased to admit him into his presence, for the hearing of his case. But being denied, and Oliver continually baited by Presbyterian and Independent ministers, to have him banished, he, the said Biddle, as a reviver of the blasphemous opinion owned by Arius, was removed from Newgate to Plymouth, October the 10th, 1655, in order to his transportation to the isle of Scilly, beyond the Land's End in Cornwall, there to remain in St. Mary's Castle, in close custody during life; where for the present we will leave him, and, in the mean time, tell you, that his *Twofold Ca-*

* Among "J. Biddle's inveterate and fiery adversaries," there were "especially some booksellers." *Short Account*, p. 7.

† See p. 348, and Note †.

‡ "On the one hand, the Presbyterians, and all enemies to liberty of religion, (of which there appeared a great number at his trial,) would be offended at his release; and all that were for liberty, (among whom many congregations of Anabaptists especially,) had petitioned the Protector for his discharge, from prosecution upon that ordinance, by which all their liberties were threatened and condemned, and the capital article of the Protector's government infringed." *Short Account*, p. 8. See p. 412, Note (†).

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tenism was answered by Dr. John Owen, then Dean of Christ Church, and animadverted upon by *Maresius*, before-mentioned, (p. 349,) in his preface to the reader, before his second tome of *Hydra Socinianismi*,* and by Nich. Arnoldus,† Professor of Divinity in Franeker, in West-Frisen, in the latter end of his preface to the reader, before his book, entituled, *Religio Socinisna, seu Catecheseis Racovianæ major*, &c.‡ As for *Maresius*, he is very large against him, and deplores the sad condition of England, that after all the contests that it hath had against the hierarchy, Arminianism, Popery, and I know not what, should at length be overwhelmed with Socinianism, all sort of sectaries, Atheism, &c.; which character, as falling from the pen of a person well known to be no friend to episcopacy, seems to be a considerable argument to prove, (even in his persuasion,) that the pretended strictness and severity of the then established church government, was not so an effectual remedy against all libertism in opinions and practice, as was the episcoparian government then lately thrown out of doors.

After Biddle had continued prisoner, not without improvement as to, and in, his opinion, to the beginning of the year 1658, he, by the intercession of many friends, was conveyed from St. Mary's Castle, by *habeas corpus*, to the Upper Bench, at Westminster, where appearing without any thing laid to his charge, was set at liberty by the Lord Chief Justice Jo. Glynn.§ While he was in prison, (where the Protector allowed him a hundred crowns per annum for his subsistence,) he solely gave himself up to the studying of several intricate matters, and of the various opinions concerning the beast in the Apocalypse, Antichrist, and the personal reign of Christ on earth;* which being digested according to his mind, he explained them after his return, in conventicles, held every Sunday in the afternoon, before his disciples. Which being done, he published them with this, or the like title, "Learned Notes on some of the Chapters of the Apocalypse;" or thus: "An Essay to the explaining of the Revelation." When, or where printed, or in what volume, I know not, for I have not yet seen them or it.

After Oliver's death, and Richard set in the throne, a Parliament was called, mostly consisting of Presbyterians, whom, of all men, he most dreaded. Whereupon, by the advice of a noble friend then in authority, he caused Biddle (for whom he had a respect) to be conveyed away privately into the country; where remaining till that Parliament was dis-

* Edit. Groning. 1654, 4to. *(W.)*

† A native of *Lorna*, who died in 1680, aged 62.

‡ Edit. Amstel. 1654, 4to. *(W.)* See *The Racovian Catechism*, by Dr. Thomas Rees, *Hist. Introd.* lxxxv.

§ "In this exile he continued about three years, notwithstanding all endeavours of his friends for his liberty, and his own letters, both to the Protector and to Mr. Calamy (an eminent Presbyterian minister), to reason them into compassion. At length, through the importunity of friends, and other occurrences, the Protector suffered a writ of *habeas corpus* to be granted out of the Upper Bench Court, (as it was then called,) and to be obeyed by the Governor of Scilly, whereby the prisoner was brought thence, and by that court set at liberty, as finding no legal cause of detaining him." *Short Account*, p. 8.

* "Now although this banishment drew with it many inconveniences, yet, through the goodness of God, it was tempered with mercies. Here the prisoner enjoyed much divine comfort, from the heavenly contemplations which his retirement gave him opportunity for: here he had sweet communion with the Father, and his Son Jesus Christ, and attained a clearer understanding of the Divine oracles in many particulars. Here, whilst he was more abundantly confirmed in the doctrines of his confession of faith, &c. yet he seems, notwithstanding, to have become more doubtful about some other points, which he had formerly held, as appears from his 'Essay to the explaining of the Revelation,' which he wrote after his return thence; which shews that he still maintained a free and unprejudiced mind. And here we must not forget to do the Protector this right, as to tell the world, that after some time he was pleased to allow his prisoner a hundred crowns per annum for his subsistence, to wit, lest being removed far from his friends and employments, he should want necessaries. This banishment seems also to have been beneficial to him on this account, that it was a means to prevent another of the Protector's Parliaments from decreeing any thing more rigid against him, being now absent and out of their way." *Short Account*, p. 8.

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solved, (which was soon after,) he returned to the city, and carried on his conventicles and disputes for some time without contradiction. At length, his Majesty Charles II. being restored to his dominions, and with him the Church of England, he took other measures, held his meetings more private, and but seldom.* However, his waters being narrowly watched, he was taken in the house of a certain citizen, while he was conventicling, in the beginning of July, [June,] 1662; whereupon being carried before Sir Richard Brown, then lately Lord Mayor, was by him imprisoned, and used, as his party saith, with great cruelty, especially in this respect, that he hindered all sureties or bail to be given for him.† So that by the filth of a prison in hot weather, contracting a disease, he died thereof in the month of September, (one tells me the 2nd, and another the 22nd day,) about five of the clock in the morning,‡ to the great grief of his disciples, in 1662: whereupon his body being conveyed to the burial place, joining to *Old Bethlehem*, in *Moorfields*, near London,* was there deposited by the brethren, who soon after took care that an altar monument of stone should be erected over his grave, with an inscription thereon, shewing that he was Master of Arts of the University

* *Short Account*, p. 8.

† "On the first of June, 1662, he was haled out of his lodgings, where he was convened with some few of his friends, for divine worship, and carried before Sir Richard Brown, who forthwith committed them all to the public prison; J. Biddle to the dungeon, where he lay for five hours, and was denied the benefit of the law, which admits offenders of that sort to bail for their appearance. There they lay till the Recorder, moved with more reverence of the laws, took security for their answering to their charge next sessions; which they performed accordingly. But when the court could not find any statute whereon to form any criminal indictment against them, they were referred to the sessions following; and then were proceeded against, by pretext of an offence against common law, (the rules of which lie mostly in the judges' breasts,) and thereupon fined, every one of the hearers in the penalty of twenty pounds, and J. Biddle in one hundred; to lie in prison till paid. Now, though the Sheriff would generously have been satisfied with ten pounds for him, and he would have paid it, yet the enmity of Sir Richard Brown was such, as he could not be induced to consent thereto upon any terms; but threatened him with a seven years' imprisonment, though he should pay the whole hundred pounds. This was the cause of his continuing in prison." *Ibid.* p. 9.

‡ "He had not been there full five weeks, till by reason of the noisomeness of the place and pent air, to him, whose only recreation and exercise had been, for many years, to walk daily into the free air, he contracted a disease, which in a few days, alas, put a period to his life. In this extremity, Sir R. Brown could not be moved to grant the sick prisoner the present comfort of a removal, in order to a recovery; but Sheriff Meynel, to the praise of his great humanity, did grant it; but, alas, the second day after his removal, between five and six o'clock in the morning, the 22nd of September, 1662, he quietly gave up his spirit to God. He was then in the strength of his age, the 47th year of his life. Now it did appear, (as he had said formerly,) that by frequent meditations of the resurrection and future happiness, he had made death contemptible to himself. For as soon, as by the disease more strongly annoying his brain, he perceived a great alteration, he signified it to his friends, and would not be induced to any discourse, but composed himself as it were to sleep, during that eight hours' time, which after that he lived, being very sparing of words, or indeed of groans, that might argue any impatience; notwithstanding, when a certain pious matron, who ministered to him, broke forth into this (as it were) farewel-saying, 'God grant we may see one another in the kingdom of heaven:' he, now his speech failing, lifted up his quivering hand, shewing thereby (it seems) how pleasing that wish was to him. And that he was not surprised with dying at this time, may be collected from his often saying before, that if he should be once more cast into prison, he should never be restored to liberty; and moreover, *that the work was done*, meaning, that that truth which God had raised him up to profess, was sufficiently brought to light; there wanted only ingenuity in men, for the embracing and acknowledging it." *Short Account*, p. 9. Sandius thus inaccurately charges on Cromwell the death of Biddle: "Obiit in carcere in quem Cromwellio rerum potiente ob religionem conjectus fuit." *Bib. Ant.* p. 169.

* "The new church-yard in *Petty France*, which was given by the city, [for the burial of strangers,] and consecrated June 4, 1617." *New View of London*, 1708, i. 169. *Petty France*, inhabited chiefly by the French, was on the *site* of New Broad Street.

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of Oxon, and that he had given to the world great specimens of his learning and piety, &c.

He had in him a sharp and quick judgment, and a prodigious memory; and being very industrious withal, was in a capacity of devouring all he read. He was wonderfully well versed in the Scriptures, and could not only repeat all St. Paul's Epistles in English, but also in the Greek tongue, which made him a ready disputant.* He was accounted by those of his persuasion, a sober man in his discourse, and to have nothing of impiety, folly, or scurrility to proceed from him;† also, so devout, that he seldom or never prayed, without being prostrate or flat on the ground, as his Life,‡ which I have, attests.

Soon after his death, his *Twofold Catechism* was turned into Latin, and printed in 8vo. 1665. The first, called *A Scripture Catechism*, was done by *Anon.* The other, called, *A brief Scripture Catechism for Children*, was done by a youth called Nathaniel Stuckey, and at the end of it was printed, 1. *Oratiuncula de passione et morte Christi*, made by the said Stuckey. 2. *Exemplum literarum Jeremiæ Felbingeri* ad Joh. Biddellum*, dated at Dantzick, August 24, *Styl. vet.* 1654. This Nathaniel Stuckey, who had been partly bred up in grammar and logic, by Biddle, or at least by his care, died the 27th of September, 1665, aged 16 years, and was buried close to the grave of Biddle, as it appears by an inscription engraven for him on one side (at the bottom) of Biddle's monument.

A certain† author tells us, that the said Biddle translated into English the *Alcoran*, and the book called *The Three Grand Impostors*, damned for shame. But upon what ground he reports these things, he tells us not. Sure I am, that there is no such thing mentioned in his Life; and whether there be such a book, *in rerum natura*, as, *The Three Grand Impostors*, meaning, Moses, Mahomet and Christ, is by many knowing men doubted.

After the coming to the crown of England of William, Prince of Orange, when then more liberty was allowed to the press than before, were several of John Biddle's things, before-mentioned, reprinted in the beginning of the year 1691, viz. 1. his "Twelve Questions, with an Exposition of Five principal Passages," &c. 2. "A Confession of Faith," &c. 3. "The Testimonies of Irenæus," &c.‡ And before them was set a short account of his life, taken from that written in Latin by J. F., as I have here in the margin told you.

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* "His learning in matters of religion was gained by a diligent study of the holy Scriptures, especially of the New Testament, wherein he was so conversant, that he retained it all in his memory, *verbatim*, not only in English, but in Greek, as far as the fourth chapter of the Revelation of St. John." *Short Account*, p. 10.

† "That which in my judgment does more commend our John Biddle, than all his labours and sufferings for the propagation of great and important truths, is his great zeal for promoting holiness of life and manners, for this was always his end and design in what he taught. He valued not his doctrines for speculation but practice; insomuch that he would not discourse of those points wherein he differed from others, with those that appeared not religious according to their knowledge. Neither could he bear those that dissembled in profession for worldly interests. He was a strict observer himself, and a severe exacter in others, of reverence in speaking of God, and Christ, and holy things; so that he would by no means hear their names, or any sentence of holy Scripture used vainly or lightly, much less any foolish talking, or scurrility." *Ibid.*

‡ *Joannis Biddelli (Angli) Acad. Oxoniensis quondam Artium Magistri celeberrimi Vita.* London, 1682; in three sheets and a half, 8vo. The author of which was, as I have been informed, (for there is no name set to it,) one John Farrington, J.C.T. of the Inner Temple. *(W.)* "In his closet-devotions, he was wont often to prostrate himself upon the ground, after the manner of our Saviour in his agony, and would commend that posture of worship also to his most intimate friends." *Ibid.* p. 11.

* Felbingerus was a native of Silesia, born in 1616. I apprehend, he opposed Biddle's notion respecting the Holy Spirit; as the third of his *Demonstrationes Christianæ*, 1653, is entitled, "Quod spiritus Dei sit *virtus* Deitatis." He also, in his "Epistola ad Christianos," 1672, appears to differ with Socinus and his disciples, to whom he imputes "errores graviores." See *Sandius*, pp. 157, 159.

† James Heath, in his "Brief Chronicle of the late Intestine War," &c. in the latter end of the year 1654. *(W.)*

‡ See *Unitarian Tracts*, 1691.

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ORIGINAL LETTERS.

From Rev. Theophilus Lindsey to Mr. (afterwards Dr.) W. Harris.

[See Three Letters from the Same to the Same, pp. 157—159.]

Catterick, near Bedal,
March 5, 1765.

DEAR SIR,

I HOPE my last was received in its due time from its date, though far from being so from the date of yours, which it came to acknowledge. Since the writing of that, many things, well noticed by you and by every friend to liberty, have happened. Mr. Churchill's death, which was a public loss; the *Letter of Inquiry into Libels*, &c., and the attempt upon the printer; Mrs. Macaulay's noble and valuable history, and particularly her finished history-piece of the tyrant triumvirate Charles and his priest or Mufti or Pope and his prime-minister. Mr. Blackburne, by the bye, in reading this last book, desired I would *bid you observe* the high character of Archbishop Abbot; and, indeed, though he might be over peevish against Grotius, and in some other cases where Arminianism was concerned, yet he will be cleared much of blame, if it be considered, how connected Popery and Arminianism and civil tyranny were, in our own country, at that time; and particularly, how Grotius himself, with his reconciling high-church principles, did afterwards more than meet the Papists half way.

But there is a loss, which I declare myself to have felt for, and so I am sure did you, more than any other lately, and that was, of your valuable friend, and that truly honest and able Englishman, and most edifying and entertaining friend and companion, Mr. Munckley. You will miss him sorely in his annual visits, at his return from and to London; and ill, likewise, could the public spare such a man in these days. Our common great friend in Pall-Mall will regret him, for I have heard him mention him in terms of very high esteem. I cannot mention this latter friend, without telling you of an instance of his wonted generosity and public spirit, in presenting Mr. Archd. B. and your humble servant lately each of us with copies of Wallis's Grammar, and the noble Letters on Toleration. I hope he was well, if you heard from him lately.

I do not know whether you are acquainted with the learned and valuable Mr. Brekell, a Dissenting clergyman at Liverpool. I had a letter from him lately, requesting a subscription to a volume of sermons he has put to the press,—the first time he ever published that way, but which he is obliged to, by the losses which he has sustained by most of his publications. The price,—five or six shillings: no money to be paid but on the delivery of his book. If you think proper to testify your regards to such a worthy man, you might, perhaps, procure some other friends' concurrence, and signify your names to him, which he desires. Excuse a liberty which, I trust, you would without scruple take with me.

You will have seen advertised, "An Historical View of the intermediate State between Death and the Resurrection:"—from the same motives as the above, I wish you would buy it; and I do not doubt but, when you have read it, you will recommend it to your friends at Exeter and Honiton. This breathes in it a spirit of liberty and free inquiry, supported by so much real learning and good sense, as cannot fail of winning the unprejudiced reader to the doctrine represented therein and supported, and which I believe, from the word of God, the only source of satisfaction on the point, to be the true doctrine. It is not to be told, how frantic and railing our high-church, and particularly the Papists are about it. Indeed, it throws Dagon down, and dashes him to pieces without mercy. I hope you are free from any severe returns of the gout, and Mrs. Harris also, and your niece and friends from any great afflictions of that or any other sort. Mrs. Lindsey and I have occasion to be thankful for our lot in this respect; myself in particular, who have been confined a little, indeed, by one or two colds, but never once laid up, or confined to a bed, as I used to be once or twice a year. I hope, with many others, that your Biographical History is in forwardness, to appear in public early

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the next sessions of parliament. I am often asked by my friends after it. My wife joins with me in all good wishes for Mrs. Harris and yourself and niece, and due compliments to them, and to Miss Hawker, when you see her.

With all affection and esteem, I remain, dear Sir, most sincerely,

Yours,

THEOPHILUS LINDSEY.

I hope your valuable neighbour* at Symondsbury is well.

Rev. Dr. Harris.

From the Same to the Same.

Catterick,

DEAR SIR, *May* 27, 1766.

MANY things, joined to a lazy disposition in letter-writing, concur to make me a bad correspondent; but none can make me forget or drop the most affectionate regards I have for you, and the high esteem I must ever bear to the *author* of "The Life of Charles II." for his bold and honest testimony to the truth, in the most dangerous times. For a present of this noble work, I was highly obliged to you some time ago, and should have thanked the donor sooner, had not the book been, as it were, seized from me by the importunity of a friend or two, before I could look it calmly through myself. Some of these think it preferable to any other of your works: I own, I am partial to Oliver Cromwell's History, which seems to me more finished, and to have a greater variety in it; but your Cromwell is not so instructive nor so bold. One wonders how you could have picked up so much excellent and noble reasoning and sense from authors that one has never heard of. I hope Bishop Burnet's History will now have more credit with many, for the good support you have lent it. One public attestation of the value and truth of your History, has appeared in the barking against it of those great scoundrels, the *Critical Reviewers:* a good word from them would have made one look at it again, to see if there was not something very inauspicious to freedom in it. Give me leave now to express my hope that your health is better established. I will hope so, because a common friend, who much lamented your want of health, has, in a letter lately received, said nothing to the contrary. What a man is he; and what might not ten such men in this nation effect! But no more: he loves not to be talked of: he loves and endeavours to help each man to act his part, as he does his own.

I congratulate you, and us all, on the repeal of the Stamp and Cyder Act, and condemnation of general warrants. May I congratulate you ten years hence on a continuation of such public-spirited useful measures! But that is said not to be likely to come to pass; for, that the man behind the curtain still continues his sway, and may, probably, dismiss the present M—st—y, if they do not answer his beck and direction. It is said, that a great inmate of his, the Lord Ch——r, has, by his roughness and blunt freedoms in speaking, won much upon the K—g, so as to have become a great favourite; otherwise he must have gone out, and Ch—s Y—ke have come in in his place, who is all in all with the D. of Newcastle, and is said never to have offended the Court in any of the late struggles of his party for freedom against the last Ministry. Some men will always, in all changes, light on their feet; but the dirt sticks to them the more for it, and will ever stick.

The Archdeacon, our friend, and my wife's father in-law, is often speaking of you, and always desiring to be remembered to you. Our *great friend* presented him with a copy of your work, which he read with great pleasure and satisfaction, and has given it a place amongst his worthies and benefactors of mankind. It is in vain to wish to see you, but we are often wishing it. Perhaps this may find you by the sea-side at Lyme, in your summer retreat at that place, where we once passed an evening. Wherever you go, you are careful, I know, to spread the principles of truth and integrity, and I wish you success, particularly amongst us of the Church of England, with many of whom the *spirit* of *Popery* is increasing, and which lends a fatal and dangerous support to *actual Popery*, that has gained so many converts from us for some years past. We think we sometimes see the signature of our friend's hand, of Honitou, in the public prints, against the common adversary, as he

* Dr. Syndercombe, a clergyman.

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not seldom sees the Archd.'s. But of such things, one is cautious how one speaks. A blow from an invisible hand strikes deeper, and hath more effect, than when you see whence it comes. Never was a parliamentary inquiry into the progress of Popery, and the means to stop it, more needful; and it is to be hoped the common danger may awake our governors in state: the church, for a nameless good reason, will not stir. You will have observed, that your own good chief-pastor is gone with his Grace of Canterbury his rounds, to learn the art of Confirmation. How improved must he return to you! Is it not time to have done with such trinkets? What concern, then, to find them rise in their value with many; and worst of all, some of your Dissenting friends aping them; for such I look upon our neighbour Lothian, of Newcastle, putting forward a subscription for an organ in their place of worship, and introducing a stated form of prayer. The ease and emoluments of an opulent, dignified and dignifying great National Church, are too powerful temptations for the integrity of many. Farewell! my wife joins in all good wishes and respects to yourself, Mrs. Harris, your niece and Miss Hawker, and I am always, dear Sir,

Your most truly obliged,
Humble servant,
THEO. LINDSEY.

THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 357.)

No. 21.

John Locke to Philip à Limborch.

Oates, November 28, 1692.

MY MOST WORTHY FRIEND,

AS soon as I knew of the arrival of your book,* I hastened to London, that I might personally attend to your desires respecting it. I immediately waited on the Archbishop, [Tillotson,] who expressed himself greatly obliged to you. The work so pleased him that, although much occupied at this time, he could not abstain from reading it, but had run over a great part of it with peculiar pleasure. But with what disposition he received, perused and praised it, you will best understand from his letter, which he designs to write at his first leisure.

The Bishop of Salisbury [Burnet] expressed himself to me in the same terms, and is so occupied, and indeed immersed in the argument of your book, (in which you have elucidated the history of the Inquisition with an accuracy scarcely to be expected,) that he cannot write to you till he has gone through the whole. In the mean time he offers you his best acknowledgments. The Earl of Pembroke, speaking to me most respectfully of you and of what you sent him, desired me to return you his thanks till he can with his own hand acknowledge the kind present.

I inquired for the Bishop of Bath and Wells* in the House of Lords, but he was not there. And though his residence is not more than an hour or two's walk from the city, I have

* *Historia Inquisitionis.* Fol. Amst. 1692. This work, in 1731, was "translated into English by Samuel Chandler, in 2 vols. 4to." with "a large Introduction concerning the rise and progress of Persecution, and the real and pretended causes of it."

* Dr. Richard Kidder, who had been appointed to that See on the deprivation of Bishop Ken, for refusing the oaths, in Aug. 1691. Dr. K. was ejected in 1602, from a living in Huntingdonshire, but afterwards conformed, and became Dean of Peterborough. The Continuator of *Godwyn*, attributes his nonconformity to his education in Emanuel College, Cambridge, *in eo Puritanorum Domicilio*—of which he was Fellow, 1743, *De Præsulibus Angliæ*, p. 893. Bishop Kidder was "killed in his bed, with his lady, by the fall of a stack of chimneys, occasioned by the great storm in the night of the 26th of November, 1703."

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not been able to reach that short distance. But I am sure your book was delivered to him as well as to the rest. And I took care that our common friend, Mr. Clarke, should wait upon him,* and excuse your sending him the book unbound, an excuse I designed for all the rest, though it was in some instances neglected.

You may well be surprised that I, who owe you thanks not less in my own name than in the names of these persons, should be so tardy where expedition were most becoming, that, neglecting the most convenient place, I should retire into the country before I wrote to you. But the fact is, I go to the city in health, but am so affected by the shortest stay there that I can scarcely breathe. The malady continually increases upon me, till I am quickly driven away; being obliged to fly from London, though to the inconvenience of neglecting all my affairs there.

I have brought down your book with me, that by your kindness Lady Cudworth [Masham] and I may this winter enjoy Attic evenings, which could only be enhanced by the presence of the author, and the Attic salt which he always brings with him. I returned hither on Saturday. To-day we began to read your work, with what pleasing expectation you may easily judge, but be assured, that our gratitude to you was not less than our own delight.

By your letter, dated 10th October, I first understood how many copies you had sent hither, and for whom. I contrived with my host and bookseller, Smith, that all these should be delivered before a single copy could be sold here. This has been punctually performed; nor in that part has any attention been neglected, of which such an excellent and seasonable work is worthy. But what at last is to be done with the MS. copy in your hand-writing, which I recommended to be deposited in some place of safety among our archives, that it might for ever . . . . . impudent adversaries.* But I shall readily inquire what place will be the most secure.

I rejoice that the Life of Episcopius is to be stamped with immortality by your pen; but in what language? As it is, I apprehend, to be prefixed to his Sermons, in Dutch, now publishing, I fear lest his Life should also appear in a tongue with which I am little acquainted. Yet I congratulate the learned world on this intended memorial of a man so excellent and learned, all whose works are well worthy of preservation.

There has been lately published here, John Malela, † of Antioch, whose work my friend Toinard ‡ has long and anxiously desired to see. Pray request Wetstein, as soon as he receives any copies of that book, (which I know will be sooner than I could send one to Amsterdam,) to convey a copy immediately to Toinard, and to charge me with the expense, which I will readily repay. Malela is an author of no great name or credit. But on some dubious point of chronology, Toinard hoped to receive light from him, and I wish very much to assist his design. Therefore attend,

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* "I expect every day several books concerning the Inquisition, writ by Mr. Limborch. Amongst the rest there is one for the Bishop of Bath and Wells, with a letter to him. I have ordered Mr. Pawling to put what is for that worthy bishop into your hands, to be delivered him by you in my stead, and with my service. Pray excuse my not having waited upon him, as I have a long time desired, and hope ere long I shall have the opportunity to do, though it be one of the inconveniencies I suffer from my ill lungs, that they usually drive me out of town when most of my friends and those whom I wish to be near are in it." Mr. Locke in a letter to Mr. Clarke, 11th Nov. 1692. MS. *Brit. Mus.* See p. 356.

* This sentence is thus defective in the original: "Sed quid tandem statuendum est de MS. codice autographo, quod ego in tutissimo aliquo loco inter archiva reponendum suaderem, ut in perpetuum . . . . . effrontes adversarios faciat fidem." Works, Fol. 1740. III. 625.

† "A writer near the end of the sixth century, and of little credit." *Lardner*, VII. 321.

‡ A learned Frenchman, who died at Paris, in 1706, aged 77. He was distinguished as a *Medallist*, but his principal work was a Harmony of the Four Evangelists, in Greek and Latin, with learned Notes on Chronology and History. See Nouv. Dict. Hist. Art. Nicolas *Thoynard*.

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I request, to this affair, as something about which I am anxious.

For the recantation, *(Palinodia,)* in your last, of 7th November, I thank you much. It every where proceeds in the same tenor. I find, indeed, from the Frenchmen among us, something like it which may excel it, all things considered. But more of these things at another time, if you desire it, for my letter is already too long.

I wrote to our friend Le Clerc fifteen days, and to Guennelon ten days since. I hope that by this time every difference is amicably settled in that family, to whom I wish all happiness. To those and the rest of my friends, especially to your excellent wife and your children, pray present my most respectful compliments, and still regard me as

Yours, most affectionately,
J. LOCKE.

In July, 1692, commenced the correspondence between Mr. Locke and Mr. Molyneux, of Dublin, which extended through the six following years, and forms the English part of the *Familiar Letters*.

Mr. Locke had now published, anonymously, his "Third Letter concerning Toleration." The following extract from a MS. letter to Mr. Clarke, dated 28th November, 1692, will shew the friends to whom he presented it.

"I must beg you to send again for Mr. Churchill, [the bookseller,] and let him write down from you these names, Halley, Newton, Sommers, Popple, Le Clerc, Furly, Wright, Freke and Firmin, but to none of them as from me." There had been added, but afterwards cancelled, *Treby* and *Ken*.

In this same year, 1692, Dec. 9, Mr. Locke wrote to Mr. Clarke a letter, the following passages of which discover sentiments and rules of conduct worthy of a place among these memorials of the writer.

"I must beg you the first time you see my Lord Bellamont, with my humble service to assure his Lordship, that his commands will, in all cases, have that weight and authority with me, as to dispose of all the power I have for his service. That, therefore, to enable me to serve him on the present occasion, I desire his Lordship to send me Mr. Stanley's name and qualifications, and the place he is now in in the Court, and whatever he thinks may recommend him to my Lord P. For this is an inviolable rule which I always do, and always shall observe, in recommending any person that I say what I know myself of them, and whatever is beyond my own knowledge I always tell upon what report and credit it is that I say it so, that I shall be sure to vouch my Lord Bellamont's testimony, which cannot but be better than mine for a person whom I am so little acquainted with, as I have the honour to be with Mr. Stanley.

"People generally think that if one has an interest any where, one may use it as one pleases, whereas, I think one has it and preserves it only by a fair and cautious use of it. If my Lord B. would reflect upon what I have said, and my way of proceeding, which I never do or shall vary from, he would see it would be of no great advantage to the business to send his recommendation of the case to my Lord P. round about by my hand, and therefore, if you can put him off from sending me on so silly an errand, you may remind him that I used the same method in recommending Mr. La Treille to Sir James Rushout, and that you know I will not, nor can an honest man vary from it."

No. 22.

John Locke to Philip à Limborch.

London, Jan. 10, 1693.

MY WORTHY FRIEND,

AS soon as I arrived in town, three days ago, the very Reverend Archbishop [Tillotson] invited me to call upon him. When I saw him he dwelt, with great commendation, on yourself and your work; complaining that many engagements had till now prevented his writing to you. After sealing a letter, which he had ready, he gave it to me that I might scrawl the address, which he dictated, and transmit the letter to you; an office which I readily undertook. He also gave me a volume of sermons, which he has lately published, to send to you. This I will take care to do by the first safe conveyance. So much for the Archbishop's commissions.

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For myself, I owe you my best acknowledgments for the pleasure I have received in reading your History. I think you have exhausted the subject. You have certainly exposed to the world that mystery of iniquity, and dragged it out of darkness into light. I have been hindered by many pressing engagements from yet reading the whole work. After a short stay in town, I am returning to the country, when I shall endeavour further to indulge the desire you have excited. I cannot now answer your last letters, which I found, as usual, very agreeable. In the hurry of coming to town I left them behind: when I return to the leisure and quiet of the country, I shall be fitter to hold converse with you: *here* I can scarcely breathe. In the mean time I must acknowledge your accustomed courtesy and friendship.

I would be remembered most affectionately to all yours, especially your amiable wife and children, to our friends the Veens and Guennelons. I wish for you all prosperity and happiness. Farewell, and still regard me as

Yours, most affectionately,

J. LOCKE.

No. 23.

John Locke to Philip à Limborch.

London, Nov. 10, 1693.

My worthy Friend,

I FREELY confess that you may justly accuse my silence, nor ought I to complain if it were visited by you severely. It, indeed, puts me to shame to require a second admonition to the performance of my duty. Yet I am glad to be on such terms with you, that, though you find me dilatory on a first application, you determine to make another attempt. The excuse of health which you have made for me will not avail. I thank God, since I last wrote to you, that has been too good to account for my delay. Yet I have not been without excuses for my silence.

I have now read the greatest part of your book with exquisite pleasure. I had a great desire to proceed till I had perused it throughout, that I might contemplate it as a whole, from the beginning to the end, and then give you my best thanks and commendation. I am not far from the conclusion, and am continually hoping to finish the remaining chapters in a few days. But I have been so occupied by new and unexpected visits and engagements following each other, in a perpetual round, that I have been hindered from day to day, and shall still be hindered, unless your last very kind expostulations should remind me of the lapse of time, and arouse my sluggishness to pursue my first intentions.

You now have my confession: I own myself dilatory. But my delay as to its cause and intention, you can scarcely blame; or if there was any blame, it must be laid to the account of expectations continually deceiving me, certainly not to a defect in a friendship, which was ever the same towards you, nor ever more deeply felt by me, than even while by my silence I delayed to offer you the expressions of it.

Your *History of the Inquisition*, I may venture to say, from what I have read, pleases me much. In its order, method, perspicuity and authorities, it appears to me as a finished work, nor can I see any thing farther to be desired. It is highly approved by all with whom I have conversed respecting it.*

I am sorry that our friend Le Clerc (as you write) has received no letters from me for several weeks. I wrote to him more than two months since, and enclosed in my letter one to the Earl of Pembroke. I fear these letters have not been received, as M. Le Clerc in his last, of 11th September, does not mention them. I remember that I informed him of Spencer's †

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* The following character of this *History* was written more than a century later:

"Parmi les écrivains qui se sont élevés avec le plus de courage contre l'Inquisition, et dont les ouvrages m'ont été le plus utiles, je citerai entr'autres — l'ouvrage de Philippe de Limborch, professeur de théologie parmi les Remontrans, extrêmement curieux par les détails, et estimé par sa véracité, n'ayant été composé que d'après des écrivains Catholiques, par conséquent impartiaux en pareille matière."

Hist. des Inquis. Relig. d'Italie, d'Espagne et de Portugal, "Depuis leur origine jusqu'à la conquête de l'Espagne;" par Joseph Lavallée. 2 vol. 8vo. Paris, 1809. Pref. 12, 13.

† Dr. John Spencer, Dean of Ely and

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death, and it was probably in that letter, for in your last you seem not to have known it.

I am very glad that an edition of Castalio's Bible, such as you describe, is proposed for publication among you. I doubt not its ready acceptance by the learned among us. After so long a rustication, my late return to town has brought me as yet to the society of only a few of the literati. As occasion offers I shall introduce the subject; nor can I doubt that so elegant an edition of such an elegant Version, enriched with the notes and other writings of such a learned man, must be generally acceptable. †

I hope your beloved daughter, who, when you wrote, was severely afflicted with a fever, is now restored to your society in perfect health. I rejoice that the rest of your family and our friends are well. To all of them remember me most kindly. May uninterrupted health and prosperity abound among them. May the Almighty and most merciful God preserve you especially. Farewell, and continue to regard me as

Yours, affectionately,
J. LOCKE.

Master of Corpus-Christi College, Cambridge, who died May 27, 1693, in the 63d year of his age. See his Article in the Biographies and Masters's History of C. C. College, 163—170. Dr. S. is now chiefly known by his *Discourses* concerning *Prodigies* and *Vulgar Prophecies*, published in 1663 and 1665, and his great work, *De Legibus Hebræorum*, &c. published in 1685. This work excited a controversy concerning the Jewish ritual, which is not yet decided. The works of Dr. S. were printed at Cambridge, 1727, in 2 vols. folio; and a French Roman Catholic biographer discovers in them, *beaucoup d'erudition, et plusieurs observations singulieres.* Nouv. Dict. Hist. Art. *Spencer.*

† Castalio published a Latin and French translation of the Scriptures. His Latin Version was reprinted at London, in 1726, in 4 vols. 12mo, without notes, but with the original Dedication to Edward the Sixth. See an account of this Dedication and its arguments against Protestant prosecution, Vol. VIII. pp. 111—113.

MISCELLANEOUS COMMUNICATIONS.

Dr. Williams's Exhibitions for Academical Students.

June 4, 1818.

IN many important respects Dr. Williams's Foundation may be considered as the most valuable institution amongst the Dissenters. The Library is a noble collection of books, continually increasing. It cannot be made too public that the trustees are ready to receive and to acknowledge with thanks any presents of books or manuscripts. Dissenting authors should not forget to lodge in the library one copy of each of their publications. Many valuable works are presented every year, and there are occasional presentations of the portraits of eminent nonconformists, of which, indeed, the number in the library is very considerable. Gifts of money have been also made for the enlargement of the Library.

The Institution is under the management of the Presbyterians, and some of Dr. Williams's charities are appropriated to this denomination; but the use of the library is willingly extended by the Trustess, on application, to any of their brethren; the large room, in Red-Cross Street, is lent to the general body for their public meetings, and the Deputies are accommodated with the use of the house for their important registry of births. On these grounds, the institution deserves the attention of the Three Denominations.

To the English Presbyterians, one of the most important of Dr. Williams's charitable provisions is his exhibition for students at Glasgow. The estates appropriated to this object now admit eight students upon the foundation, who receive forty pounds per annum for three years, in which period the course of education may be completed, and the students entitled to graduate as Masters of Arts. The students must be natives of South Britain, and can be received only on their declaration of their purpose of exercising the ministry amongst the Protestant Dissenters in England or

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Wales, which declaration must be annually renewed. No student is eligible under sixteen years of age. Testimonials are required from the candidates, with regard to their grammar learning and moral character, and their "appearing likely to be useful and faithful." In filling up vacancies, the trustees are directed by the Will, to *prefer the sons of poor Presbyterian ministers, equally qualified, before others.* This privilege is of great consequence, and should not be overlooked by the English Presbyterian ministers. The trustees meet quarterly, and the vacancies at Glasgow are filled up at the Lady-day meeting. Any trustee may propose a candidate, on producing the requisite testimonials. It should be added, that these testimonials are expected to be signed by Presbyterian ministers, possessing a *personal knowledge* of the applicant. The trustees are twenty-three in number, of whom thirteen are ministers, and the remainder laymen, the whole consisting of persons resident in London and the neighbourhood.

SIR, *June* 2, 1818.

THERE are few subjects of greater importance to us, as accountable creatures, than the *use* or *abuse* of that proportion of this world's goods, with which it has pleased a good and wise Providence to endow us; and I wish to draw the attention of your readers to it, as Christians, and more especially would I address a large part of them as Unitarians, who are at this time, by the rapid increase of congregations, chiefly consisting of the labouring classes, imperiously called upon to assist *liberally* in forwarding the spread of their pure and scriptural faith. Ought not such to esteem it a high and precious privilege, to have an opportunity offered them for contributing according to their ability, towards the furtherance of so glorious a cause? Who that wishes well to his brethren of mankind; who that has a spark of celestial fire in his composition, can reconcile it to his heart and conscience to stand an idle looker on, while this great work is performed by the zealous co-operation of many who are possessed of means far inferior to his own? How can a rational creature, a professing Christian, expend in trifling amusements, or in feeding a foolish and hurtful vanity, those sums which might aid in building temples to the living God; in supporting the revivers of gospel truth; and in training up many to righteousness? If Unitarians, like other children of this world, are anxious for its riches and honours, lovers of its luxuries and pleasures, they may doubtless join in the worthless, mean pursuit, and have a share in the enjoyments and the vexations which they bring to those who seek after or possess them: but if these are our chief objects in life, we may as well give up the Unitarian, and, I had almost said, the *Christian* name; empty, lukewarm professors can feel no interest in gospel truth, no aspirations after Christian perfection in the faith or practice of themselves or others.

Large possessions are blessings only to those who have the steady piety, which alone can enable them to resist the allurements of a flattering and deceitful world, and in their use firmly pursue the path marked out by duty. Sad in reality, however gay or splendid in appearance, is the condition of those who abound in wealth, yet shut up their bowels of compassion from those who need! If religion does not open the heart to all kind feelings, and make the hand liberal, it has done little of its genuine work. The man who gains a living by ingenuity and industry, or by a learned profession provides for himself and his family, is called upon to be careful and sparing in his own expenses, and if possible so to order those of his household, as to have a regular overplus of income at the end of the year, which, if he has children or other connexions to assist or provide for, should certainly be laid up for that laudable purpose: yet a certain part of it, a tenth perhaps, might be spared for religious and benevolent purposes; it will bring down a blessing upon the rest, and, by fostering the best feelings in the heart of the bestower, give him a double enjoyment of all that remains. There is something sordid in continual labour for the sole purpose of gaining money for ourselves and our families; it is an object so entirely selfish as to be in danger of shutting out all generous and kind feelings towards our fellow-creatures; but if we allot a proportion of our

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gains to the purpose of instructing and relieving our ignorant and indigent brethren, it at once ennobles our pursuits and enlarges our hearts; we are not only providing as far as we are able, for the future well-being of our own families, but at the same time are labouring for the untaught, "the fatherless, and him who has none to help him;" and what a glow of delight must warm the bosom of one so occupied, on the recollection of his Saviour's animating declaration, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me"!

There is a cold selfishness which *they are not themselves aware of*, in the bosoms of some men who are in other respects amiable and estimable, which causes them to *give sparingly* in proportion to their means; to hoard up without weighty and *justifying* reasons, a part of that overplus of income, which the moderation of their own wants and wishes render unnecessary for their current use. When I see such persons, I lament that they should deprive themselves of the rich source of happiness which a bountiful Providence has put into their hands, and forfeit the bright reward which is promised to those who diligently send their *Lord's money* "to the exchangers," that at his return he may receive his own *with interest*.

"Rich men," says the excellent Dr. Barrow, (and all who have more than their own reasonable wants require, may be justly so denominated,) "are indeed but the treasurers, the stewards, the caterers of God for the rest of men, having a strict charge to 'dispense unto every one his meat in due season,' and no just privilege to withhold it from any: the honour of distribution is conferred on them, as a reward for their fidelity and care; the right of enjoyment is reserved for the poor, as a provision for their necessities." "Why," says Basil, "art thou rich and he poor? Surely for this, that thou mayest attain the reward of benignity and faithful dispensation; and that he may be honoured with the great prize of patience."

Thus does the infinitely good Father of all, shew that he is indeed "no respecter of persons," but willeth that we his rational offspring should indeed be brethren, helpers and blessings to each other, have continual opportunities of exercising and improving the benign propensities which he has graciously implanted within us, and by that means become more and more assimilated to his own divine nature, of which he hath assured us we may in a degree become partakers.

Should you judge these remarks worthy of a place in your interesting Miscellany, I shall probably send you something more upon the same subject. M. H.

SIR, *June* 4, 1818.

YOU may, perhaps, consider it a matter of curiosity, that so lately as the year 1636, it was not *customary* to bury the parochial poor in coffins. The following is an extract from a book, containing the account of feoffees of charity lands in the parish of Ware, Herts.

"A. D. 1636,

Nov. Item, for a coffin to bury John Clarke's wife in, that died in her child-birth, and was not fit to be buried without a coffin. } 00 05 0

J. D. B. C.

SIR, *Chester, April* 8, 1818.

THE following letter is from Mrs. Savage, of Wrenbury-Wood, oldest daughter of Philip Henry, to the curate of the parish. I am told that the letter was published in an Irish magazine many years ago, but I believe it is not known to the readers of the Repository. The piety, the candour, the independence and strength of mind which it displays, entitle it to a place in the Monthly Repository.

* *.

January 14, 1717.

DEAR SIR,

I have long desired an opportunity of conversing with you, and know not how to excuse for my doing thus, since you are so obliging and easy of access, but only for privacy, since it becomes such as I am silently to learn; yet we are also commanded to be ready to give a reason for the hope that is in us with meekness and fear, therefore you will pardon my boldness who thus express my thoughts. Women's tongues and pens sometimes claim a freedom which men who are more wise and reserved will not use. It is, or may be thought, our unhap-

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piness to differ from the Established Church in some lesser things, but while we agree in fundamentals, why should there be among us strife and envyings? The high charge we had yesterday from you of devilish pride, arrogance, &c. I cannot account light, especially from one who should stand in the place of God, to guide and instruct us in the way to heaven, therefore I think it invidious to judge men's hearts, which none but God can do. It cannot be in itself sinful to dissent from a church, else why did we cast off the yoke of Rome? For my own part, I do freely profess that I have seen so much sincere piety, fervent charity and humility practised in those I have joined with, and found that solid peace and tranquillity in the way I have walked in, that I trust I shall never be either allured or frighted from it. The name of schism, that ecclesiastical scarecrow, is industriously, though falsely, thrown upon us, as I have seen proved. But if it is so, who is in the fault? the imposers of things, they own unnecessary, on us, who dare not comply with them, yet desirous to give up every thing for the sake of peace, but truth. I must say, as every impartial person will, that if the nonconformists are mistaken, they are the most unhappy to exclude themselves from every thing that is desirable in the world, and expose themselves to poverty, scorn and hatred; yet I must do them that justice to tell you, I never remember to have heard any public reflection from any of them on the Established Church. I need not here enter on the merits of their cause, which hath so many abler advocates, only I must take the freedom to express my resentment, that we have heard from the pulpit such keen reflections, as we cannot well bear, and I am sure do no good to any. The great things of the gospel, faith in Christ, repentance unto life and new obedience, these are enough to spend our zeal about. As a worthy person writes, "Our lives are short, our work great, our souls precious, heaven and hell real things, and all that must be done for eternity must be done quickly, or it will be too late." Therefore I am always glad to hear ministers insist on these great things.

I was much affected many years ago with a sermon I wrote from you, on these words, "Purifying unto himself a peculiar people zealous of good works." I wish you would preach and pray as you did then. Yet, good Sir, excuse my freedom in giving vent to my own thoughts; I think there is no family but ours, in the parish, that are accounted Dissenters, yet you know we are as true friends to you and the Church as any of the parish, perhaps more than many that profess to be entire members of the Church of England. As many of our family attend you, as from most of any of the like number; and it is to me sad, that we should be more censured and worse thought of, than numbers who absent themselves through ignorance and carelessness. It is well we are not to be each others' judges. Said my honoured father when dying, "Follow peace and holiness, and let them say what they will," which has been my sincere endeavour. And I solemnly protest I have not at all endeavoured to draw my children into the same way, otherwise than what my example might do, though some of them have taken pains to study these points, and are not Presbyter by chance, but choice; for I desire them not to pin their faith on my sleeve, but to choose for themselves, and if they take this despised way, it is not because they know no other, but because they know no better. I have heard many complain that you speak so low that they can scarce hear you, but I observed yesterday you could raise your voice; but if I had foreseen our treatment I think my seat would have been empty. I know not how they will answer it who beat their fellow-servants, and cast stones instead of bread. I know not what the Church would have; they have all the profits and advantages they can desire, yet because the government takes off their power to persecute, it avails nothing. But I am quite tedious, and beg your pardon a thousand times for my freedom with you. I truly respect your person and ministry; am satisfied you well know the great worth of all souls, and the great danger of most, which thought will quicken you to cry aloud, and shew your hearers their sins and duty before it be too late. What a blessed place is heaven, where will be no divisions or disturbances for ever! To

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which glory may he bring us who hath most dearly bought us with his own blood! Amen.

The following is part of a letter written by a lady from Manchester to a friend in Chester, dated July 1, 1761. It is interesting on many accounts.

—— What do you hear of our good Mr. Seddon? for I think it very probable the rumour of his present subjects has reached you, as I find they afford great matter of speculation here, and last Sabbath-day we had several strangers at chapel, drawn by curiosity; but whatever they think of his particular sentiments, sure I am, whoever has a love for sincere piety and virtue, for the noblest zeal for what he believes truth, for the honour of God and the Redeemer, for the good of mankind in striving to give the gospel its full force upon the heart and life; whoever prizes the very spirit and temper of the glorious founder of Christianity, must feel their hearts warm towards one who shews so much of it; and I confess I never attend him with more affection than when I most differ in opinion. Sorry I was at first that he had taken up the subject, but Sabbath-day was se'nnight, he addressed us in so striking a manner, gave such weighty reasons, as not only justified him to me, but highly raised him in my esteem. "I have (says he) many years been fully convinced of the truths I now deliver, and I have found the greatest satisfaction in them. I have always intended to bear my public testimony to the truth, and the growing precariousness of my life makes me not dare to delay any longer, lest I should not have time allowed me to discharge it, and should not be able to give a just account of my ministry at that awful (or impartial) bar, to which I expect shortly to be called; it is become to me an indispensable duty." These, or near it, were his words; rejoicing in the generous freedom of the congregation that could bear to hear so long-received opinions so freely canvassed, as being so open to truth, speaking his suspicion of the censures he might fall under, but with a generous disregard of every thing short of approving himself to his great Master. Indeed, my friend, you must have loved the good man, the upright, the brave Christian, however you had dissented in faith. I heartily hope him mistaken as to his own life, and rejoice he is in an age in no danger of being treated like good Mr. Emlyn; for such disinterested goodness appears to me the very essence of Christianity, however it may differ in particular opinions. He has given us five discourses, and I expect his farewell yet behind, nor will I lose one of them if I can help it. Willing to hear all that can be said, and picking up many pleasing flowers by the way, at the same time finding my long-learnt sentiments oft confirmed by the very things opposed to them, and happy I can hear them with, I hope, some degree of the same Christian spirit, with which I am persuaded they are preached. The first was a kind of apology for the subject, and speaking of the vast importance of it, and a little touch at the Trinity. The second more fully the Trinity, and expounding some texts which speak of the pre-existence of Christ. The third more fully to explode the belief of the pre-existence, and shew the ill effects of the opinion. The fourth to prove the real humanity of Christ; and the last Sabbath-day, the running through a variety of instances in the gospels, that proved him anointed of God and invested with a fulness of divine power, above every other created being, and made Lord of all things, all from one text, St. Peter's words in Acts ii. 22: "A man approved of God by miracles and wonders," &c.

[The sermons here mentioned were published 1793, with a Memoir of the Author, who died in 1769, aged 53.]

Edinburgh,

SIR, *June* 5, 1818.

IT is common for a certain description of persons, who lay claim to greater liberality than their neighbours, to ask, Why will you not allow every one to go to heaven in his own way? And what is the use of disturbing the world with the disputes and cavils, the divisions and misunderstandings which the doctrines of controversial divinity have given rise to? That such should be the language of infidels, or even of conscientious Deists, is not surprising; but that persons who profess to believe in the divine mission of Jesus Christ, and who have felt the

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inspiring influence which a rational belief in the doctrines and precepts which it was the object of his life to teach, and of his death to seal, should speak in this manner, is not only surprising, it is lamentable and disgusting, and can only be accounted for by the difficulty which is always felt in rousing the attention of people to any thing which does not immediately affect themselves. If it is of no consequence whether we believe with the Unitarian in one God, with the Trinitarian in one God, consisting of three persons, or with the Hindu * in three hundred and thirty millions of Gods: if it is of no importance whether the Ruler of the universe be merciful and benevolent in his dispositions, not willing that any of his creatures should perish, but that all should turn unto him and live; or whether he be full of wrath and thirsting for revenge on the heads of his guilty creatures, for not doing what by nature he has not given them the power of performing: if it is a matter of little moment, whether, according to the code of laws which the Author of nature has laid down, every man shall be rewarded or punished according to the deeds done in the body, or whether the son shall bear the iniquity of the father; whether the soul that sinneth shall die; or whether the only soul that never knew sin, who, by his precepts, told us what we should do, and by his example shewed us how to do it, should bear the punishment due to all the sons of Adam, and all this "to the praise of *God's glorious justice*:" if these things, I say, be of no importance, then let the Peruvian worship the sun, and the Hindu his favourite river; let the Roman Catholic trust to the efficacy of his wafer, and the Calvinist to the vicarious sufferings of Christ; so long as their opinions do not disturb the peace or outrage the feelings of society, let them indulge their delusion. But if they are of importance, and if such absurdities are prevalent, and one-half the world lend their shoulders to prop them up, shall we, who profess a more rational belief, rest upon our oars, and not by every fair means in our power endeavour to break the chains which have so long fettered the human mind, and allow it to have the same scope in religious matters as in every thing else? Shall we, while our opponents turn heaven and earth to gain proselytes to their sentiments, sit tamely by, without making a single effort to rescue the character of the Deity from such unhallowed misrepresentations? While the monster Superstition, which was only crippled, not exterminated, at the Reformation, still rears his head, shall we gaze and stare, and wonder at the success of his ravages, while we use not an effort to deprive him of his power? No, Sir! If we are satisfied of the truth of our opinions, let us, with the animation which the subject is calculated to inspire, embrace every opportunity of making them known, and extending their influence over the minds of mankind.

I have been led to these reflections by the prevalence of this sort of indifference to religious truth, among the better-informed class of the inhabitants in this metropolis, who, moreover, reckon themselves very liberal in their sentiments. If you think them worthy of insertion in your valuable Miscellany, it will afford pleasure to your constant reader,

T.

Christchurch,
May 3, 1818.

SIR,

ON reading your Repository, [pp. 281—284,] to-day, I was very much struck with the similarity of my own Christian belief and that of the society at Rochdale, having been the work of conviction from within. Some months past, I turned my attention to the question of the *divinity of Christ*, in the belief of which I was born and bred up; and I found at every turn and view of the subject, my conviction that the Unitarian doctrines were the only true ones, became more and more strengthened. From without I received no light: a natural aversion to religious controversy, hitherto made me turn away from every inquiry into the points of dispute, which the desire of proselytism may have obtruded upon me. In practice, I am a Latitudinarian; and what I grant to others, I require for myself; but do you not know, Sir, that this cannot be always obtained from one's friends, who stiffly

* See last Number of the Edinburgh Review, p. 383.

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maintain their own obtrusive Trinitarianism, as the *sine quâ non* of their friendship or good opinion, and stigmatize every other as Antichristian? This is my case; not only am I interdicted from attending the place of worship which is most congenial to my present mode of thinking, but I am required to bestow additional veneration upon the doctrine I am convinced is unfounded, and asked to change opinions I have entertained for years, without knowing I did so! And all this as the price of friendship, or with the threat of family dissonance.

You may perceive, that it has seldom fallen to my lot to compare opinions, or to maintain religious disputes, down to this moment; nor shall I now begin: but having to write down some family regulations lately, I was requested to "touch upon religion, as a good mode of keeping the household in fear of sin." This was to me a new task; but being naturally of an easy, complying disposition, as the hint came from a superior, I essayed, and failed to please; for I was not "sufficiently evangelical," I was told, and farther on, that I was "*no Christian.*" Such was the harsh epithet bestowed by a man as little given to inquiry on the subject as myself. I defended my mode of thinking, which I first discovered was not such as it had been formerly, and differed materially from the church. This arose out of want of self-examination, I should take it; but then my ——— had no more submitted himself to this needful duty than myself. However, stubborn people having once set up a standard, generally stick to it, right or wrong; and I am now assailed at due intervals with all the old commonplace arguments which have (I am told) been exploded by the Unitarian writers; for I never conversed with but one person a few minutes on this subject, nor ever read a word on the subject, but what is contained in the latter four Numbers of your Repository.

This is my case, Sir, so nearly corresponding with that of the Rochdale people, that I could not resist giving you a line or two, to fill up half an hour's seclusion, to which I am this day devoted, in consequence of what is above set down. Only in this does my case differ from that people's, inasmuch as they were inquirers, *seekers* after Christ, while I was going on in the way my ancestors have done, so far as I ever heard, from remote times, neither asking for fresh light, nor seeking to reform.

So nearly do my professions and practices agree, that I have taken into my service persons of every denomination of Christians that have presented themselves; so that I have extended toleration to the Roman Catholic, or Papist, the Methodist, Anabaptist, Church of England, Moravian and Swedenborgian sects; once to an Atheist, (as I apprehend,) but never to a Quaker, nor to an Unitarian (so it turned out). From these employed persons I have exacted but one stipulation, and that is, to "frequent some one place of worship or other, but let that place be specified;" if any deceived me, he deceived himself, as I have acknowledged it happened in one instance, to my mortification.

Notwithstanding all this I am not lukewarm either; the course of trade rendered the employment of people of one persuasion indispensable; and no man of proper feelings could make exceptions on matters of toleration of religion. I hope they will all reach the seat of bliss, and I believe it.

From what I have said you will draw the conclusion, if you have not already done so, that the Unity of the Godhead is strictly impressed upon every mind imperceptibly from the beginning; it enters with the first ideas and perceptions which we imbibe from the great volume of nature, from our earliest instructions, and, finally, from a perusal of the Scriptures. "That there is a God all nature cries aloud;" our first inquiries go to that point, and, after exhausting the sources of information, on the existence of God, as manifested in the works of creation, our instructors bid us pray (invariably) to *Him* for protection. This our young minds comprehend, and we obey: from him of whom so many benefits are come, we ask an abstract boon, and we have reason to expect it will be granted. But when our youth and inexperience are directed to two other sources of goodness and mercy, we are distracted at the incongruity; we are told to believe what can neither be explained

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or comprehended, and we wander about in the wilds of mere faith, trusting to others, until we are permitted to examine the Scriptures *without assistance of notes* or the help of *fathers*. There we discover no such worship is enjoined, no co-existence is even intimated, and we end where we began, in the belief of one God, to which we now add that of his *Son*, the Mediator, who died for our sins.

I therefore infer, that every one would be found, upon examination, coolly and dispassionately entered into, like me,

AN UNITARIAN AT HEART.

On Mr. Belsham's Censure of Robinson.

(Continued from p. 389.)

SIR, *July* 2, 1818.

MR. B. "But in vain did I search the pages of Mr. Robinson for a *single* fact or argument to *elucidate* the much-controverted question concerning Infant Baptism."

Mr. B. had just before informed us, that he had been reading Mr. R.'s History with *great avidity*, and afterwards, that having *searched in vain*, he closed the book with *disappointment and regret*. This appeal to our pity should be allowed its claim. Who would refuse pitying the poor man that should dig for diamonds in a coal mine, or for pearls in a clay-pit; and who the anxious inquirer, that, in a History of baptizing men and women by immersion, should expect to find ready-fabricated facts and fine-spun arguments, for what Mr. B. calls *Infant Baptism?* This is the proper business of those who write the history of Infant Baptism or Treatises concerning it; and this has been done by those writers who are of any account in that controversy. They have, as it became them, elucidated their own view of the subject under several heads.

In a Plea, however, for Infant Baptism, lately published, I do not find the writer has elucidated his subject in a single instance: for, to rest the authority solely on *tradition*, is not to elucidate it, but to leave it in obscurity. Tertullian, Irenæus, Origen and Justin Martyr, to whom he refers, would not be of much authority, if admitted to be of any, unless it should be allowed to extend to the other superstitious ceremonies also mentioned by them, as appendages to baptism and to the doctrine of the Trinity, &c. But I am afraid it will be found, that Tertullian and Justin Martyr he has misconceived and misapplied, and that the passages from Irenæus and Origen are interpolations or corruptions. As to any elucidation from the New Testament, he indirectly gives that up, admitting that "direct evidence is wanting." Perhaps he thought that on this ground the contest could not be at least successfully maintained, or he, perhaps, deemed it prudent to sound a retreat to a place where he could not be so easily followed; or, perhaps, that it became a superior genius to strike out of the beaten way: so that he has not only seized hold of the main argument, by which Popery defends its wildest, boldest fancies, but has so managed it, that it may leave, perhaps, a doubt in some minds respecting his orthodoxy on the genuineness of the Scriptures, "The uniform, the universal, the undisputed testimony of the Christian church." In like manner, "Infant Baptism is of apostolical authority, as being attested by the unanimous voice of Christian antiquity," (very eloquent language and of great authority, no doubt,) though there is not one word about it (Infant Baptism) in the *apostolical writings*, (a very trifling consideration, indeed, according to this writer,) nor one word, which even by inference or allusion, can be applied to it in the *apostolical fathers*. Positive testimonies in the apostolical writings there are none, by his own confession; and the inferences all go in the contrary direction. In the apostolical fathers, as they are called, there is not a single allusion to any thing like Mr. B.'s Infant Baptism, the sprinkling of babes: to what has been called Believer's Baptism and Adult Baptism, there are the clearest allusions. Baptism was considered of importance; and, judging by the consequence afterwards attached to Infant Baptism, must have been of some then; and yet, though resting solely on apostolical authority, it is never once mentioned or alluded to in the above writings.

But be these matters for the present as they may, when the gentleman has not thought proper to put his own

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shoulder to the wheel, it must be deemed unreasonable to call upon Jupiter.

Mr. R. has not only done his own part in this business, but that of Mr. B. too. As counsel for Adult Baptism, he was engaged for his client, but he never loses sight of the opposite party; and we ought rather to say, that Mr. R. overflows with facts and arguments relative to it, than that he is defective. His facts and arguments may, indeed, in the judgment of some, make against Infant Baptism: still, whichever way they tell, they are facts and arguments, and they elucidate Baptism, infant as well as adult, by disengaging it from all foreign mixtures.

In treating of the character and mission of John the Baptist, and of the baptism administered by him, he observes, (p. 5,) "the word is confessedly Greek, that native Greeks must understand their own language better than foreigners, and that they have always understood the word baptism to signify dipping; and, therefore, from their first embracing of Christianity to this day, they have always baptized, and do yet baptize by immersion:" and he shews, in numerous instances, by undoubted testimonies from the earliest fathers of the Greek Church, as they are called, "that it was so administered by the earliest Christians" (and see further p. 583, *a Review* at large *of the apostolical churches*). This is another fact; he then proceeds to consider the places where, and the persons whom, particularly Jesus, John baptized; and he thereby *elucidates* the subject with more learning and ingenuity than, perhaps, it required, to p. 29.

He traces the critical sense of the words bapto, baptismos, &c. p. 7. This has been done more at large by Dr. Gale, allowed to be an excellent classical scholar, and well-acquainted with matters of antiquity; though whether the sense adopted by him, is to be universally received, or that more qualified one, which, according to Mr. Walker and Mr. Wall, besides dipping, will admit of "a *partial mersation* into water," I shall not stop to inquire. Still Robinson does not overlook, but frequently illustrates Paedobaptism. In chap. xxxvii. under the head *of Reformed Baptism*, he considers the subject much at large, exhibiting it as it is practised in all the Reformed Churches; and in p. 587, he gives a minute account of a baptism of this kind, in the person of an administrator of Infant Baptism; and to my apprehension, I own, he throws considerable light on it.

He, however, shews by repeated appeals to the New Testament, that baptism, in his judgment, was always performed by immersion; and with respect to the subjects of it, that it was men and women, or persons capable of repenting, believing and acting for themselves. These are facts, and they become arguments, to shew that there was no sprinkling of babes in these times, and they are mentioned by him not only once or twice, but are repeatedly enforced.

In p. 460, he points out the true origin of the first law for infant-*sprinkling* among *Christians*, and appeals, in accounting for it, to an undeniable historical fact. He observes, p. 132, that baptism was universally (following Basnage, Thesaur. Monument Eccles. &c.) performed by immersion, single or trine, till the fourteenth century; that from thence till after the Reformation, it was generally performed by trine immersion; that pouring or sprinkling began to be allowed for baptism only in the eighth century, in cases of *necessity*; and that in this country sprinkling was never declared valid, ordinary baptism, till the Assembly of Divines, in the time of Cromwell, influenced by Dr. Lightfoot, pronounced it so.

And here, by the bye, let it be observed, that the sprinkling of new-born babes is a thing very different, according to him, either from adult baptism or infant baptism. The word infant, together with many other words synonymous with it, he shews to be a vague word, and that there is no forcing any thing determinately from its use. It may mean a new-born babe or not. In the early and middle ages, nay up to our own time, it was used for a minor. In the Eastern and Western empires infancy was the period from the birth to twenty-five years of age, p. 140: after their dismemberment, eighteen, twenty or twenty-five years limited the term of infancy, according to the different laws of the Vandals, Lombards, Saxons, &c.

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Circumstances and facts, therefore, must direct its true meaning, and to such facts Mr. Robinson alludes very liberally. He elucidates this subject in the clearest manner and with much learning, chap. xix. from genuine histories, monumental inscriptions, authentic records and ancient laws: and he shews also, that were all that is asserted concerning Infant Baptism admitted, much of which, however, he denies, still that it would not apply to the sprinkling of new-born babes.

But the great *moral* argument which Mr. Robinson grounds on the several facts produced, and which runs through his book, arises, strictly speaking, not from much or little water, but from making that, (religion,) which ought to be a personal concern, to depend wholly on the will of others: p. 47. It has accordingly, and he states the particulars much at large, been made a great instrument of despotism, rather than of conversion, of worldly policy more than of religious zeal, of paltry trafficking and gross avarice more than of moral and religious principle, making Christianity depend not on argument, but on authority. It enabled conquerors and despots more effectually to subject and enslave whole nations; popes and ecclesiastics to extend the empire of the Catholic Church; monks, of the most groveling character, to obtain immense revenues for religious houses. In short, the baptizing of babes became a species of state and church generalship, a sort of kidnapping and *trafficking with souls*, as pestilentous and ruinous as the slave trade ever was. This subject is elucidated by facts enough in the History of Baptism. See the dreadful instance of the Emperor Charlemagne and the Saxons, p. 288; of the efforts of Augustine to bring in the baptism of babes, p. 292, &c.; of Monachism connected with baptism, p. 270.

Mr. Robinson found and left "baptism one of the most curious and complicate subjects of ecclesiastical history." Some frolicsome wits of former times called the exorcism, previous to baptism, *as* the expelling of the Devil by sprinkling Holy Water, the Devil's Baptism; but it was in reference to its immoral effects, that some old Baptists called that administered and received in the Popish Church, not God's, but the Devil's Baptism. See History of Baptism, p. 394.

In what Mr. R. says of Infant Baptism, more *generally* of the origin of the baptism of babes in Africa, in the time of Cyprian, chap. xxii. and in the subsequent chapters, of the first law for the baptism of babes in Africa, A. 416—of the reduction of baptism in the East from men to minors, and from minors to babes—of the first ecclesiastical canon in Europe for the baptism of babes—of the first law in Europe for baptizing babes, A. 789, and the effects of it—of the transition from children in a catechumen state to that of babes; in all this there is much that is highly probable, much that is certain, and all displays vast ingenuity and great research; at all events, it abounds with historical facts.

In short, it should seem as though Mr. R., in his way of elucidating, had some presentimental sympathies (*if I* may so speak) with such readers as had bad eyes or weak memories, and with such as are more affected with what is agreeable in literature, or plausible in the eyes of the world, and commendatory to the bulk of professing Christians, than important in baptism. Hence, perhaps, much that he says on Pagan lustration, chap. xxxiii. and in the following chapters, of Christian lustration, of Christian lustration applied to baptism, of infant sprinkling, as a sort of Christian lustration, and of the other miscellaneous articles, which he finds "nearly or remotely connected with baptism." In all this range of reading which is gone through, it might, perhaps, with some truth be said, that the author displays more of a fondness for literature, and finds greater exercise for genius, than the subject absolutely required; but will any one say there is neither fact nor argument? In sober truth, Mr. R. not only elucidates adult baptism, infant baptism and babe-sprinkling, in the most copious manner, but the twenty-two ceremonies and superstitions connected with them, *consecration of the water, exorcism, chrism*, &c. This is done with considerable ingenuity, and so as to found on some of them an argument in favour of adult baptism. History of Baptism, chap. xxxvi. Even *apostolical tradition* is not passed over with-

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out some elucidation. I was almost tempted to copy the whole passage, but two or three of the first lines shall suffice: "They went, (those who obtained the first law for Infant Baptism,) therefore, on the forlorn hope, and a plain tale puts them down; they did not pretend to ground Infant Baptism on Scriptures, but on tradition; and as they could not possibly cite a law, human or divine, they ventured to place it on universal custom. Had custom been for it, and reason against it, reason should have taken place of custom. But with what possible decency could they venture to assert this?" This question Mr. R. elucidates, by asking a few more plain questions and stating a few facts. One great crime, however, he has certainly committed. He will not admit, that the sprinkling of a new-born babe is Infant Baptism: and he proves, that while the Greeks always administered (as before observed) baptism by immersion, that the Latins introduced aspersion in favour of the northern Christians: p. 428.

Surely then, it must appear from the above statement, that your writer's regret for want of facts and arguments, was as unfortunate as it was unnecessary; that it was altogether without reason, and a little premature.

Mr. B. "In vain did I seek for any proof, that either Christ or his apostles had ordained the application of baptism to the descendants of baptized persons, but had limited the rite to those only who are of adult age."

Here again your writer's anxiety, however much to be pitied, appears to be quite needless: for Mr. R. has even been generous.

He produces distinct proofs, in chap. vii. of the institution of baptism by Jesus Christ, where he connects being baptized with being taught, agreeably to the baptismal form. "The order," he says, runs, "teach all nations, baptizing them. The thing speaks for itself, the style is popular, the sense plain." In the principles of the kingdom of Christ there is neither fraud nor force, nor is it suitable to the dignity of the Lord Jesus to take one man by conviction, and *his ten children by surprise:* and, "*the practice of the apostles*, who understood the words, no doubt, is the best exposition of the language," p. 44. He elsewhere endeavours to shew, incidentally, that such passages of the New Testament as are usually introduced in this controversy, are not in point.

In chap. viii. *of apostolical baptism*, he shrewdly observes, "the book *(the Acts of the Apostles)* is full of information; and in regard to baptism it informs as well by what it does not say, as by what it does. There are frequent narrations of the baptism of believers, but not one infant appears in the whole history; yet, no doubt, *some Christians had married*, and *had young families within the thirty years* between the ascension of Jesus and the settlement of Paul at Rome." He throws much light, in my judgment, on the passage, (and the advocates for Infant Baptism lay great stress on that passage,) which relates to *Stephanus's household;* and I think it will be found there is not a single text in the New Testament, which is brought into this controversy on Infant Baptism, which is not incidentally and, more often, critically examined.

Now, though this History brings no proof from tradition, yet as it does from *apostolical authority*, certain persons surely ought to allow it to stand for something.

Further, the question on the baptism of the descendants of baptized persons depends, as every one acquainted with this controversy knows, on another concerning Jewish Proselyte Baptism. Into the latter, the History of Baptism enters at sufficient lengths. The author admits, that the Jews had washings, common, traditional, ritual and extraordinary, but denies that there was a Jewish Proselyte Baptism, and says, "that it could not be pretended seriously, that it was instituted by God; that it was introduced by the Jewish rabbins, since the introduction of Christianity. A fact it is," he says, "beyond all contradiction, that this same proselyte baptism is no baptism, but, as Dr. Benson truly says, a very different thing, in which infants could have no share." The arguments he employs on this subject, and the inferences that he makes are the same as those introduced by Dr. Benson, Dr. Gale and Dr. Gill, men at least of some authority in matters of *Jewish antiquities.*

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Now, whether gentlemen may choose to side with Dr. Lightfoot or Drs. Gale, Gill and Benson, on this disputed point of proselyte baptism, all men unquestionably very conversant in Jewish antiquities, with this I have no concern: but surely it is too much to insinuate, that Mr. R. has not gone into the proofs and arguments on this subject, when he has produced them in chap. v. at large, and frequently touched upon them incidentally elsewhere.

Again, other distinct proofs, on this subject, he considers under the head of "Baptism connected with Judaism," where he observes, p. 387, "the union between baptism and the *covenant of God with Abraham* and his family, of which *circumcision* was a *sign*, is to be placed among these arbitrary Jewish associations; for the New Testament doth not mention any such union, neither is there any such contract between God and Christians, nor is baptism a seal, nor is there any likeness between baptism and circumcision, nor are the treatises on this subject any thing more than heterogeneous combinations of allegory and fancy; having no foundation in the reason and fitness of things, and having nothing to support them but detached passages of Scripture." He takes the same view of the subject elsewhere, and in p. 537, he lets a Pædobaptist state his view of the subject under the New Testament, viz. according to the Confession of Faith of the Assembly of Divines at Westminster, "that the Covenant with Abraham under the Old Testament, and the Covenant of Grace under the New, do not differ in substance, but are one and the same under various dispensations;" and he occasionally, in different parts of his work, opposes the doctrine founded upon these ideas, in regard to the children of believers.

Now here again, without stopping to inquire what Mr. Robinson's arguments on the above particulars amount to, it is pretty clear that the insinuation which our writer intended to make *by no proof*, was of the same sweeping character, as his *not a single fact* or *argument*, so they must all go together. His disappointment should not have been so serious.

Mr. B. "In vain did I look for any opposition in the earliest ages to the early and prevailing practice of Infant Baptism."

Some, perhaps, would think it enough to reply, what was not practised could not be *opposed* in *the earliest ages*, (chap. i.—v. and xi.): and that it was not practised in the times of the apostles, or of the apostolical fathers, is pretty clear from what has been already said.

A greater part of the Caians (a sect of heretics so called), did certainly, in the time of Tertullian, oppose and entirely reject *water baptism*; and, of course, they must, *à fortiori*, have opposed Infant Baptism. Tertullian speaks of them as *repelling*, *opposing*, destroying water baptism. They formed, it is clear, societies or churches, according to Tertullian's account of them, and, indeed, under as good authority as Tertullian himself and his Catholic Church, for they were all alike, at the time, unprotected by the civil magistrate. It signifies nothing to say these Caians were heretics. Tertullian himself afterwards joined a church of this sect, (Montanists, who branched out from the Caians,) so that, however heretical he had thought them, he found out, at length, that they had something good among them.

Now Robinson distinctly notices this people, and more than once. This example, it should seem, ought to be reckoned *early* enough. He speaks of them as a branch of the Gnostics, spoken against, as he says, by Paul, (2 Cor.) and by John (1st general Epistle). History of Baptism, p. 247. Mr. Robinson says of Montanus, "He was one of the members of this church, and that his church multiplied and spread itself all over Asia, Africa, and a part of Europe," p. 270. He further supposes, that Infant Baptism itself originated with one branch of this people, and his arguments are at once ingenious and probable.

Even *the single example* of these Caians ought to have kept your Correspondent from sinking under his anxieties. But they were heretics. Well then, what shall we say of Tertullian himself and his Catholic Church at Carthage? Robinson says, "This book (*De Baptismo*, on which Mr. B., I perceive, lays his great stress), does not prove that *infants were* baptized

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at Carthage, and the pre-requisites, which, Tertullian says, the Carthagenian Church demanded, were impossible to infants." He describes baptism "as it was practised at Carthage; but it is the baptism of *adults* by *trine immersion*," p. 177. This is strictly true: though, therefore, Tertullian does not address the Church at Carthage, yet he speaks in its name and under its authority. He was a lawyer by profession, but he was an elder of the church; and he repeatedly speaks as delivering the opinion and practice of the aggregate body of the Orthodox, Catholic Trinitarian Church at Carthage. "He (Tertullian) adds, that the baptism of children was not only unsupported by Scripture, but it was contrary to the reasonable customs of the church and the world." These are Mr. Robinson's words. And again, "This (Tertullian) is the first writer who mentions the baptism of children, and *he dissuades from it;* but the question is, whether he means natural children or infants in law." I think it certain, that he means the latter; and that Tertullian himself, and *his Church* at Carthage, opposed Infant Baptism as a regular practice, and in the ordinary acceptation of the word. So that *opposition* to *Infant Baptism*, according to Mr. R., commenced with the very introduction of *Infant Baptism*, and continued in its *earliest age*, long before the practice of *sprinkling new-born babes* was even heard of.

To proceed; it is well known that, in a period a little later, many Christians rebaptized those whom they received to their communion. Of this number was Donatus, and his followers were numerous; and many of those who rebaptized adults, opposed Infant Baptism. Whether Mr. Robinson means that the Donatists generally opposed Infant Baptism, I will not say; but these are his words, p. 215: "With this view they admitted none to baptism without a personal profession of faith and holiness, and them they baptized, or, if they had belonged to the great party, they rebaptized." These were of the same *doctrinal* faith with the Catholic party, Trinitarians; but it is certain, that when speaking of the Eunomians, who were Unitarians, and who also rebaptized those who came to them from other (Trinitarian) churches, Mr. Robinson says, "they rejected Infant Baptism." He calls them, therefore, "Unitarian Anabaptists," he adds, "literally so, for there was no sprinkling then."

He speaks of the Manichæans again and again as opposing and rejecting Infant Baptism. They abounded all over the East. These were the followers of Manes, a Persian physician. "What is certain of Manes," said Robinson, "is, that he professed and taught the Christian religion, and *had a great multitude of followers* in the third and succeeding centuries, called after him Manichæans." In a subsequent period, "the Manichæans spread themselves, and formed churches in Italy, Armenia and Bulgaria." Amidst other particulars of this virtuous and numerous people, (for such they appear to have been,) he observes, "that one of the most learned antiquaries hath produced manuscripts, which prove they denied the baptism of infants;" and others who had been intimate with them, describe their manner of baptizing adults as that of the Bogomilans and others is described in the Greek Church. "Manichæans in England," he adds, "would be called Unitarian Baptists; for Dr. Mosheim hath proved they did baptize adults, and that they did not baptize any but such as desired it." Elsewhere he refers to Mosheim again, and produces his words at large. History of Baptism, p. 496. A branch of this sect, (which appeared very early in Africa,) as well as the Donatists, as, indeed, every one who differed from him, were visited by Augustine with severe persecution, confiscation, deprivation, banishment and death. He stimulated the emperor to make violent laws against them; remonstrated against them, if they were not put in execution; nor would he allow the followers and bishops of these people, who suffered death for their principles, the consolation of considering them as martyrs. Much notice, therefore, is taken of them in the writings of Augustine, and their *opposition* found him ample employment.

Mr. R., speaking of Augustine's bitterness against those who rejected Infant Baptism, asks, "Had he, who pretended he had been a Manichæan, never heard that they did not baptize

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infants? Had other heretics escaped his notice? Had he forgot himself, when he had taxed the Pelagians with denying Infant Baptism; and when he complained, in another book, of people who opposed it? If it were an established, universal custom, for whose use was the law made to compel it? A thousand more such questions might be put, all tending to contradict the falsehood. Jerome knew better, and expressly mentions it in a curious letter to a *Christian Lady*, for the purpose of decoying her daughter Paula into a convent, it should seem to be instructed by her mother, and baptized." P. 218.

In his *Ecclesiastical Researches*, (p. 55,) under the Greek Church, he observes, "During the three first centuries Christian congregations, all over the East, subsisted in separate, independent bodies, unsupported by government, and consequently without any secular power over one another: all this time they were baptized churches, and though all the fathers of the four first ages down to Jerome were of Greece, Syria and Africa, and though they give great numbers of histories of the baptism of adults, yet there is not one record of the baptism of a child, till the year 370, when Galates, the dying son of the Emperor Valens, was baptized, by order of a monarch, who swore he would not be contradicted." Theod. Lib. iv. Cap. 17. "The age of the prince," continues Mr. Robinson, "is uncertain, and the assigning of his illness as the cause of his baptism, indicates clearly enough that Infant Baptism was not in practice."

The introduction of Infant Baptism, then, into the Greek Church, appears to have been gradual, till it was established by the law. But when their religious rites were afterwards regulated by rituals, approved by human authority, he observes, on the authority of writings and antiquaries, of the most unexceptionable character, that even then the *Illuminations* illustrate his doctrine; one exhibits what in the rituals is called *Association* or *Fellowship;* and he adds, "that a Baptist would suppose it was a representation of John, in the act of forming a Christian Church." P. 500. He remarks, that the most ancient rituals of the Greek Church were originally prepared for adults, and that services were afterwards accommodated to the use of children. His observations on this point are ingenious, and, at the same time, probable, resting indeed on very ample testimonies.

Of the innumerable Christians of the East, who are not in communion with either the Greek or Roman Churches, (484,) some of which formed similar hierarchies, independent of them, and others were of no hierarchies, but always retained their original freedom: among these people, more than among the former, we may expect, for obvious reasons, to find examples of the primitive practice; but of them all, whether of the Establishment or Dissidents, he says, "yet they all administer baptism by immersion, and there is no instance of the contrary."

The patriarch of the Nestorians (Dissenters from the Greek Church) hath under his jurisdiction more than four hundred and thirty Metropolitan and Episcopal Churches. Their rituals are adapted to the catechumen state; in the case of children, the church supposes the parents have *educated* them. Their rituals were composed for adult baptism, and he thinks the baptism of little children was first introduced there by the patriarch Jesu Jabus, in the seventh century; and though the point may admit of some doubt, (as to the exact time,) yet his opinion, by admitted facts, is rendered highly probable.

To relieve, then, your Correspondent's anxieties on this topic, he should be told, that in the History of Baptism, the very early and universally-prevailing practice of Infant Baptism is denied, and to my humble apprehension disproved; that when it first appeared it was opposed, and continued to be opposed, as long as men could oppose it, and that it was opposed, in the practice of men of the opposite party in almost every part of the world. That even after despots and civil magistrates and popes had enforced Infant Baptism as a national practice, the most learned antiquaries of the Catholic Church, following the evidence, which irresistibly struck them on ancient monuments, so far as the mode goes, "would laugh at such as affect to render the word baptism:

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sprinkling, or to give a high antiquity to the practice." P. 433. Four of the most distinguished, in the course of their elaborate disquisitions, have written to prove the contrary, and for vouchers they appeal to "ancient monuments and inscriptions." It is sufficient to mention the names of Pacimudi, Dr. Joseph de Vicecomes, of Milan, Father Mabillon and Muratori. *The Opinions of Four Learned Catholics on Baptismal Aspersion*, p. 433.

Of the Asian Jacobites, who seceded from the Greek Church in the fifth century, he remarks, "that they inhabit Syria and Mesopotamia, and in the last century, were said to consist of 40 or 50,000 families. Their baptism is that of nominal catechumens by trine immersion, and the duration of adults by immersion may be gathered from a canon of the patriarch Michael,* which says, there was no farther need of deaconnesses, because *now* the church baptizes *children of a tender age*, and not women *as formerly*." Of another large class (African Jacobites) he says, "All these Christians administer baptism to children by trine immersion, and immediately after they give them the Lord's Supper. For their offices of baptism were evidently composed for adults, as all the other Eastern rituals were," pp. 489, 490. Of the Armenians, another large Eastern hierarchy, he observes, "They baptize children by trine immersion, but their rituals are composed for adults, and one of their church officers is denominated an exorcist, the same as a catechist, who is directed at his ordination to prepare catechumens for baptism, by teaching them to renounce Satan, that is, Demonology."

Of the Georgians, Mingrelians and others, who inhabit India, Tartary, Muscovia, Persia, Turkey and Armenia, he observes, "They do not baptize new-born babes, and they call baptism, *Nathlizema*, Illumination. In general they are not very eager to baptize, and Avitabolis mentions one who was not baptized till after he had been ordained a bishop. They rebaptize such as are reconverted to the faith, and sometimes baptize children of two, some say of five years of age, by washing," p. 494.

Of the disciples of St. John, who reside in Turkey, Persia, Arabia, India, and other parts of the East, he remarks, that they inhabit only towns watered by rivers, and in the June of every year, according to some travellers, they hold a festival of baptism, and are all annually rebaptized in a river. Mr. Robinson supposes, rather, that they administer baptism once a-year, and that then they baptize only such as had not been baptized before, p. 495.

In p. 496, he considers again the case of the Manichæans, and he quotes at large what he had only alluded to before, the testimony of Mosheim, (De Rebus Christianorum ante Constantin. Mag.) who had so well studied the subject of the Manichæans and baptism, in proof that the ancient Manichæans opposed Infant Baptism; and, in real truth, many of the sects, described above, were but, as Mr. Robinson maintains, different branches and descendants of the old Manichæans.

He observes, also, further, of the Nestorians, "that they uniformly deny Original Sin; they have an office for unbaptized children, with provision for such as are full grown; they are constantly censured for delaying to baptize their children till they are three, four, six, eight, ten, or eighteen years of age, and they have continued the office of deaconness till this day," p. 487. According to this account of Mr. R. then, it does not appear that the sprinkling of new-born babes was ever practised by the Nestorians. He says, "As it is well known that the Oriental rituals, coming into the West through the hands of Roman Catholic missionaries, have been unconscionably garbled, so it may be very well doubted, whether the baptism of natural infants *be practised by any* Nestorians, except a few whom the missionaries have Latinized." †

* Olim *viri et mulieres* baptizabantur, *nunc* vero *Filii Nestorianorum* baptizantur. Timoth. II. Patriarchæ de Baptismo, Cap. iii. as quoted by Robinson, p. 486.

† J. Aymon *Monumens Authentiques de la Religion des Grecs; et de la fausseté de plusieurs Confessions de Foi des Chrétiens Orientaux produites par les Prélats de France.* "Nous employerons tout cela dans cet ouvrage, pour y demontrer juridiquement la fausseté de plus de cinq cens attestations," &c. *Renaudot, Liturg. Orientalis.*

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Of the Chinese Christians he remarks, they are reputed principally Nestorians. He says, "they are described as humane and benevolent; but as not baptizing:" he adds, "the Catholics always affirm of such Christians, that they disused baptism, but it is an error, as may be seen in the foregoing account of the Manichæans." What he relates of the Catholic missionaries, when they went among this people, is comical enough, that in their catechistical lectures relating to baptism, the whole history of John and Jesus, so far as it relates to baptism, is suppressed, except his constituting Peter, and his vicar, the pope, to baptize to the end of the world, "Go ye, therefore, and baptize," &c. This was, no doubt, Catholic policy to keep out of sight the old heresy, of baptizing adults by immersion, a doctrine not very favourable to their ideas of Infant Baptism.

Now, Sir, I own it exceeds my powers to reconcile what your Correspondent insinuates with these facts on this head, and with his fruitless inquiries, relating to *single denominations, single districts* or *churches*, in relation to Adult Baptism, when, by prevailing custom, he evidently means universally prevailing custom, as he speaks elsewhere. That gentleman's powers, however, may exceed mine.

But if I can believe my own eyes, he even adds, "In vain did I seek for a *single individual*, who being the child of baptized parents, had his baptism deferred till he was of maturer age." "Behold a troop cometh!"

I am sorry, Sir, to be under the necessity of craving the indulgence of your readers once more; but there still remain a few words which ought to be offered to meet your Correspondent's painful, and hitherto ineffectual, inquiries. Tertullian, too, ought not to be forgotten.

D.

P. S. It is many years since I perused St. Augustine's book on the Trinity, and his Meditations; and, but for the circumstances which gave occasion to these observations, I perhaps might not have perused them again. In saying that Augustine *tells us himself* that he wrote his book on the Trinity when an old man, I spake, I perceive, from imperfect recollections. On reverting to it, I see he *began it when a young man*, and that it being left incomplete, he finished it *and published it when an old man*. It is not necessary to go into particulars, but it is proper that the distinction should be noticed.

June 2, 1818.

THE *London Society for promoting Christianity amongst the Jews* have lately put out a translation of the New Testament into Hebrew, for the use of the Jews. A copy was sent to Mr. Moses Ferstandig, a foreigner resident in London, who thereupon addressed the following critique upon the work, in the form of a letter, to the Chairman of the Society.

"To the Chairman of the Meeting of the London Society for promoting Christianity amongst the Jews, Freemasons' Tavern.

"139, *Oxford Street*,

"SIR, *May* 8, 1818.

"I beg leave, through your medium, to return my best thanks to the sub-committee of your society, for the honour they have done me in making me a present of a copy of the New Testament in the Hebrew language. I deem it my duty, in consequence of the flattering notice with which I have been honoured, to give my opinion upon this translation, for the benefit and guidance of this society; and this I shall do in the best and most candid manner I am able, without the least intention of casting reflection upon any one, but from the firmest conviction in my mind, of the truth of what I am about to assert:—

"First, The translation of the Four Gospels will only be intelligible to a very good Hebraist, to any other it will not be clearly understood, and even to a good Hebraist there will be some difficulty.

"Secondly, The remaining part (the Epistles) will be unintelligible to any Hebraist; for, though it be printed in a Hebrew type, I cannot call it the Hebrew language.

"Thirdly, Having seen the translation of the Epistle to the Romans of the Rev. R. Caddick, M. A., of Jesus College, Oxford, it is, in my opinion, far superior to the present attempt.

"Fourthly, Thus having given my opinion as to the demerits of this translation, I must here remark, that the managers of the society were (be-

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fore they commenced the translation of the Epistles) informed, that the Gospels were so badly translated that they were subjects of ridicule to any Jewish reader; and if you have any converted Jew who thoroughly understands Hebrew, or any Hebraist whatever, who shall think the assertions in this letter not warranted, I am willing to meet him or them, either in public or private, to discuss the matter before any competent judge or judges, who may be appointed for that purpose. I beg to suggest the propriety of your reading this letter publicly to the society at this meeting.

"I have the honour to be,
Sir,
Your very humble servant,
"MOSES FERSTANDIG."

SIR, *July* 6, 1818.

IN answer to the inquiry of your Correspondent *Brevis*, [p. 381,] I have the pleasure to inform him, that the author of *The Restitution of all Things*, published in 1785, is my much respected friend, James Brown, D. D. of Barnwell, near Oundle. He was, about forty years since, appointed by the Archbishop of Canterbury, who had under his jurisdiction, as president of the society for propagating the gospel in foreign parts, many of the parishes in the American colonies, to the parish of St. George's, Georgia; but when he arrived there, that part of the country was entirely in the hands of the Americans, then fighting for their independence, so that he never reached the place; but he was appointed chaplain to the garrison of Savannah, and afterwards chaplain in the British army; the latter of which he holds on half pay to the present day. Soon after the conclusion of the war, he returned with the army to England, when he published the pamphlet before-mentioned, in the title of which he announced himself "late missionary in Georgia;" as that was his original appointment.

It was only within these three years that the author of *The Restitution of all Things*, lent me the pamphlet, requesting me, at the same time, "to be careful to return it, as he knew not of another copy in existence, the whole work having been long out of print." I perused it several times over, and it so well deserves the character given it by the Editor of the *New Annual Register*, "An ingenious, liberal essay, worthy of attentive perusal," (although there are interspersed one or two singular opinions, of the correctness of which I have my doubts,) that last year, when I was on a visit to my friend, I recommended to him to publish a new edition; observing, that it was likely to obtain attention, coming from such a quarter, from many persons who would not attend to the subject when handled by *heretical Dissenters*. It surprised me, on conversing with the author, to find that he had read very few of the treatises which had been published on the subject, and had never heard, till I informed him, of the celebrated tract of *Jeremy White's*; so that his reasonings were almost entirely the workings of his own mind: several of his observations were, to me, equally original and ingenious.

It may, probably, further gratify your Correspondent *Brevis*, to be informed, that Dr. Brown is the author of several other works, two of which have been recently published. The first, *An Attempt towards a New Historical and Political Explanation of the Book of Revelation; or an Analytical Interpretation of the Allegorical Phenomena of the Revelation of St. John, founded in facts, and the Course of Society and Empire, from the commencement of History to the Present Time*, in one volume, 8vo. This is indeed an extraordinary performance. I told my friend, soon after he favoured me with a copy, that as to several of his interpretations, I was on the present, as on former occasions with other commentators on this mysterious, but I firmly believed, inspired book, out of my depth; but that I had never before read a comment upon it, with which I was so much entertained and edified. This work displays considerable talents, and many passages are written with great energy and eloquence; it abounds with excellent reflections on the corruptions of political and ecclesiastical governments, the horrors of that disgrace of the world in general, and of the Christian world (as it is called) in particular, *war*, and on the nature and importance of civil and religious liberty. The Appendix, No. I. *A Concise Historical Induction of the Proposition, that Ar-*

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gressive Wars and Conquests have always in their consequences proved not less Miserable and Destructive to the Conquerors than to the Conquered, &c. containing about sixty pages, well deserves to be printed separately; and I hope will be so printed by some of the societies for promoting *peace!* and which, by the way, should take some more effectual methods of publishing their proceedings, and of enlarging their circle, which is yet very confined.

The other work, published within these two years, is entitled, *John Bull's Bible, or Memoirs of the Stewardship and Stewards of John Bull's Manor of Great Albion, from the Earliest Times to the Present*, in two volumes, 8vo. This work, written much in the style of Dean Swift, is an amusing history of England, in which the author considers the various alterations which have taken place from time to time in the British constitution, and exposes the corruptions of government, in church and state, more especially those which have taken place within the past half century, with uncommon freedom and energy. I have not yet seen the work noticed by any of our periodical critics.

The venerable author is now in his 75th year, residing at a rural and very pleasant village, within three miles of Oundle, where he *does duty* twice every Sunday; I was surprised, when on my visit to him, at the animation which accompanied the delivery of two excellent sermons, and the reading of those to me, and I believe to most who attend them, tedious services of the Established Church. He, however, was so little fatigued, after going through the duties of morning and afternoon, that he was afterwards as lively in the social circle as he had been in the pulpit.

B. FLOWER.

SIR, *Royston, March* 18, 1819.

FOR a reply to your remarks in the Monthly Repository, [p. 149,] respecting the appointed time of Easter in the present year, I refer you to the note below, which appeared in the County Chronicle of this week; it was written by a very near relative of mine, Mr. Henry Andrews, of Royston, and for your information I add, that he is the existing author of Moore's Almanack, and was engaged as a computer of the *Nautical Almanack* during a period of forty years. I shall feel obliged by your inserting the *note* in the forthcoming Monthly Repository.

WM. HENRY ANDREWS.

"*Royston, March*, 1819.

"Easter-day being fixed on Sunday, March 29, 1818, is perfectly right, notwithstanding the ignorance of some people to the contrary, it being the ecclesiastical full moon, and not the *true* full moon, that governs Easter-Sunday. Almanack-makers cannot fix that day as they please, they are obliged to comply with legal authority, and the usage of all Europe."

SIR, *June* 4, 1818.

I BEG leave to request room in your Repository for an extract from the Newspapers, of part of the proceedings in the Commission Court, Dublin, October the 31st, 1817, in the cause, O'Connor against Waring. The merits of the cause are unconnected with my object in sending you the extract, which is to bring into discussion the question of the admissibleness of the evidence of unbelievers in our courts of justice. I sometimes guess that I trace the pens of gentlemen of the legal profession in your pages, and to their attention (if I be correct in my surmise) I recommend the subject. It is of some importance to Unitarians, for it is discretionary with judges to pronounce what is, and what is not unbelief. The examining counsel in the present cause seems to have reckoned a belief in the *atonement* synonymous with a belief in Christianity.

CANTABRIGIENSIS.

"The next witness was Roger O'Connor, Esq. He underwent a cross-examination of nearly three hours' duration.

Mr. Goold—What religion are you of?—A. It would puzzle me to answer that question.

Q. Is that the answer you would wish to have recorded?—A. It would puzzle me to answer that question in the manner you have put it. If you mean what *sect* I am of, I answer you, I am of *no sect*, but I believe in the existence of a Supreme Being.

Q. Do you believe in the doctrine

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of the atonement by our Saviour?—A. I believe there was such a person.

Q. Do you believe then in his divine mission?—A. I do not.

Here it was observed, that it was a necessary inference from the answer, that the witness believed our Saviour was an impostor.

Mr. O'Connor denied the justice of the inference; he said he believed Christ acted up to the doctrines he professed—that he did not believe he was an impostor, but that he was rather the dupe of his own imagination.

Mr. Goold then suggested that the witness should be sworn on the Old Testament.

Judge Daly—It does not necessarily follow, that, because the witness disbelieves the New Testament, he must believe in the Old. His Lordship asked the witness, whether he did believe in the Old Testament?

Mr. O'Connor—No—not in the whole of it.

Judge Daly—Do you believe the account which it gives of the divine dispensation to the Jewish nation?

Mr. O'Connor—I do not.

Several other questions, of a similar tendency, were put to Mr. O'Connor by the Learned Counsel.

Judge Daly delivered a most minute and luminous charge to the jury. His Lordship occupied upwards of an hour and a half in recapitulating the evidence on both sides; and referring to that of Mr. O'Connor, felt constrained to observe, that from the tendency of the doctrines which he, O'Connor, held, his disbelief in Divine revelation, and in the mission of our Saviour, his evidence was, his Lordship would say, not altogether disentitled to credit with the jury, but he would say, it should be received by the jury with diminished credit."

SIR, *Maidstone, June 6, 1818.*

ALTHOUGH a statement of the case of Mr. Charles Herbert has already appeared in the Repository, [XII. 124,] and has given rise to the liberal contributions of the friends, not only of Unitarianism, but of philanthrophy and humanity in general, yet it has been judged, that some additional particulars in his own language, and that of an intimate friend, (rendered such by being made acquainted with his character and treatment,) will be found interesting. They will exhibit a mind of no ordinary worth and energy, struggling with a spirit of persecution, which affords convincing evidence, that an age and country of boasted light and liberty is not without a specimen of intolerance in her genuine features; and since the venom of her bite is still most severely felt by her guileless victim, notwithstanding every effort to overcome difficulties almost insuperable, in endeavouring to establish a school adequate to the support of his very numerous family, it is hoped, that his case will still excite a sympathizing interest; and particularly that as his excellencies as a man and as a teacher of youth, have received the most satisfactory recommendations from those who are fully competent to judge of them, that it will be the means of engaging an attention to the *Advertisement* which will appear with this Number.

"When," says Mr. Herbert, "I was elected to the school in 1806, not one of the trustees mentioned that there was a will of the donor which required my belief of the Athanasian Creed and of the doctrine of Original Sin, which, if I had been made acquainted with, I have no hesitation in declaring, in the most solemn manner, that I should have wholly declined the office." He had, indeed, given up the appointment after his election, and it was only in consequence of the express desire and recommendation of one of the trustees, that he at last accepted it. Mr. H.'s *Original Sin* consisted in a manly independence of mind; in a disposition *to think for himself*, a disposition which, in whatever manner it appeared, was abhorrent from the spirit of the officiating curate. He declined teaching his own children the Church Catechism by rote; he was guilty of some innovations in his method of tuition, and in the simplicity of his heart he observed, in conversation with a neighbour, that "all wickedness is acquired," crimes for which no reasons that he could allege, no advantages, however satisfactorily proved, attending his new method, and no adherence to the requisitions of the donor, which he strictly observed in the education of the charity children, could in any de-

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gree alone. Though after a strict examination of his school by a committee, at which "the Reverend gentleman presided," an "unwilling testimony was given to his success in teaching;" yet an opposite prejudice was still carefully cherished, "the clerk running from one end of the parish to the other, declaring, that the boys could not learn from such a method," and soon after a school was set up against him at *Lymingе*, adjoining to Elham, with the avowed design of having the children better taught. "The next kindness (says Mr. H.) attempted to be conferred on me, was to displace me, because I took boarders, which was deemed a nuisance, as if I taught the boarders and neglected the charity children. This attempt failing, I was left in quiet possession of my school till —— —— made his appearance among us.

"The boys were soon called to repeat the Church Catechism before —— ——, who observed, that it was of the highest importance, and on hearing them, he was pleased to say that they really went through it with a great deal of propriety. Soon after calling upon me, he found me engaged in reading Mr. Lindsey on the Divine Government, which he appeared to notice, and came no more to my house, till he entered the school with his brother, for no other apparent business except turning the books about, no doubt hoping to find some Unitarian tracts in the hands of the boys; but this was not the case, I had always most scrupulously observed the covenants of the will, because I would not violate the covenants of the dead. A few minutes after he had left me, he sent his clerk for me to attend a meeting of the trustees; I went, and after some pause the Reverend gentleman said, 'Mr. Herbert, I observed last Sunday you did not rise when I read the Creeds.' I own I was angry at this abrupt attack, and immediately answered, that 'I would not allow —— —— to dictate to me about Creeds,' when he as hastily answered, 'If you are not of the Church of England, I will immediately seek one who is.' Conscious that I had not violated the will, I, the next day, addressed a letter to —— —— on the threat I had received from him, and supported my faith in the Unitarian doctrine, of which I declared my firm conviction, but I defy him to point out an abusive word in it. When I afterwards asked —— —— for a sight of it, he pretended that it was burnt, though it appeared from the declaration of another gentleman in his presence, that it was sent to London, and was made the excuse for all the cruel persecution with which I have since been pursued. I wrote —— —— a second letter, stating, that if he would point out any errors in my opinions, I was open to conviction; the only reply he made was, that I was bound to believe the Athanasian Creed, the miraculous conception and the deity of Christ, for their *antiquity*, owning, however, that he could not explain them; my reply was, 'who then is to blame, you who continually preach a doctrine you cannot explain, or I who, from the want of an explication of the difficulty, cannot believe it?' Notwithstanding his acknowledged inability to solve my difficulties, he proceeded to attack me in the most opprobrious terms from the pulpit, charging me with holding doctrines the most dangerous to our happiness both here and hereafter, and calling on his congregation to beware of such a man; at which they turned round to gape on me, with apparent abhorrence. The next day he sent me a notice to quit my situation. The Sunday following the Rev. —— ——, from the same pulpit, insisted that I was not a Christian, but a Jew; *thus* these Reverend gentlemen endeavoured to convince me of my 'false reasonings;' not a word of cool argument, neither from them nor from the rector, who appeared on this occasion after a five or six years' absence; no, nor from his Grace of Canterbury nor Lord Eldon, to whom I related my case, and only begged that I might either be convinced of my error, or allowed to keep my situation until I could find another for my family to move to.

"On — ——'s return, who, after his pulpit attack upon me, had left Elham about three weeks, I waited on him, to endeavour to effect a reconciliation, but to no purpose. I was then called before the whole of the trustees, and —— ——, Esq., after reading my first letter to — ——, containing a statement and defence of

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my sentiments, burst into a violent passion, said he never before had heard of such opinions, that he had been a friend to me, but never would any more. To the questions of the Rev. — ——, of Denton, I replied, that I did not believe in the deity of Christ, but regarded him as one of the greatest of the prophets, that he rose from the dead, and that he was the son of Joseph and Mary; but observed, that I had not violated the Will in teaching, though I was not made acquainted with it when I was elected; and therefore hoped they would consider my family, and allow me to remain until I could find a situation; 'No,' said Sir —— ——, 'that may not be until the day of eternity, you have done harm enough.' Mr. —— the next day read to me the fifty-third chapter of Isaiah, and asked what I learnt from it, I answered 'that Jesus Christ was a suffering man like ourselves;' 'Then,' says he, 'nothing can be done.' At the ensuing Christmas, the charity boys were taken from the school, and all the others except five or six. An attorney who now employed to eject me, and at the expiration of the term, the sheriff's officers were sent into my house, who threatened to turn Mrs. Herbert, children, goods and all into the street. I was absent, striving for a situation in London, when I received this information. I had scarcely time allowed to load the waggons, and was obliged to quit the house in the middle of the night, the rain pouring down in torrents on a wife and nine children, which continued the whole time they were on the road to Dover, and I was not certain that I had a place to put them in when they arrived; thus was I driven from the means of providing for them, having left about forty scholars, and having had six boarders, and at one time three clergymen's sons."

In the midst of their difficulties Mr. Herbert relates, that — —— told Mrs. Herbert, "if her husband put a pistol to his head and blew out his brains, or died in a jail, it would be of no consequence;" and Sir —— —— said to her, that "if he met Mr. Herbert on the road in want of a piece of bread, he would not give it him."

Mr. Benjamin Maston, minister of the General Baptist Society at Dover, who is the intimate and truly sympathizing friend above alluded to, bears his testimony to "the exemplary manner in which Mr. Herbert has discharged his duty in the various relations of life; indeed, his character, both as a man and a teacher, challenges the scrutiny of his enemies, and he has friends remaining in the Established Church, who have stepped forward to declare his merits."

He adds, "I wish Mr. Herbert had been more circumstantial as to his own personal and family sufferings. I have conversed with him occasionally on this head, but his feelings have been overcome, and I have found it necessary to drop the subject. The eldest daughter, an interesting girl of about fourteen years of age, who began to be most useful to the mother, from her anxiety in consequence of their trouble, was seized with a disorder, which produced a consumption, of which she died a few months ago."

For the particulars of Mr. Herbert's present situation and system of instruction, we refer to the Advertisement. By a list now before us it appears, that about five months ago his pupils amounted to forty, of which two only (the sons of Mr. Martin, who lives several miles distant from Dover), are boarders. As the annual rental and taxes of his house, intended for the accommodation of boarders, amounts to £50, it appears on a computation that the nett income from his school, at that time, could hardly reach £90 per annum! Under these circumstances it was impossible he could avoid contracting debts, the amount of which are stated to be £37 2s. 6½d. Since that time his day-scholars have been increasing, as he has given universal satisfaction to the parents. Indeed, his success in tuition has excited admiration, the progress of his pupils in general being extraordinary, and in some instances such as, were it not attested by those who have experienced it, would appear almost incredible. Mr. Herbert is one who takes particular delight in the instruction of children, which has led him to adopt various improvements in the method of teaching, some of which are peculiar to himself, and have been found to be attended with great advantages. He acts as a kind of first monitor in his school, leading

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the *understandings* of his pupils by easy gradations through the fundamental rules of arithmetic, conducting them by continual practice, yet with little appearance of drudgery, through the elements of spelling and reading to propriety of pronunciation, and by the like particular attention to, and continual exercise in writing, facilitating in a degree certainly uncommon, their progress in this art. His disposition estranged from severity, and characterized by mildness and feeling, appears in all his conduct towards them, and while they experience nothing like severity of treatment, they are constantly accustomed in the hours of business to a regular and silent series of application.

It ought to be mentioned as reflecting credit on our Unitarian and Baptist friends at Dover, that no exertion has been wanting on their part to support him in his undertaking, and to assist him in maintaining his numerous family; in which they have received the concurrence, by occasional contributions, of friends at Maidstone and Battle in the course of the present year. But while no man can feel a deeper sense of gratitude to "those worthies," as he expresses it, "whose benevolence has saved him and his family from the jaws of destruction," yet none can be more desirous of at once rendering himself independent, and in some degree making a return for their kindness, by a faithful discharge of his duty as the conductor of a boarding-school. "If my friends," says he, "entrust me with the care of their young gentlemen, I will exert every nerve to forward them in their education, and pay every attention to their morals and comforts of every kind. It would," he adds, "be most preposterous to imagine that there exists no prejudice against a Unitarian schoolmaster, I am certain I shall never get a school without the strong arm of union from my friends."

THOMAS PINE.

SIR, *June 7, 1812.*

BREVIS esse laboro, *obscurus* fio, has been often said or sung, and I hope will be received as an excuse for any obscurity which may fairly be imputable to my former communication, [p. 331,] on the note of the Improved Version to Acts xx. 28. I am sorry to be obliged to spoil the jokes of your Correspondent B. [p. 381,] upon my unfortunate name; but I think I shall be able to shew, that a little attention to the subject would have enabled him to find out my meaning, as well as Birch's and Griesbach's, amidst the mist which either he or I (your readers must say which) have thrown around it.

It would, perhaps, be quite sufficient for all reasonable persons, that I should begin and finish with the simple matter of fact, which I stated in my former letter, as the result of actual examination, that the Vatican reading was Θεὸς; considering also that Griesbach so understood Birch, as is proved by his having, in his last edition, affixed a mark of probability to that reading which was wanting in the former editions, but this, which one would suppose was the only thing worth inquiring into, seems totally disregarded by B., who means to be perfectly content if he can make out from Birch's recollections and negative inferences, that as far as he could remember, the reading was not Θεὸς. This mode of treating the matter, setting aside the courtesy of it, puts one in mind of the person who took in hand, by the most conclusive reasoning, to convince his neighbour, who had unfortunately got into the stocks, that no one could possibly have committed such an outrage upon his person. The only reply that the sufferer thought necessary to make to this Samaritan was, "But they *have* done it;" and in like manner to B.'s reasoning, from which he comes to the satisfactory conclusion, that the Vatican cannot be Θεὸς, I must answer, "But it unfortunately is so."

The truth, however, is, that B. is altogether mistaken in his understanding of the several notes and references in question, which, I before observed, cannot boast a very lucid arrangement in the London edition. It must appear odd to B., if his reading be correct, that Griesbach, with Birch before him, should state an affirmative for the mere purpose of adding a negative in a note, and yet such would be the case if B. is right.

There is, in fact, no real retraction either by Griesbach or Birch, of the statement that the Vatican reading is

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Θεὸς. The story at full length is this: Birch (see his Variæ Lectiones in Acta Apost. Haun. 1798, p. 49), gave the Collations of the Vatican and other MSS. upon this verse, as follows, taking (let it be always remembered) the received text of Stephens as his basis, and designating the MS., commonly called *the Vatican*, (Griesbach's B.) by the appellation—Vat. 1209.

"Acts xx. 28: Θεὸς] τοῦ κυρίου Vat. 367. Barb. 377. —— τοῦ κυρίου Θεοῦ Ven. 10. —— τοῦ κυρίου καὶ Θεοῦ Vat. 366, 760, 1160, 1210. Alex. Vat. 29, &c. —— *Lectionem textus habent, Vat.* 1209.—Laur. 1.—Laur. 32.—Plut. IV. Vind. 1, 34, à primâ manu.——Vind. 36. —— τοῦ ἰδίου αἵματος] τοῦ αἵματος τοῦ ἰδίου, Vat. 367, 1209."

On printing the concluding volume of his work, which contains the Variæ Lectiones ad textum Apocalypseos, Birch, through that extreme caution and accuracy, for which he is so justly celebrated, thought it his duty to tell the public exactly how the case rested, though he, in his own mind, had no doubt on the subject, nor Griesbach after him, and he there gives the passage which B. has quoted, and which, if he will allow me, I will take the liberty of asserting, is no retraction, but to be simply to the following effect: "I have in the former volume stated positively that the Vatican reads Θεὸς; but when I look over my papers which contain my Collations of this MS. I can find nothing at all about the reading Θεὸς, or any other reading in this place, so that I cannot take upon myself to say with certainty what the MS. really contains. I have, however, scarcely any doubt that, if there had been, *in this place*, any variation from the received text, (Θεὸς,) I should have particularly observed it, because I always paid peculiar attention to this passage in every MS. I cannot tell, therefore, how the Vatican, 1209, came to be inserted, but it is plain, from what I have stated, that I cannot speak positively on the subject, and that it must be struck out."

In this state Griesbach found the question, and having no doubt any more than Birch, that if there had been any variation from the received text, Θεὸς, the Professor must have noticed it, he places the Vatican in his Appendix as supporting Θεὸς; but that every reader may judge for himself, he gives his authority for so doing by quoting Birch's last observations on the subject.

Your Correspondent B. seems to have been led into his misconstruction of these observations, by not keeping in mind a most material fact, namely, that Θεὸς was the *lectio*, and any other reading the *variatio*, and has most ingeniously suggested an alteration of the text, which, to be sure, favours his object very well, but destroys the true reading of the passage. If he remembers that Θεὸς was the reading of the text which Birch took for his basis, he will see that when he says, "Si *hic* [not *hæc*] in codice nostro obtinuisset *varietas* lectionis," he could never mean so to designate the standard to which he was referring all his Collations.

This mistake, however, runs through B.'s postscript, and under that delusion he gives his concluding paragraph. "As however we have got the manuscript examined by Professor Birch, and as he has not discovered this *peculiar reading*, I for one shall be content, upon his authority, to believe the word *God* is not to be found in this text, in the Vatican MS. Had the word been there, it is hardly possible, that the Professor should have overlooked it, or neglected to have noted so important *a variation*."

Every word of this passage, your readers will easily see, is fallacious. In the first place, it is unsupported by B.'s own shewing. Even as *he* understands Birch, he expressly states, that he can say nothing positively either one way or another. In the next place, I should like to ask B., when he talks of this "important *variation*," what reading it is that he takes Θεὸς to be called a variation from by Birch, or what, upon his way of interpreting the Professor, he supposes the reading of the Vatican to be? Admitting his whole reasoning, I cannot see that it would make any thing in favour of κυρίου, the reading which the Improved Version and Griesbach adopt: it may still be κυρίου καὶ Θεοῦ, Θεοῦ καὶ κυρίου, or any other equally objectionable reading. Before B. can shew that Birch calls Θεὸς a variation, he must tell us what the Professor made his standard; a point about which no one who looks at

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his Variæ Lectiones can have any doubt.

The Improved Version is, I think, under no great obligations to such a defender as B. I was willing to believe, (and indeed never had any suspicion to the contrary,) that the misstatement there arose merely from the blundering way in which the note is jumbled up in the London edition, or from overlooking the Appendix in the second edition, which might easily happen. B., however, has made the blunder to be of a more serious character, and on that account I am glad to have drawn some attention to the subject, that it may be corrected, and not offer such vantage ground to the host of Philistines, who would be glad to avail themselves, if they observed it, of such an opportunity to revile our critical sagacity or honesty.

I may at a future opportunity claim your insertion of a few historical or critical observations upon this MS. which is thus rendered very interesting, inasmuch as it is important to inquire what degree of authority its patronage may be considered as imparting to a reading which is found in no other MS. of any note; although one would suppose, that if the Vatican were of such high antiquity as is generally believed and considered to be proved, and that this is its original reading, many would have been found of the same school, and adopting the same readings.

I would only observe at present, that its reputation has been a good deal questioned among critics, though Birch seems to have brought it very much into credit again. It is extremely to be regretted that Griesbach did not live to superintend another edition of his work, so far as regards, at any rate, the Acts of the Apostles, the notes and text of which were all printed, without the assistance of the Vatican Collations; for it is quite clear, that the additional information would have occasioned (particularly in the present passage) a complete revision, and it would have turned that most excellent critic's peculiar attention to the weight of authority which this deviation of the Vatican from the other ancient MSS. (more especially the Alexandrine) which it in general closer follows) can be considered as giving to the exploded reading Θεὸς. I confess the anomaly makes me much doubt the correctness and fairness of the retouching hand, which it is well known has been employed in many places on the MS. in question, and I hope to have an opportunity of more closely examining, than I have yet been able, into the exact age and authenticity of the writing in this precise verse; but this is not easily done since the removal of the MS. from Paris to Rome, as it is not yet replaced in its old situation, but is kept with considerable jealousy; I suppose for fear the French should steal it out of revenge. I beg leave still to subscribe myself in name, though, I trust, the length of this explanation will prevent my subject from remaining,

OBSCURUS.

SIR, *June 5*, 1818.

IN Josephus, B. I. Lib. ii. C. 20, § 2, we meet the following extraordinary passage: "The people of Damascus were eager to destroy the Jews in that city: and having from suspicion already collected and confined them in the *Gymnasium*, they thought the attempt to put them to death would be very easy. But they dreaded their own wives, all of whom, with few exceptions, were brought under obedience to the Jewish worship. They, therefore, earnestly endeavoured to conceal their design from the women: and thus they attacked the Jews, who, as being crowded in a narrow place, and without arms, were in one day easily slain to the amount of ten thousand."

The gospel was preached at Damascus even before the conversion of Paul; and an honourable mention is made of Ananias as one of its distinguished votaries. This was the city in which the apostle of the Gentiles commenced his great commission to convert and reform the Pagan world; and the result of his zeal, united with that of his brethren, is here stated by Josephus. Christianity, when first offered to the Gentiles, must have been more favourably received by the women than by the men. The female sex had hitherto been cruelly degraded; and the example of Jesus, and the spirit of the gospel, had a direct tendency to raise them to their proper level in the scale of society.

Besides, the path of the women, when invited to the church of Christ, was not encumbered with the rite of circumcision, which mistaken zeal, for some time, had imposed on the men, as a necessary condition to share the blessings of the gospel. Nor had the female part of the heathen world the same interest with the men, in supporting the Pagan religion, as not deriving from its rites the same unbounded indulgences. For these reasons they were less biassed in favour of corruption and error, and more accessible to the evidence and to the purifying influence of the new faith. These observations illustrate the above passage of Josephus, in which it is attested that all the women of Damascus, with few exceptions, were become converts to the Jewish religion. This is an extraordinary and important fact, as it evinces, in the clearest manner, the early prevalence of the gospel, the zeal of its votaries and the finger of God in its support. We cannot but infer, that among such a multitude of women, a great number of the men also had embraced it; though this is a circumstance which Josephus, from his usual brevity, has thought it fit not to mention.

Ten thousand of the Jews were butchered on this occasion, without arms and without opposition. What could be the cause of such unprecedented barbarity? Did the people of Damascus rise against the Jews, and put to death without any provocation ten thousand men, with whom they had hitherto lived in peace and amity? This is morally impossible. Of such an outrage some cause must have existed, and an adequate cause cannot be found, but in the introduction and prevalence of the gospel, in the zeal of its friends to overthrow the established superstition, and to reform the public morals, and in the dispute which broke out on account of it in private and in public. Josephus, indeed, intimates that the Jews were suspected of treasonable views, and were, therefore, collected and confined in the Gymnasium. The Jewish converts were suspected of preaching a Saviour, who intended to overthrow the Roman government, and to emancipate the Jews. The historian is careful to say, that there was no ground for this suspicion, by representing the sufferers as *all without arms*. Let it here be carefully remembered, that Josephus clearly shews his partiality to Jesus and his followers. At Antioch and in Damascus he relates the cruel treatment which the Jews received from their enemies, but he carefully keeps out of sight the circumstances that led to that treatment. These were principally the confusion and animosities excited by the preachers of spiritual Judaism, who, therefore, must have been considered by the Pagans as the *aggressors* and disturbers of the public peace. The Jewish historian states only what his countrymen suffered, but the cause of their sufferings, though praiseworthy in itself, yet being detested and maligned, as productive of temporary evils, he has left in the shade.

Philo, a Jew of Alexandria, contemporary with Christ and his apostles, wrote in a country and at a period when the ignominy which hung on the Christian profession was most bitterly felt. Notwithstanding his open temper, his resolute conduct, his ardent zeal and elevated enthusiasm, Philo was yet a deliberate, a circumspect and a wise man; accordingly, he has every where avoided to awaken the prejudices of those unbelievers, to whom he addressed his works, by mentioning the personal name of Jesus Christ. But he did not, from a regard to the same prejudices, abstain from mentioning him at all; on the contrary, he speaks, and very frequently speaks of the blessed Jesus, though under those lofty titles which distinguish him as the minister of heaven, and which raised him as far as possible above the unreasonable prepossessions of his readers. Thus he calls him the Son, the Image, the Logos of God. I shall give an example of each of these, leaving the reader to compare them with similar passages in the New Testament. "It becomes him," says he, (p. 673,) "who devotes himself to the Father of the world, to employ, as his intercessor, his own Son, who is most perfect in virtue, in order that he might obtain the forgiveness of his sins, and the supply of every good." Nothing, I presume, can be more clear, than that the Son of God here spoken of, means our Lord Jesus Christ. For who else can answer to such a description as we see in this place given

him? He is represented as the Son of the universal Father, as perfect in virtue, as the Comforter; by whose mediation we may obtain the pardon of our sins and the supply of every good. Again (p. 696), we meet with the following passage: "God, the Author of divine virtue, was willing to send his *Image* from heaven to the earth, from compassion to our race, that he might wash away the impurities which fill this life with guilt and misery, and that he might thus secure to us a better inheritance." These two passages appear to me in perfect unison with the language of the apostles, and are peculiarly descriptive of the character and mission of Jesus Christ.

JOHN JONES.

[The following letter has been too long withheld, but we trust that its accidental omission has not been injurious to the new chapel at Falmouth, to which we sincerely wish prosperity. We hope soon to record that it is completed and opened for worship, and that all the pecuniary claims upon it are liquidated. Ed.]

Flushing,

Sir, *February* 13, 1818.

ANY thing said, perhaps, to stimulate the exertions of the Unitarian public, in behalf of the Flushing and Falmouth Unitarian Church, subsequently to the luminous statement and earnest recommendation of their case by the Rev. Dr. Carpenter, [pp. 27—29,] to some may appear superfluous, but I am extremely anxious to keep the subject before the public view.

Should the following observations, relative to their short history, awaken the attention, and call forth the Christian liberality of the friends of truth I shall be abundantly grateful, and so will all my brethren, I feel confident in asserting, with whom I am connected in church fellowship.

Local subjects, I am aware, seldom excite universal interest, but,

"Let not ambition mock our useful toil,
Our homely joys and destiny obscure,
Nor grandeur hear with a disdainful smile,
The short and simple *annals of the poor.*"

In some distant period, when the present race of Unitarians in Cornwall shall have been ingulphed in the silent tomb, their descendants, actuated by that noble curiosity which is natural to the mind of man, may inquire into the origin, progress and permanent establishment of that religion, of which they may be the honourable professors. But whither should they go for information, unless they discovered it in the pages of the Repository?

In 1807, the writer of these remarks knew but one individual in this county who had embraced the pure Unitarian doctrine, and he, perhaps, was singularly fortunate in converting to the same faith (1808) an amiable companion, whom he had selected from society to be the partner of his fortunes and his life. It was principally through their instrumentality that several of the Wesleian Methodists espoused the doctrine of the Divine Unity, among whom were my worthy friends Mr. and Mrs. Odgers, whose superlative piety and persevering zeal would do honour to any cause. These four openly avowing their sentiments, and honestly endeavouring to enlighten the minds of their fellow-christians, were expelled from the Society.* This memorable event happened in 1812. At this time the village of Flushing was apparently in an uproar; every one endeavoured to defend his faith by arguments drawn from reason and revelation. There was scarcely a subject within the whole compass of theology, but what was brought to the bar of reason, and underwent a vigorous and stern investigation. The chapels of reputed orthodoxy rung with the cries of *heresy*, and the sentence of damnation was passed on all the Socinians, who, in the language of pulpit eloquence, were styled "the ringleaders of ecclesiastical mischief," "graceless infidels," "sacrilegious monsters." †

Thus it appears that Flushing is the most ancient seat of heresy in Corn-

* An account of the curious "Methodist Excommunication at Flushing," may be seen Mon. Repos. VII. 650, 651, and VIII. 34—36; and of the no less curious excommunication at Falmouth, VIII. 301, 302. Ed.

† These were the expressions of Mr. Griffin, a Baptist minister, who now officiates, I believe, in Prescot-street, Goodman's Fields, London.

wall. It was here that our truly upright and zealous missionaries, the Rev. Messrs. Wright and Gisburne, met with a few Unitarians, who were the only persons in this part of the kingdom, that hailed their arrival with joy, and hospitably entertained these messengers of the Unitarian Fund. Soon after the Methodistical excommunication took place at Flushing, our highly respected friend Mr. Philp and several of his religious associates were suspected of holding heterodox sentiments, and though at their trial, there was no positive proof of heresy, they fell under the ecclesiastical censure, and were unmercifully excluded from the Methodist connexion. Immediately a house was licensed at Flushing for the worship of the *one true God the Father*, and Mr. Philp voluntarily offered his services to the little flock. Mr. Treleaven also, who had been one of our most gigantic adversaries, going about like a roaring lion seeking whom he might devour, like Saul of Tarsus, appeared to be visited suddenly by the light of truth, and from our violent antagonist, to the astonishment of the Christian world, almost instantaneously became one of our warmest friends, and earnestly strove to establish that faith which he had been solicitous to destroy. What great events from little causes spring! At this period, 1813, we were possessed of a place of worship, a good congregation, and two preachers. This state of things continued until we met with a more commodious room, though rather inconveniently situated in Falmouth. Thither we repaired, and it is there we have since held our religious conferences, similar to those at Hackney, and have uniformly met for religious services. By Dr. Carpenter's correct representation of our case last month, it appeared that we were on the eve of purchasing the theatre in Falmouth, in order to convert it into a chapel. This, by the pecuniary aid of the Unitarian Fund, the liberality of some distant brethren, and our own personal exertions, we have accomplished. Still a considerable sum will be required; and we do most sincerely hope, that those who wish for the permanent establishment of Unitarianism in Cornwall will come forward, and, by their pecuniary aid, cheerfully assist us to finish the house, (which is privileged with a right of perpetual renewal,) and thus enable us to worship the God of the universe in spirit and in truth.

T. PROUT.

P. S. The smallest donation will be thankfully received, on behalf of the congregation, by the Rev. R. Aspland, Hackney; the Rev. Dr. Carpenter, Bristol; (who are to be two of the trustees for the chapel,) Mr. R. K. Philp, Falmouth; and T. Prout.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXXXIII.

Dr. Watson as Regius Professor.

A recent interesting medley of biography and scandal, (The Sexagenarian, in 2 vols. 8vo,) in which the author speaks of himself in the third person, contains the following account of the celebrated bishop, whose Life of himself is now under our Review:

"During his residence in the University, our friend appears to have constantly frequented the divinity schools whenever Dr. Watson presided as Regius Professor. He expresses with great warmth how much he was charmed with the grace of his manner, the dignity of his deportment, the elegance of his latinity, and the fluency of his diction. He seems to have regarded him with awe and reverence, yet he certainly had a certain solemn pompousness of demeanour, which rendered him less acceptable to many. He was not, at the time of which we are speaking, elevated to the Episcopacy, but he was soon afterwards. An honest publican, who was his neighbour, in order to testify his great respect for Dr. Watson, took down his long established sign of Bishop Blaize, and substituted for it the head of Dr. Watson: a wicked wag of the University, saving his presence, we believe he is now a bishop, wrote an epigram on the occasion.

Two of a trade can ne'er agree,
No proverb e'er was juster,
The've ta'en down Bishop Blaize do you see,
And put up Bishop Bluster."

L. 59, 60.

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POETRY.

SIR, *Devon, July* 13, 1818.

I have been very highly gratified, in common with many readers of the Monthly Repository, by the different translations of the beautiful "Epigram on Sleep," (p. 277,) for a sight of which we are indebted to the taste and kindness of Mr. Bransby. The following lines, which I transcribe from my common-place book, bear so pleasing a resemblance to the Epigram in question, and possess so much simplicity and elegance, that I hope you will deem them worthy of a place in your instructive Miscellany.

N. C.

ADDRESS TO SLEEP.

Written under Affliction for the Death of a Friend.

Sweet Sleep, thy visits to the wretch are kind!
To him who needs repose, thy blessings give!
And let no dreams engage my troubled mind,
That, for a time, I may forget I live!

DIES IRÆ:

Verses on the Death of the Princess.

Though the light bark that gaily sails,
Impelled by summer's balmy gales,
By sudden tempests wreck'd and tost,
May, ere the fall of night, be lost;
Yet fitful blasts and billows rude,
Awhile the rising storm prelude,
Time, to the death-doom'd sailor, give
To breathe a prayer for those that live!

Sudden, with no forebodings dread,
Th' avenging bolt from heav'n has sped!
Swifter than thought, the heavy blow
That laid a nation's prospects low;
That crush'd each heart and dimmed each eye,
And changed the rising revelry
To silent tears and smother'd sighs,
And funeral solemnities!
On springing hopes the morning rose,
Those hopes were nipped ere evening's close;
And ere the shades of night retir'd,
Grief reigned in tears, and Hope expired?

From side to side, from sea to sea
As spread the dread calamity;
In every eye was read the doom;—
But uttered not.—The silent gloom
That marks the inward soul's despair,
And only breathes to God in prayer,
Lock'd up each heart and froze each tongue,
As loud and high the death-note rung.

But not for *Thee*, departed worth,
Let sorrowing England mourn to earth;
To *Thee*, a blessed change was giv'n,
An angel here, a saint in heav'n!
Atonement for each mortal stain—
Justice decreed a death of pain;
And thy tried spirit, pure and free,
Sprung to a blest eternity.

For our own sins, the evil leav'n,
Inflicted is this curse from heav'n;
For private crime,—and public guilt,—
For treasons foul,—and life blood spilt,—
For a lewd age that spurns all ties,—
Religion scorns, and law defies,—
For these, should burst repentant sighs,
To stem the vengeance of the skies. C.

ON A SOLITARY GRAVE.

(From the Courier, 1813.)

What means this little grassy mound,
Raised in no consecrated ground,
But in the forest dell profound—
Where waves so sad and mournfully
The mountain ash its bending head?
There sleeps th' unknown, unhonor'd dead
In his obscure and lonely bed,
Graced by no marks of heraldry.

Here the lorn wanderer of the heath,
The forest's twilight shades beneath,
Sunk in the silent arms of death,
Far from his home and family;
No holy man, with pious care,
O'er his poor relics breath'd a pray'r,
No mourner graced them with a tear,
No funeral bell tolled solemnly.

Yet round this undistinguish'd tomb,
The violets breathe their sweet perfume;
The eglantine's fair roses bloom,
In nature's wild simplicity.
And when the gathering shades of night
Have put the day's bright beams to flight,
And silver Luna's trembling light
Sleeps on the wave so peacefully:—

Then, at this silent, solemn hour,
Oft from her close concealed bower,
Lone Philomela loves to pour
Her strains of melting harmony.
Poor pilgrim rest, thy wand'ring's o'er
Perplex'd by wild'ring thoughts no more,
The dawn thy reason will restore,
The dawn of Immortality.

EPITAPH

For an amiable and virtuous Young Lady lately deceased.

Scarce had this lovely Flower reveal'd
Her beauties to the day,

Google

When Death's cold hand those charms concealed,
And snatch'd the Flower away;
Thus hiding in a transient doom
What's destin'd to immortal bloom.

R. F.

Kidderminster, July 8, 1818.

THE LITTLE CHIMNEY SWEEPER.

Whence does that sound mine ear assail,
When nature tir'd would sleep?
Ah me! it is the piteous cry,
Of yonder little sweep.

Rous'd at the summer's earliest dawn,
He quits his straw retreat;
And in the winter long ere light,
He wails thro' every street.

By few his plaint is heard, poor child!
Where many soundly sleep—
Cold stones his tender feet oppress
With pain, that makes him weep.

Whilst children at his early age,
Are sportive, happy, free—
He must some narrow flue ascend,
Wounded in back and knee.

Shall *we then* view th' ignoble stain,
A stain so foul, and deep;
Yet seem regardless of thy woes,
Poor hapless chimney sweep?

Oh, no! thy tone—thy trembling limbs,
Some ready friend will find;
Thy wrongs that mark our sad disgrace
Shall interest mankind:

And mild instruction chase the mists,
Of ignorance away;
Whilst vice, and evil habits shrink,
Before its powerful ray.

What! tho' no kind, parental roof,
May now thy shelter be;
Yet still be *honest*, speak the *truth*,
And God will think of thee.

Bishop Wearmouth, 1818.

INTELLIGENCE.

DOMESTIC.

Religious.

Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.

It has long been matter of surprise and regret, that while some provision has been made for almost every species of distress, so little attention should have been paid to the case of aged Protestant Dissenting Ministers, who have spent the greater part of their lives in endeavouring to promote the best interests of their fellow-creatures. It is scarcely possible to conceive any objects of Christian benevolence, possessing stronger claims to our sympathy and aid, than are to be found among persons of this description. Some are wholly incapacitated for public service, and in the decline of life find themselves in a dependant, and even destitute state; and others, who do not wholly discontinue their labours, experience from the loss of friends by death, and other causes, a serious diminution of their income, when, in consequence of their growing infirmities, an increase of it is needed. And in some instances their painful feelings are heightened by the thought, (which will at times force itself upon their minds,) that they are supposed by many to retain it for a mere subsistence, when they are no longer useful. The prospect of such an issue to a long life devoted to the ministry, must excite anxious fears in the breasts of younger ministers, and tend to damp their zeal.

To alleviate these fears, and at the same time, to afford some substantial relief to the sufferers themselves, a few individuals directed their attention to a plan for the assistance of aged and infirm Protestant Dissenting Ministers in necessitous circumstances. After several meetings of Dissenters of the Three Denominations, it has been deemed desirable, and found practicable, to unite their efforts as in the "Widows' Fund," to carry this design into effect. A society, accordingly, has been formed, its officers appointed, and a liberal subscription already commenced. In aid of the funds of this institution, the contributions of the friends of religion and humanity are respectfully and earnestly solicited.

At a General Meeting, held at the King's Head, in the Poultry, on Tuesday, June 2, 1818, to establish a Society for the Relief of Aged and Infirm Protestant Dissenting Ministers,

John Gurney, Esq., in the Chair,

The following Resolutions were passed unanimously:

That a Society be formed for the Relief of Aged and Infirm Protestant Dissenting Ministers, of the Three Denominations, Presbyterian, Independent and Baptist, in necessitous circumstances, and that the title of the society be, *A Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.*

That the objects of this Institution be Protestant Dissenting Ministers, accepted and approved in their respective denominations, who are incapacitated by age or other infirmities.

That a subscriber of one guinea annually, be a member of the society.

That a subscriber of ten guineas, in one payment, be a member for life.

That a subscriber of fifty guineas, in one sum, or five guineas annually, be at liberty to attend and vote at all meetings of the committee.

That the business of the society be conducted by a treasurer and committee; the committee to consist of eighteen members, viz. two ministers and four laymen of each denomination.

That one third of the committee shall be renewed annually; the first two years by lot, as to those who retire; and by ballot, as to those who are to be introduced; and subsequently by rotation, as to those who go out.

That the committee shall meet four times in the year; and a special meeting may be called by a requisition of three members.

That there be five auditors, of which two only shall be chosen from the committee.

That there shall be a general meeting of the society held annually, on the last Tuesday in May; at which the treasurer, committee, auditors and other officers, shall be chosen, the audited accounts of the last year presented, and a report made of the proceedings of the committee.

That a special general meeting of the society may be called by the committee, or on the requisition of any ten members of the society.

That in consideration of the munificent donation made by the Rev. T. Tayler, the Rev. Dr. Collyer, the Rev. J. Philipps, and James Gibson, Esq. trustees under the Will of the late William Coward, Esq. they shall be permanent members of the committee.

That in consideration of the munificent donation made by the Rev. John Townsend and the Rev. Dr. Collyer, of trust money, at their disposal, the Rev. John Townsend shall be a permanent member of the committee, the Rev. Dr. Collyer being included in the former resolution.

That another general meeting be held at this house, on Tuesday, the 16th instant, at eleven o'clock, for twelve o'clock; and the committee be instructed to print and circulate the resolutions now adopted, to solicit support, and present to the next meeting the names of gentlemen for treasurer, members of the committee, and secretary.

That the cordial thanks of this meeting be given to John Gurney, Esq., for the interest he has taken in the formation of this society, and for his conduct in the chair this day.

At a general meeting, held at the King's Head, in the Poultry, on Tuesday, June 16, 1818, Henry Waymouth, Esq. in the Chair, and a meeting of the committee held on the same day to appoint a secretary; the following officers were chosen to conduct the business of the society for the ensuing year:

Treasurer,
James Gibson, Esq.

Trustees,
James Gibson, Esq., James Esdaile, Esq., Henry Waymouth, Esq., John Addington, Esq.

Honorary Secretary,
Rev. T. Cloutt.

Committee,
John Addington, Esq., Rev. Joseph Barrett, Edward Busk, Esq., William Esdaile, Esq, Thomas Gillespy, Esq., Wm. Gillman, Esq., John Gurney, Esq., Joseph Gutteridge, Esq., Richard Holt, Esq., Rev. Joseph Hughes, A. M., Ebenezer Maitland, Esq., Rev. William Newman, D. D., Samuel Nicholson, Esq, Rev. Abraham Rees, D. D. F. A. S. &c., Joseph Trueman, Esq., Henry Waymouth, Esq., Rev. Robert Winter, D. D.

Donations and subscriptions are received by the treasurer, No. 10, Great St. Helens; the secretary, No. 14, Penton Row, Walworth; and by Sir James Esdaile and Co., Lombard Street.

Protestant Society for the Protection of Religious Liberty.

Recollections of the interesting proceedings at the former annual meetings of this society, induced a very numerous and respectable assembly to throng, on this anniversary, to the capacious room of the Albion Tavern, on Saturday, May 16, 1818, at an early hour. The assembly included persons of considerable influence, from Ireland and Scotland, as well as from England and Wales; and more than one hundred ministers, of different denominations, concurred to evince their common interest in the maintenance of the rights of conscience, which that institution was established to protect. The promised attendance of his Royal Highness the Duke of Sussex, increased also, to an uncommon degree, the usual solicitude to be present on that occasion.

At 11 o'clock, the treasurer, Robert Steven, Esq. accompanied by Alderman Wood, M. P. for the City of London; Alderman Goodbehere; R. Haldane, Esq. of Edinburgh; Rev. Mr. Wardlaw, of Glasgow; James Esdaile, Esq.; James Young, Esq., and other gentlemen of great respectability, entered the room; and the treasurer consented to preside until the Royal Chairman should arrive.

Thomas Pellatt, Esq. one of the secretaries, gratified the meeting by the reading of the minutes of the committee during the last year, and thereby apprized the meeting of the numerous and recent objects to which their attention had been required.

His Royal Highness then appeared, and was received with those spontaneous and cordial acclamations which rank alone could not extort, but which were given as proofs of sincere gratitude and of unfeigned approbation for the liberality which his attendance displayed.

Mr. *John Wilks*, the other secretary, then began to analyze the proceedings of the Committee, and to invite an approval of their past conduct and future support.

He commenced his detail by the statement of several cases, which had continued to occur, of *the refusal of clergymen of the Established Church to read the burial service* over the corpses of those who had dissented from that church. The illiberality as well as the illegal nature of that conduct was exposed. Yet at Whitford, in Flintshire, and at Cannock, in the county of Stafford, such refusals had occurred. The acknowledgments by the clergymen of their error prevented their punishment. In Dorsetshire, another clergyman, with as impotent but more cautious malevolence, refused to admit the body into the church, although in the church-yard he did not venture to refuse that homage to the virtues and piety of the deceased, which the service of the church indiscriminately presents. He censured, as a relic of superstition, the partiality of Dissenters to church-yards as places of interment, and recommended that they should provide burial-grounds for themselves, where the bodies of those who had associated in Christian fellowship on earth might rest in peace, until those bodies should be raised incorruptible at the resurrection of the just. Yet even these establishments might occasionally need the aid of the society, as at Birmingham a demand of fees had been made by the rector of that parish, for the burial of the Rev. Jehoiada Brewer, in a ground which was appendant to the chapel recently erected by his congregation in that town.

The *assessment of places of religious worship to rates for the relief of the poor*, constituted the next topic of his address. To the novelty, inexpedience, and injustice of these demands, he had frequently been required to advert. The liability of such edifices to assessment, if they produced a profit to any occupier after all *necessary* expenses were discharged, he would not deny. But the vexation and disgrace attendant on these proceedings particularly excited his antipathy and disgust. The failure of the attempt to procure an act to exempt such places from assessment, he attributed to too much reliance on government, and too little dependance on themselves. But as parliamentary relief could not be immediately expected, Dissenters must endeavour to repel the attempts by all the prudent means which the law could supply. In cases of assessment he advised an immediate demand of a copy of the rate, investigation of the state of parochial property, and an appeal to the next sessions after the making of the rate. The efforts of the committee at *Northop* in *Flintshire*, at ——— in *Kent*, at *Pailton* in *Warwickshire*, had been attended with complete success. At *York*, they had succeeded in postponing an assessment; at *Worcester* a chapel was assessed, but the rate was never demanded; and the prominent case of *Surrey Chapel* demonstrated the benefits which firm perseverance would produce. There the liberal party in the parish had prevailed; and the final omission of the chapel in the assessment, and the remission of all rates which had previously been made, had freed the parish from much useless expense, and restored their parochial peace. There even a sewer rate had been reduced to 40*l.* from 450*l.* which had been originally required. On the case of *Pailton*, he expatiated with peculiar feeling, and much apparent delight. There the attempt seemed to have been peculiarly harsh. The clergyman, being the magistrate, had originated the measure. The people were Baptists, and were pious and poor. Their minister had never received more than 10*s.* for travelling expenses and three sermons on a Sabbath day; and to raise even those small sums, persons whose families were large, and whose incomes did not exceed 70*l.* had contributed annually 6*l.* and 7*l.* to promote, what they conceived to be, the cause of religion, of human happiness, and God. Yet their meeting house was assessed; and two clergymen, being magistrates, signed the warrant of distress during the pendency of an appeal. Providentially the distress was illegal. The levy was made in the cottage of a mother, and on the coat of a son, who had never been assessed. An action was brought; and at the Warwick sessions the officers gladly abandoned the assessment, returned the coat, and paid to the society 15*l.* for the costs they had incurred. To other cases then depending at *York*, at *Petworth*, and at *Wimbourne*, he also referred; and cherished a hope, that he might report with equal satisfaction a similar result; although a purer joy, on such a subject, than he had felt amidst the tearful thanks and pious prayers of the poor cottagers of Pailton, he never could expect to partake.

The *right* of EXEMPTION from turnpike TOLLS on sundays, he also considered as a matter of great importance, partly on account of the pecuniary burden their collection would impose on many country congregations, and yet more on account of the point of honour, which had placed Dissenters in that respect on a just equality with the members of the established church. On that subject the applications to the

Committee had been numerous. From *Uppingham* in *Rutlandshire*, from a Wesleian Methodist at *Peterborough*, from *Hinckley*, *Llanfyllin*, *Gelly* in *Montgomeryshire*, *Glamorgan*, *Pailton*, *Stroud*, and even from *Dunbar* in *Scotland*, those applications had been received. Such applications should always be accompanied by the Local Turnpike Act, under which the exemption was to be claimed. But the principal case was a case at Devizes, where an action had been brought by the Committee to recover back the sum of tenpence, illegally demanded, in which a verdict had been given at Salisbury for the amount and costs; but as the Court of King's Bench had granted a case to the defendant, no decision had been finally obtained.

To some *miscellaneous matters* he next referred. Indisposed to war, and unable to reconcile offensive hostilities to Christian principles, he could not deny that some gallant *soldiers* had been most pious men. Their rights of conscience ought not to be infringed. Their bodies were sufficiently subdued by discipline, without any subjugation being imposed on the devotion of their souls. Complaints had, however, been made of such interference; and a case presented to the Committee during the past year having excited their anxious attention, they immediately interfered. He was most happy to praise, as he was too often compelled to blame, and to acknowledge, that from the Right Hon. Secretary at *War* the Committee received explanations the most prompt, and assurances which gratified their minds. An attempt made at the sessions for the county of Lancaster, to prevent persons from registering more than one part of their premises in distinct certificates, as places to be appropriated to religious worship, and to compel applicants to file such certificates to be made by counsel, was an attempt that the Committee had conceived to be incompatible with both the Toleration Acts, and was an attempt which they should certainly continue to resist. Claims made under the Assessed Tax Acts, on ministers exempt from duties in respect of their horses, had been presented to the Committee; and an effort to compel the tutor of an academy for Dissenting Ministers, in the West Riding of Yorkshire, to pay the window and house duties on the apartments occupied by the students, had peculiarly interested their minds, as they were convinced of the great importance of those valuable institutions, and could not endure that these public and useful schools of Christian prophets should be precluded from exemptions, which the wealthy and splendid universities, on the banks of the Cam and the Isis, were permitted to enjoy.

That Riots, violating the decencies of life, social order, and religious freedom, should continue to disgrace this country, was a subject of unfeigned regret. Yet at *Ealing*, and at *Harlington*, and at *Isleworth*, all in the County of Middlesex, Baptist and Village Congregations had justly complained of interruptions and ill-treatment, which even Churchmen should condemn. But all such riots yielded in aggravation and importance to a riot which a Clergyman, holding several benefices, and the Peace-officer of the Parish, had, at Anstey, in the County of Wilts, thought proper to excite. In the prosecution of that Clergyman and his guilty colleagues, the Society had been compelled to expend more than TWO *hundred pounds*. But without such expenditure, the village congregation must have been overwhelmed; and, unable to defend their rights, they must have been swept away by a torrent of unhallowed power. To prevent the Rev. W. Hopkins, of Tisbury, from preaching in that village, a combination was formed. Aware that the house of prayer must not be entered for the purpose of disturbance, the persecutors resolved by external riots to effect their purpose. A May-pole, long removed, was restored. It was placed before the cottage appropriated to devotion. There 70 or 80 persons assembled on the evenings when the Dissenting Minister attended to officiate, and by the most hideous noises which ingenuity could collect from sheep-bells, cow-horns, whistles, and other instruments of discord, they created sounds horrid and appalling; and which, amidst the stillness of night, could be heard in places three miles remote. To justify such clamours, they pretended to celebrate the rural feast of May on the night of the 31st of December, amidst clouds and rain. In these scenes the Clergyman had not neglected to appear, although his residence was distant; yet he cheered the mob by his presence, and exhorted them to "Play up, play up, play up." The worship was discontinued, and the pious minister, who, from no motive but the desire of their salvation, had exposed himself to inclement weather, to fatigue and danger, was followed for half a mile by this infuriated rabble, in obvious peril to his life. No language could express his indignation at Clergymen who thus abuse their influence and power, nor could it be surpassed except by yet greater indignation at bishops, who could select such clergymen for patronage, or at courts which could consider such outrages as approaching to a venial offence. Of his indignation the Committee had partook. The clergyman, peace-officer, and other persons, were convicted of a riot at the last assizes, for the county of Wilts, and they had since been subject to the sentence of the Court of King's Bench, and were now under recognizances for their good

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behaviour for three years. The result was indeed propitious. Victory, by the defendants, was already assumed. The bells of the surrounding parishes were prepared to ring a merry peal; and cockades and ale were to be distributed with unsparing hands. But the distinct, judicious, incontrovertible testimony of the Dissenters prevented their success, and the massive means of defence collected by labour, and arranged with art, vanished into air.

Another new, but not uninteresting object, had, during the past year, obtruded on the Committee. Dissenters from the established church generally possess those moral qualities which prevent the contagion of pauperism from blighting their minds. Times of unexampled calamity had, however, reduced the most industrious and prudent to require relief. And the fiend of persecution, domesticated in the loftiest circles, had not disdained even in the sequestered hamlet, and among the village poor, to present her form. At *Stalbridge*, in Dorsetshire, the officers of the parish would only relieve the poor on sabbath-days. At *Woodbridge*, in Suffolk, an attempt was made under the act for erecting workhouses, to prevent a Methodist from attending the place of religious worship which he preferred. But there the firmness and zeal of an excellent man, had compelled all who had projected the measure, and had executed the design, to forego their purpose. At *Ringwood* in Hants, a similar experiment was made, and thus that fund, which all contribute to provide, and the amount of which had become so appalling to every philosophic patriot and Christian mind, might become a powerful engine indeed to oppression and to wrong.

These topics he proceeded to suggest would prepare their minds for some statement as to the *parliamentary interposition* of the Committee. Previous to their appointment, all local bills and general measures affecting the interests of three millions of the people, Methodists and Dissenters, were left unwatched. Accident might attract attention, but otherwise the most injurious provisions might and did pass entirely unobserved. Exemptions from tolls depended on the words adopted in each turnpike act. During the past year a systematic exertion had been made to restrict those exemptions unfavourably to Dissenters, and even to exclude them from the benefit. The highest prelates had not disdained to meditate the design. Activity and firmness had delayed an evil which unabating vigilance would alone prevent. *The bills for regulating vestries, for amending the laws of the poor, and for building additional churches*, had also attracted the unslumbering attention of the Committee. They found that they formed an whole—unavailing, injurious, and appalling. The first gave to property an unprecedented and offensive power, and was to have placed the clergyman always in the vestry chair. The second, among other provisions, sanctioned the establishment of select vestries, and enabled parochial officers to take the children of the poor, who applied for relief, from the paternal roof, and from maternal care, and to impound them in any poor-houses which those officers might provide. Of the dissociating inhumanity and political inexpedience of that measure he did not doubt; and he had learnt with satisfaction that to those objections Malthus had, by his concurrence, given the greatest sanction they could gain. But the principal objection had arisen from the violations of religious liberty, which that measure might produce, and which were rendered probable by the conduct of officers to the Dissenting poor. The Schism Bill, also, no lover of freedom could forget; that bill by which Dissenters were to be deprived of the education of their children; that bill, justly described by Walpole as more worthy "of Julian the Apostate, than of a Protestant Parliament;" that bill, which passed both houses of parliament, and obtained the royal assent; that bill, whose malignant operation was to begin on the very day when Queen Anne sunk into the grave, and the star of the house of Stuart set to rise no more. The evils which that provision might produce, the Committee were anxious to avert; and he congratulated the meeting that, by the attention and the kindly efforts in parliament of the member for Norwich, of their worthy representative Mr. Alderman Wood, and of other gentlemen, a provision had been introduced, whereby "all children are to be permitted to attend without impediment whatever places of religious worship their parents may prefer." In the New Churches' Bill, also, some alterations had been made, which, by preventing churches from being built at the expense of parishes, without the concurrence of the majority of the inhabitants, would mitigate, although not remove, the evils which, on the dissenting population, that favourite, but futile measure must inflict.

To the finances of the Society he then briefly referred. All classes, including even clergymen of the Established Church, had invited the aid of the Committee; but all classes had not with equal liberality afforded their supplies. The resolution of the Wiltshire Association, expressive of their gratitude, and recommending the society to all their congregations, deserved his commendation. One congregation, under the care of Messrs. Sloper and Elliott at Devizes, who had remitted a collection of 27*l.*, he mentioned with peculiar praise;

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and to the societies of Tisbury and Pailton he gave but due acknowledgment, when he stated that, in proportion to their circumstances, their exertions had been great.

As he adverted to the general aspect of the times, he reviewed the statement he had made. He had never forgotten, and he could not forget the malevolent conduct which many clergymen during the last year had displayed, although he did not wish improperly to depreciate a church, to which Tillotson and Hoadly and Watson had belonged, and which a Bathurst continued to adorn. He did not desire to exasperate nor to offend. True religious liberty must resist even to death the slightest infraction of the rights of conscience, but it felt no interested motive—sought no wealth—desired no power, and with indifference, and not with jealousy, could gaze on the lordly titles, the palaces, and the revenues of the Established Church. But he must caution and explain. Every circumstance appeared to him to justify suspicion, and to require activity and care. The annual votes of parliament to increase the livings of the church—the various bills connected with that establishment—the language used in parliament by their supporters—the vote of one million towards new churches, only introductory to farther and more ample grants—the eager institution of national schools, specious in name, but in principle oppressive—were to him a dark and portentous cloud arising in the horizon, and induced him to anticipate a tempest, against which wisdom should provide.

He concluded a speech continued nearly two hours and perpetually interrupted by applauses, which we have but imperfectly reported, which, by its powerful eloquence, appeared to electrify both the Royal Chairman and the whole company, and which will, we doubt not, induce all Dissenting and Methodist congregations to contribute liberally to the funds of the Society.

On the conclusion of this address, the Royal Chairman invited the gentlemen present to propose any resolutions which they desired that the meeting should adopt; but he would venture to suggest, that their observations should be few, as they must perceive with him, that no remarks could increase, and that most remarks must diminish, the effect which the admirable speech, by which they had been informed and delighted, could not have failed to produce.

The following resolutions were then successively proposed, and unanimously adopted:

1. That this meeting, including members of the Established Church, Dissenters and Methodists, mindful of the past and valuable labours of this Society, cannot but regret that in this country, and at this period, during the last year, so many circumstances, and especially the continued violations of the rights of Dissenters, as to the burial of the dead—as to their exemption from tolls—as to the freedom of their meeting-houses, when unproductive of profit, from rates for the poor—as to the registration of their places of religious worship—and as to their meetings for such worship, unmolested by disturbances and outrage—have so repeatedly demonstrated its utility by demanding its interposition.

2. That the attention of the Society to legislative proceedings in parliament appears to this meeting peculiarly important, and that they rejoice that by their interference a provision has been inserted in the new "Act for the amendment of the laws for the relief of the poor"—that the children of the poor who are compelled to solicit parochial assistance, are "to be at liberty, without impediment, to attend divine worship on sundays with their parents or relations," and shall not therefore be made unwilling proselytes to the established church. And they especially rejoice at such interference as they learn that, by the prohibition of the attendance of Dissenters and Methodists, when compelled by unmerited misfortune to inhabit workhouses, at those places of worship which they prefer, even parochial relief has been perverted to an instrument of persecution.

3. That the regard manifested by the Society to the interest of a Dissenting academy in Yorkshire receives from this meeting a cordial approval, and that they invite their Committee not to relax their exertions, to procure for those useful institutions relief from all avoidable taxation.

4. That the liberality of this Society, in conferring its assistance on persons of every denomination, and even on those resident in Scotland, enhances its excellence in the estimation of this meeting, and entitles it to proportionate and universal support.

5. That such support this meeting would additionally recommend and intreat, as, without affecting to entertain needless alarms, or excite among their friends unusual apprehension, they conceive that the appearances of affairs, and various measures recently adopted, require that all the real friends to religious freedom should be vigilant and firm, and should concentrate their energies in an institution which may give to those energies importance and effect.

6. That this meeting learn with satisfaction, that some county associations have publicly expressed their attachment to this Society, and would anxiously exhort every county association, of all denominations, to urge their members to remit an annual contribution, and to preserve among their

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people an attachment to those right principles, as to religious freedom, by which real piety will be promoted and the final and beneficent triumph of such principles be ensured.

7. That notwithstanding the regret of this meeting at the inadequate funds of this Society, and that the annual receipts yet remain unequal to the expense, they decidedly and confidently rely upon their congregations for extended aid, and concur with the request made to the committee by the gentlemen who originated in London the Tricentennial Commemoration of the glorious Reformation, that this Society should extend its protection to ALL Protestants suffering for conscience' sake, by affording to them all the benefits which British correspondence, advice, co-operation, and assistance can supply.

8. That, whilst this meeting congratulates with pleasure the congregations in the rural parishes of Pailton, in Warwickshire, and of Tisbury in the county of Wilts, and in the town of Devizes, on the success which has hitherto attended the efforts of the Society on their behalf, to protect them from poor-rates, riots, and tolls, they must also acknowledge with satisfaction, the intelligence, the zeal, the liberality, and the perseverance, worthy of men succeeding to the ancient Puritans, with which those congregations have afforded to the Committee their co-operation and assistance.

9. That this meeting cordially present their thanks to the Committee for the past year, for the prudence but firmness, for the activity but caution, with which they have most beneficially conducted their affairs, and that the Committee for the ensuing year consist, with the Treasurer and Secretaries, of the following ministers and laymen, in equal proportion:

Rev. Joseph Brooksbank, W. B. Collyer, D.D., George Collison, F. A. Cox, Thomas Cloutt, Alex. Fletcher, Rowland Hill, Thomas Jackson, W. Newman, D.D., W. F. Platt, S. W. Tracey, D.D., John Townsend, Matthew Wilks, Mark Wilks; and David Allan, William Bateman, J. B. Brown, James Emerson, James Esdaile, Col. Handfield, Thomas Hayter, John M'Kenzie, J. O. Oldham, James Pritt, William Townsend, Thomas Wontner, Thomas Walker, and James Young, Esqrs.

10. That with equal satisfaction they renew their thanks to Robert Steven, Esq. their Treasurer, for his continued attention to the welfare of this Society, as well as for his endeavours to diminish the abuses in the Charter Schools in Ireland, and to promote in that country the diffusion of knowledge and the ultimate triumph of liberty and truth.

11. That to Thomas Pellatt, Esq. and John Wilks, Esq. their Secretaries, they also again offer those sincere acknowledgments, which their persevering, gratuitous, indefatigable, and useful exertions abundantly deserve, and accompany their thanks with their solicitations for their continued assistance in the situations they so honourably occupy.

12. But that this meeting cannot adequately express their gratitude and esteem to his Royal Highness the Duke of Sussex for presiding upon this occasion, where no political interest could induce such kindness, nor any general popularity reward such condescension; but that this meeting derive peculiar pleasure from the demonstration which he has thereby additionally afforded, that the attachment of Protestant Dissenters to his illustrious house has not been forgotten, and that the sacred principles of religious liberty are dear to his heart.

Mr. Alderman *Wood* expressed his gratification at the talents developed by the Secretary, whom he described as "his honourable friend." His zeal in the cause of general education, and in every mean of national improvement, he could attest. His vigilance as to parliamentary proceedings he could confirm; and he could assure the meeting such vigilance was required. As to the Vestry Regulation Bill, he had resisted it with firmness; but an exemption for the city of London was all that he could obtain. As to the exemption in the Poor Laws Amendment Bill, for the protection of the religious liberty of the children of the poor, he thought that it was not complete, and that their exemption should have been entire. As that full exemption, however, could not be procured, the proposed clause would form a bulwark against the perversion of power. For this Society he should be happy to act as a watchman in parliament; and offering them a donation of 5 guineas as the first pledge of his assistance, he concluded a short but highly appropriate speech.

The resolution of thanks to the Royal Chairman having been very judiciously proposed, and Mr. J. Wilks having stated the cheerful promptitude with which the Duke of Sussex had acceded to his request of attendance on that occasion, it was put by Mr. Alderman Wood, and adopted with reiterated acclamations.

The Duke of *Sussex* expressed his gratitude for the vote which had been so cordially adopted. He had been invited to attend the meeting, and, although rather indisposed, came with much pleasure, and the satisfaction he had felt at the noble sentiments delivered surpassed his expectations. His opinions on Religious Liberty were known. This Society accorded with those opinions. He would not therefore excuse himself from an attendance, for he who in such a case excuses, accuses; he

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accuses himself of a censurable lethargy. The most appalling objection to unlimited liberty of conscience, was a statement that unbounded toleration and a love of religious freedom were inconsistent with the love of religion. The proposition he denied. By experience it was refuted. The most purely benevolent, the most truly devout, would be the most inclined to abstain from persecution; and the ardour of their love to God would be evinced by their benevolent forbearance towards the various opinions of men. Besides, liberty of conscience was the birth-right of man. It originated before society was organized. Laws are not of divine inspiration; they are human, and partake of the infirmities of man. Religious liberty ought not therefore to fluctuate with the laws; and, indeed, the best laws should change with circumstances; and institutions, beneficent in their commencement, often became injurious, and required to be abrogated or improved. Previous to his attendance at that meeting, he knew that acts of parliament required to be carefully considered and investigated during their progress through parliament; but now he had learnt the necessity and advantage of greater vigilance, in his parliamentary character they should always find him a sincere advocate. By his birth, he, as well as all his family, were necessarily members of the established church. But he never forgot that it was not a church established by divine right, but a church ESTABLISHED BY LAW; and that the three branches of the Legislature could regulate and reform that church. He not only belonged to the church, but respected the church. But if the church should deviate from right conduct, he would not defend that church. If it sought to extend its power—if it should endeavour, by extension and violence, to prevent the progress of religion and truth, he would withdraw his support; and he knew that virtue would alone be permanent, and finally prevail. Among Dissenters he knew that great talents, and piety, and beneficence, might be found. Between them and the church he wished that a generous emulation should exist; and he could never approve of the competitor who sought unfairly to enfeeble the rival whom he had not sufficient industry to surpass. His struggles in the cause of liberty he was ever ready to renew; and any calumnies which might be uttered against him he knew how to despise. Gratified by their attention, and desirous of their welfare, he should retire, assuring them that he should be always most happy to learn that their difficulties were diminished, and their comforts were complete.

This speech produced enthusiastic plaudits, and the graceful dignity with which it was delivered, as well as the liberal sentiments which it conveyed, made a deep impression on every mind. The Royal Chairman then retired, amidst cheers and salutations, and the meeting was dissolved The intellectual gratification produced by this meeting cannot be described, but a distinct perception of the importance of the Society, and an intense desire for its prosperity and permanence were universally expressed.

We are requested by the Committee to add to our report, that 2*l.* is the amount of the annual contributions expected from each congregation in England, and 1*l.* from every congregation in Wales; that such subscriptions became due at Lady-day, and that they, and the arrears, may be transmitted by friends, or by the post to the treasurer, *Robert Steven*, Esq. Upper Thames-street, London; or to either of the secretaries *Thomas Pellatt*, Esq. Ironmongers'-hall, and *John Wilks*, Esq. Finsbury-place, London; to the latter of whom applications may be addressed; and that country ministers, or their friends, will be always received with pleasure at the meetings of the Committee, which occur at Batson's Coffee-house, Cornhill, at half-past six in the evening precisely, on the last Tuesday of every month.

Manchester College, York.

ON Monday, Tuesday and Wednesday, the 22d, 23d and 24th of June, 1818, was held the Annual Examination of the Students educated in the above-named Seminary, in the presence of Joseph Strutt, Esq., *President*, Daniel Gaskell, Esq., *Vice-President*, Messrs. Bell, Briggs, Jun., Bruce, C. H. Dawson, Greg, Jun., Hall, Miller, G. Oates, F. W. Oates, R. Philips, Shore, Jun., Solly, Talbot, T. W. Tottie, R. Philips, Jun., *Pro-Secretary*, and G. W. Wood, *Treasurer*, and the Rev. Messrs. Astley, Carpenter, Heinekin, Higginson, Hutton, Johnstone, G. Kenrick, Lee, Mardon, Probert, H. Turner, and Turner, *Visitor*. On Monday morning the competition took place among those students who had given in their names as competitors for Mr. Philips's Mathematical Prize: this was conducted after the manner of the Cambridge examinations, by written answers, given on the spot, to a set of questions previously prepared; three examiners were appointed from among the visitors to take charge of the papers thus produced, and make their report on them before the close of the general examination. In the afternoon the junior and second Classes in Hebrew, the junior Greek, the second Latin, the senior Mathematical Class, and the Class in Modern History, were respectively examined, and Orations were delivered by Mr. Fielding, On the Roman Gladiatorial

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by Mr. Heinekin, On the Rise of the Papal Power; by Mr. Thompson, On the Character of Charles I.; and by Mr. Lee, On Inequality of Ranks. On Tuesday, the Class of Divinity Students, in their fourth year, were examined on the Old Testament; those in the third, in the Evidences of Revealed Religion; the junior Latin, the second Greek, and the junior and second Mathematical Classes, also the Classes in Ancient History, Natural Philosophy and the Belles Lettres, were respectively examined; and Orations were delivered by Mr. Wawne, On the Advantage of Sects and Parties; by Mr. Mark Philips, On Slavery; by Mr. W. H. Fletcher, On the Perfectibility of Man; by Mr. James Taylor, On the Evidence of a Divine Original, which arises from the Religious Superiority of the Jewish System; and by Mr. Wilson, On the Connexion between Liberty and Public Morals. On Wednesday, the Class of Divinity, in their fifth year, were examined on the New Testament, and on Ecclesiastical History; the Classes in Metaphysics and Ethics, and the senior Hebrew and Greek Classes were also examined; and Orations were delivered, in Latin, by Mr. John Wellbeloved, De Historiæ in Græciâ incunabulis, et, usque ad Herodotum, incrementis; and by Mr. Fletcher, On the question, Quibus moribus et ingeniis parta est et aucta Romanum Imperium; and in English, by Mr. Cheetham, On Truth; by Mr. John Wellbeloved, On the English Drama to the time of Shakspeare; by Mr. Andrew Kippis Watson, On the Advantages of the Universal Education of the Lower Classes; by Mr. Worsley, On the Justice of God; and by Mr. Wallace, On the Arguments *à priori* and *à posteriori* for the Existence and Attributes of God: sermons also were delivered by Mr. Haslam, on John viii. 12, and by Mr. Wood, on Matt. v. 48.

The College Prizes for diligence, regularity and proficiency, during the Session, were awarded, the first to Mr. G. B. Wawne, a Divinity Student, in his second year; the second and third to Mr. Edward Strutt and Mr. W. Enfield, Lay-Students in their first year. But in addition to these, it was thought desirable that some distinct notice should be taken of others, who have been conspicuous throughout the session for diligence in their studies and propriety of behaviour, although the limitation of prizes to three, prevented their obtaining *this* reward; particulary Mr. J. Wellbeloved, Mr. Fletcher, Mr. Lee, Mr. Daniel Lister and Mr. Shawcross. Several students also were highly worthy of commendation, both for diligence and proficiency in many respects, although from their not having attended to the whole circle of instruction, the rule for the College Prizes did not admit of their competition: this was particularly the case with Mr. Marshall. The Prize for general attention to propriety of Elocution, during the session, was adjudged to Mr. Watson, and for the best delivered Oration during this examination to Mr. Wallace; to whom also was assigned the Prize for the best Essay; * as well as the President's Prize for speaking *extempore*. Mr. Philips's Mathematical Prize was adjudged by the examiners to Mr. Edward Strutt; their report, however, was highly favourable to the general merits of the other competitors, but more especially to Mr. Wawne, considering his very recent entrance on Mathematical studies. The Rev. W. Shepherd's Prize for the best Essay on the Second Book of the Æneid was adjudged to Mr. J. Wellbeloved; and the Rev. W. Lamport's, for the best Essay on Mr. Nolan's attack on Griesbach, to the Rev. William Hincks, of Exeter.

The President's Prize for extempore speaking, and Mr. Philips's for Mathematical eminence, were announced as to be continued for the next session. Two new Prizes were also announced; one, a Prize of Five Guineas, offered by Mr. Archibald Kenrick, of West Bromwich, for the best Essay on the Influence of the Reformation in England, especially in reference to its effects on Civil and Religious Liberty. The other, by Εὐλογίς, for the best Greek Prose composition, on some subject of Moral Philosophy, or relating to the Evidences of Revealed Religion. The particular subject of this Prize will be announced at the commencement of the ensuing session: in the mean time, the practice of Double Translation is recommended to those students who may design to become competitors for it. In attaining this object, as well as in improving their knowledge of the Greek language generally, they will derive very important assistance from the translation of the Greek Grammar of Matthiæ, which will speedily appear from the Cambridge press. The Essays to be inscribed with two mottos, which are also to be inscribed on a sealed letter, containing the name of the author, and addressed to the Rev. Charles Wellbeloved, York. Any Student in the College, during the next Session, is at liberty to become a candidate for this Prize; and the Essays are to be given in, on or before the 1st of May, 1819.

The Examination was closed by the following Address from the Visitor:—

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* The Prize Essay in the Examination of 1817, was Mr. John Wellbeloved's, but had not been determined in time for that Report.

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"GENTLEMEN,*

"The last time I was called upon to address you in this place, I was naturally led, by the recent untimely death of a friend and fellow-student of many of you,† to avail myself of such an opportunity of attempting to strengthen the deep impression upon your minds, of the shortness and uncertainty of human life; and of the necessity of its right application, to your happiness and usefulness while you have it, to your satisfactory reflection upon it at its close, and to the final approbation and favour of Him who gave it you. I persuade myself that what I then said, especially that what was addressed to you under the sanction of a name,‡ to which some of you, at least, would be disposed to pay a more than common respect, was heard with attention and some improvement. But surely if any thing had been wanting to deepen the impression, and establish it in your minds as a practical principle, the afflictive dispensations of this most eventful year must have effectually supplied it. I scarcely need to recall to your memories that ever-to-be-lamented event, which made us, from the throne to the cottage, a nation of mourners. Nor need I remind you of that sudden and awful stroke, so nearly following, and in a manner connected with it,§ which presented so striking a warning to the youthful associates of the amiable victim of it, and indeed to all young persons, particularly to young ministers, of the necessity of being always ready; or advert particularly to the deaths of other excellent friends, some by a lingering decay,‖ others by an equally sudden stroke,¶ by which this institution, among many others, has in the course of the past year been deeply affected.—I would not, I cannot, throw over these events the cloak of oblivion; they will not, they ought not to be forgotten: but they ought, for the sake of afflicted survivors, to be touched with a delicate and tender hand. They are, and must be, accompanied with a 'bitterness of its own,' which 'the heart alone knoweth;' but they are accompanied also, I trust—I *know*—with a 'joy of its own, with which the stranger cannot intermeddle.'

"But there is one severe loss of such recent occurrence, and the grief occasioned by it is so fresh, that I shall be in no danger of reviving sorrows, which have not yet subsided; of re-opening sources of affliction, which have not ceased to flow. I seem to find a void in the circle now around me; which, how shall we hope again to fill? I feel I want the cheerful animation of countenance, which we all contemplated with pleasure; the keen, yet candid, spirit of observation, which suggested to me, as some of you will recollect, topics of useful remark for your benefit; and I particularly feel that we shall all severely find the loss of our late excellent associate, when we retire from this place to deliberate on the measures proper to be adopted for the future prosperity of this institution, and for the general advancement of the great cause of Truth, Religion and Virtue.

"But I forbear—it was not my intention to excite too strongly either your feelings or my own; nor do I mean to undertake the arduous task of delineating the general character of such a man as Dr. Thomson. That has been already done, with great exactness and delicacy, by one who, next to his immediate family, must be the greatest personal loser by his death. My object, in recalling him to your attention at present is, to exhibit, more especially to you, my young friends, who compose the body of lay-students, some features of his excellent character, to which I should be happy to draw your attention, and, if possible, to engage your imitation.

"And I address you, my young friends of the laity, on this occasion, principally though not exclusively, because, though he was educated for the ministry in this very seminary, previously to its removal from Manchester, he spent the greater part of his life as a member of a lay-profession. Having, from the most honourable motives, which, though connected with the welfare of others, were known to few besides himself, relinquished, with great reluctance, the profession of his first choice, he did not, at the same time, relinquish his religion, or any of the proper modes of testifying his attachment to it; he did not yield to the peculiar temptations which the profession which he adopted seems to present, to fall into a neglect of public worship; but while he was very sensible that, in cases of necessity, mercy

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* The following references to names and dates, though not needed by an audience to whom the persons and events referred to were only too familiar, may be useful to the distant readers of the Monthly Repository.

† John Stratton, Esq. See Mon. Repos. XII. 496.

‡ The Rev. Dr. Enfield, three of whose grandsons were students in the course of the last two sessions.

§ Rev. T. B. Broadbent, Nov. 9, 1817. See Mon. Repos. XII. 690.

‖ Mrs. Jones, of Greenhill, Nov. 27, 1817. See Mon. Repos. XIII. p. 65, for Mrs. Cappe's excellent memoir of her.

¶ John Rhodes, Esq. of Halifax, Jan. 21, 1818. See Mon. Repos. XIII. 140, for a memoir by Dr. Thomson, almost the last article of his in the pages of the Repository.

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must be attended to in preference to sacrifice, he always arranged his ordinary business so as to be ready for the services of God's house. I hope and trust that you, my young friends, are careful to habituate yourselves to a punctual attendance on the public worship of God, that, when you go out into the world, you may be prepared to imitate in this respect, with ease and pleasure, the conduct of our excellent friend. He never excused himself (though who had a better right?) on the plea of 'knowing more than his teachers,' or of 'being able to pray and read at home,' or on any of the other frivolous excuses, which in general are nothing but mere excuses, and are never practically acted upon, even up to their paltry extent; nor was he led, by ambition or fashion, to join the popular religion at the expense of his own established principles; but, considering himself as upon the footing of his meanest fellow-christian, in a concern in which all are equal, he was never ashamed to present himself before God in the company of the meanest, and to receive instructions, founded on the word of God, though given by the humblest of his Master's servants.

"But he did not limit his attachment to religion to his discharge of its public duties; he also approved and practised it in his family, and, no doubt, though that is an account now only to be settled between himself and his God, in its still more private offices. He possessed, besides, the happy art of making its truths and precepts the matter of his familiar conversation; and, when he saw an opportunity of doing it with propriety, could enter into the important subject with a glow of animation, which was highly delightful to all who were the witnesses of it:—in this respect casting shame upon the conduct of many, who profess Christianity, and that in its purest form, who yet may be observed for days and weeks together without our being able to discover whether they have any religion at all; by which the influence of their example in favour of truths, which yet they would feel offended not to be thought to profess, is altogether lost.*

"I wish also to hold up the character of Dr. Thomson to you, my young friends, as an example for your imitation, (and, I repeat it, it is entirely with this view, and for your benefit, that I introduce him here at all, and not from any vain expectation of adding to his honour by my praise,) in his readiness at all times to take an active part in any scheme of private or public benevolence; or for the advancement, in any way, of any important interest of his fellow-creatures. In the active discharge of his professional duties among the poor, he is known to have been particularly exemplary; in this great cause he fell, alas! an honourable but lamented sacrifice!† He was also a great promoter of Bible Societies, and of Savings' Banks. At the very time of his death, I know, from having been engaged in correspondence with him upon the subject, he was endeavouring the establishment of a Philosophical Society in Leeds, on a scale well suited to the capacity and energy of his mind. This could scarcely have failed, (may I not, surely, say, *will not fail*? for can we suppose that the numerous friends in Leeds, whose esteem and high respect he had already gained, will not feel themselves as it were bound to carry into full effect, as the most permanent and honourable monument to the memory of their friend, this his excellent purpose?) to promote the knowledge, and consequent respectability, of its more opulent classes. —In all similar cases, I hope that we shall always hear of our young friends of fortune and influence, who have been educated in this seminary, being ready to take that leading part, in their respective places of abode, for which their education will, we trust, have so well prepared them.

"But the exertions of our excellent friend, in his character of member of a particular religious community, comes more appropriately to be noticed in an address to the greater number of the young friends before me.

"Under this character we always found him taking an active part in regulating the affairs, and stimulating the zeal of the particular societies with which he was successively connected, and thus encouraging and strengthening the hands of their respective ministers in the prosecution of their work. And how much this contributes to the comfort and success of a minister, and to the prosperity, harmony and happiness of the people, those only who have had the happiness of enjoying such friendship, and of contrasting their own good fortune, in this respect, with the state of these societies where no such public spirit is manifested, are competent to estimate in its full extent.

"But how much of his valuable time

* See Dr. Priestley's admirable tract, entitled, "A Free Address to Protestant Dissenters as such, by a Dissenter."

† It is a remarkable and most affecting circumstance, that Dr. John Gordon, of Edinburgh, Dr. Thomson's colleague in the presidency of the Royal Medical Society there, a man also of great professional and literary eminence, fell a victim to the same fatal disease within less than a month of his friend's death.

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and labour did he also devote to the promotion of religious truth and knowledge in a more public way! What life and spirit did he give to the stated meetings of *ministers*, as they had formerly been, but which now, by his exertions, may be considered as meetings of *congregations!* What a debt of gratitude does the cause of free religious investigation owe him for the establishment of the West Riding Unitarian Book and Tract Society! With what ease and cheerfulness will our several societies be enabled to assist each other, and encourage rising institutions, when his proposal of Fellowship Funds shall have been carried into general effect! And what a general union and harmony may we expect in the Unitarian body, if his plan, for a more intimate acquaintance with the state of each particular district and society by the body at large, should come to be successfully executed!*

"These, however, are obligations which the cause of religious truth owes him, of which at present you, gentlemen, can be expected to have only some general idea. You will, at present, more readily enter into, and, I trust, will one day emulate his attachment to, and exertions for, this his *Alma Mater*. You cannot, indeed, follow him in that honourable feeling, which prompted him to return to its funds, the assistance which he had received for his education as a minister, when the implied condition of it had not been fulfilled: but you can imitate him in his active zeal for its interests, in your personal attendance at its annual meetings, and, in time, in contributing your share in the deliberations for its management and improvement.—Thus you will, by degrees, in some good proportion, fill up the void that is left among us; and so will answer one good purpose at least, for which such calamitous events as this which we now deplore are permitted by the providence of God. The premature removal, as it appears to us, of so much excellence from the midst of us, and that in the very beginning of public usefulness, is one of the difficulties which it belongs not to the present state fully to unravel; it must be left to that state, for which it will be the interest of each of us so to employ present opportunities as to qualify ourselves; and in which, if we do so, we may hope to see our friend in the enjoyment of that reward, which will amply obviate every difficulty.—When the promise of Him, who 'brought life and immortality to light,' and which is so well fitted to encourage and maintain our watchfulness, shall be fulfilled, that 'whether he come in the second watch, or come in the third watch, and find them so, blessed are those servants'"!

* A Memoir on this subject will shortly solicit insertion in the pages of the Monthly Repository.

Western Unitarian Society.

The meeting of the *Western Unitarian Society* was held, agreeably to public notice, at the Unitarian Chapel in Ilminster, on Wednesday the 8th instant. The morning service was introduced with prayer and the reading of the Scriptures, by the Rev. Mr. Lewis, of Dorchester. The Rev. Mr. Scott, of Portsmouth, delivered the general prayer, and the Rev. Dr. Smith, of Yeovil, who unites in himself the two professions of physician and dissenting minister, preached on 1 Cor. xiv. 20: "In understanding be men." This sermon was distinguished by profundity of thought, an admirable train of judicious reasoning, an accurate delineation of the powers and capacities of the human mind, and an animating representation of the advantages to be derived from a good education, free and unshackled inquiries into philosophical, moral and religious subjects; and, as the consequence thereof, the extensive progress of knowledge, and of intellectual and pious attainments. He presented to his hearers a pleasing prospect of the enlightened, virtuous and happy state of society, when the causes which are now in operation, especially the improved modes of instructing young persons lately adopted, produce their due effect; and this led him into strains of glowing and impressive eloquence. The Unitarian, warmed with the sentiments of piety and benevolence, has peculiar motives for exertions to contribute to the promotion of natural, moral and religious knowledge as tending to advance his system, which on account of its reasonableness, plainness, simplicity and virtuous tendency is calculated to be, and he is confident will eventually be, the *religion* of the *world*. The writer of this article however will not attempt to convey to his readers an adequate idea of Dr. Smith's sermon. It is also needless, as it is hoped he will accede to the unanimous and earnest wish and request of the meeting to publish it, and he may be assured that this discourse will not detract from the reputation of the author of "Illustrations of the Divine Government."

After the service the usual business of the society was transacted. As it is understood that some respectable persons of Unitarian principles are prevented from joining the society, by *objections* to the *language* of the *preamble* to the rules, it was proposed and seconded, that the subject should be taken into consideration at the next annual meeting.

Three or four names were added to the list of subscribers. Their number indeed has been gradually increasing for some

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years past, and as in the same proportion the labours of the Secretary must increase, it becomes the members of the society to contribute as much as possible to share them with him. This may in some measure be done, by one of the subscribers in a town or village where there are two or three members and upwards, kindly undertaking to receive and deliver the catalogues and tracts, and to collect and remit the subscriptions to the Secretary. This plan is already adopted in some places, and with respect to others the writer is persuaded, that a word to the wise is sufficient.

Thirteen ministers were present, and forty-one gentlemen dined together. Thomas Colfox, Esq. of Rax House, near Bridport, in the chair. After dinner the toasts usual on these occasions were given from the chair, introduced with suitable observations. The health of some of the gentlemen present, especially of those who had taken part in the morning service, being drank, they returned thanks in short but appropriate speeches. An account was given by one of the company of the excellent "Institution just established in London for the Relief of Aged and Infirm Protestant Dissenting Ministers," which it is hoped will meet with that encouragement from the friends of piety and benevolence which it justly merits.

The evening service was introduced with singing, the Rev. Mr. Fawcett, of Yeovil, giving out the hymns for the day, which were well chosen and appropriate to the occasion. The Rev. Mr. Yates, of Birmingham, then engaged in prayer, and the Rev. Mr. Butcher, of Sidmouth, preached on 2 Kings x. 15: "And when he (Jehu) was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him, and he saluted him and said to him, 'Is thine heart right, as my heart is with thy heart?' And Jehonadab answered, 'It is.' 'If it be, give me thine hand.' And he gave him his hand; and he took him up to him into the chariot." After making some ingenious and judicious observations on the peculiar excellencies of the *manner* in which the events contained in the scripture histories are related, and noticing the taking of the hand in token of friendship, as a custom of ancient times; the worthy preacher was led by the narrative he had chosen for the subject of his discourse, earnestly to recommend to his hearers, co-operation with *heart and hand* in promoting what they deemed a *good cause*. He shewed that Unitarianism was justly entitled to this appellation, and gave a clear and explicit account of its doctrines, and of some others generally entertained by its professors, though not essential constituents of the system. Among these he ranked the final restitution of all men to virtue and happiness, or that the *punishments* of the wicked will be *corrective*, of which he himself expressed his decided conviction.

In urging on his auditory an open avowal, after due examination, of what appeared to them to be religious truth, united exertions to promote it, and more especially, as of unspeakable importance, to adorn and recommend a pure faith, by a consistent disposition and conduct, this zealous advocate of the Unitarian cause was peculiarly animating and impressive. The congregation in the evening was much larger than in the morning. The usual attendants in the Unitarian Chapel at Ilminster, are not very numerous, but truly respectable; and none could enter more thoroughly into the genuine spirit of the apostolic precept, with respect to the friends to the cause, of other places, who were present on the occasion, "use *hospitality* one to another without grudging."

The religious services of the day appeared to give general satisfaction to those who attended them. The pleasures of this kind, together with the gratifying feelings excited by social intercourse with old friends, and also with worthy persons of whom one has before heard, but not perhaps till then known, are of the purest nature, and present an imperfect emblem of the heavenly state. They animate to diligent endeavours to cultivate such pious and amiable dispositions and habits as qualify us for ranking with the wise and good here, and for ever associating with such characters hereafter.

T. H.

*** The next annual meeting is to be held at Bath, timely notice of which, as also of the person appointed to preach, will be given in the Monthly Repository.

Assembly of Ministers in Devon and Cornwall.

On Wednesday, June 24, 1818, the Annual Assembly of Dissenting Ministers in the counties of Devon and Cornwall, was held at George's Meeting, in Exeter. Fifteen ministers were present. The devotional service was conducted by the Rev. William Hincks; and the Rev. James Manning delivered a discourse, which was heard with great interest, from Heb. x. 25: "Not forsaking the assembling of ourselves together." Mr. Manning began with an apology for employing this passage of scripture in a sense different from that in which it was used by the writer: he then pointed out the advantages to be derived from the occasional interviews of ministers with each other; traced the history of "the Assembly" from its origin to the present time; recommended the establishment of similar associations in other districts of the kingdom, and concluded with expressing an earnest hope

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that the ministers in his own neighbourhood would not suffer so venerable and important an institution to languish for want of their personal attendance. That the design of the discourse might the more effectually be answered, Mr. Manning was urged to lay it before the public; and with this request of his brethren he promised to comply.

In the afternoon, the business of the assembly, which consists principally in granting exhibitions from a fund raised for that purpose, to ministers of small congregations, was transacted in the vestry. The Rev. Edmund Butcher, of Sidmouth, presided as Moderator, and opened and concluded the proceedings with prayer.

At seven o'clock on Thursday morning, the Rev. James Hews Bransby, of Dudley, conducted the devotional service, and preached from Acts iv. 19: "But Peter and John answered and said unto him, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The object of the preacher was to explain the scriptural grounds of Protestant Dissent, and to inquire how far it is justified by the present circumstances of our country. Speaking of the means to be adopted for the preservation of Christian liberty, Mr. Bransby warmly recommended the encouragement of every plan that is truly catholic for educating ministers in the knowledge and love of those principles which have procured for us all that we now enjoy of religious freedom; and in this part of his discourse he alluded with much tenderness and feeling, to a thousand recollections of the season when life was yet in its earliest spring, and to a thousand emotions of gratitude and regret, which endeared to him the spot where he then stood.

Y.

Kent and Sussex Unitarian Christian Association.

On Wednesday the first instant, the Annual Meeting of the *Kent and Sussex Unitarian Christian Association*, was holden at Battle, in Sussex, when a very judicious and appropriate discourse was delivered by Mr. Horsfield, the Unitarian minister of Lewes, from Jude, ver. 3: "That ye should earnestly contend for the faith, which was once delivered to the saints" The devotional parts of the service, reading the Scriptures, &c. were performed by Mr. Harding, of Sevenoaks, and Mr Holden, of Tenterden. The report of the proceedings for the past year was then read, which chiefly related to the number of tracts which had been distributed. The company afterwards repaired to the George Inn, where about a hundred and forty of both sexes, partook of an economical repast, John Mace, Esq. of Tenterden, being in the chair. Several sentiments were given out, which occasioned some appropriate observations from different individuals, amongst whom were Mr. L. Holden, Mr. S. Dobell, Mr. Pyall, Mr. C. Ellis, Mr. T. H. Durrant, and Mr. Cundill. The company separated early, and though some differences of opinion had given rise to animated discussion, the wish to promote the interests of true religion, and the real welfare of the human race, seemed to pervade every bosom.

R.

Maidstone, July 14, 1818.

Welsh Unitarian Ministers' Quarterly Meeting.

The Quarterly Meeting of the *Welsh Unitarian Ministers*, was held at Rhyd-y-Park, on the 17th and 18th of June last. There were present ten preachers, four of whom delivered sermons on the occasion. Mr. J. Thomas, of Pant-y-defaid, Cardiganshire, preached on the 17th from Ps. cxlv. 9; and Mr. Evans of Aberdare, Glamorganshire, from Matt. iv. 10. On the 18th, Mr. Evans, of Carmarthen, preached from Matt. xxii. 42; and Mr. James, of Gellionnen, from Rom. iii. 25. The next quarterly meeting was appointed to be held at Blaen-Gwrach, on the 23rd and 24th September.

The subject discussed at the conference was, the distinction between doctrinal and practical preaching.

South Wales Unitarian Society.

The Sixteenth Annual Meeting of the *South Wales Unitarian Society*, was held at Pant-y defaid, and Capel-y-Groes, Cardiganshire, on the 24th and 25th of June last. At Pant-y-defaid on the 24th, Mr. David John and Mr. B. Philips, both of St. Clear's, preached; the former from 1 Peter ii. 2; and the latter from Col. i. 15. Mr. Evans, of Aberdare, preached on the 25th, at Capel-y-Groes, from 2 Cor. xiii. 14; and Mr. James, of Gellionnen, from John viii. 32. This meeting was numerous and respectable, and about seventeen preachers attended it. The place where the next annual meeting is to be held was left to the committee to determine, who are to send notice of it to the different ministers, three months before it be held. After the business of the society had been transacted, an open conference was held in the meeting house, and almost all who had attended the sermons, waited till the conference was over, and continued throughout very attentive. The subject discussed was, the distinction between doctrinal and practical preaching, and whether

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the one could be effectually done without the other? Several persons spoke, but all on the same side of the question. All who took part in the discussion, maintained, that it is impossible to preach practically without preaching doctrinally, and that it is impossible to preach the genuine doctrines of Christianity without preaching Christian practice.

Eastern Unitarian Society.

The Sixth Yearly Meeting of the Eastern Unitarian Society was held at Palgrave, in Suffolk, on Wednesday and Thursday, the 1st and 2d of July. On Wednesday evening the service was introduced by Mr. Perry, of Ipswich; and Mr. Treleaven, of Lynn, delivered a discourse on the duty of implicit and active obedience to the divine commands. On Thursday morning, Mr. Treleaven read the Scriptures, Mr. Scargill, of Bury St. Edmunds, prayed, and Mr. Fox, of London, preached. This discourse was admirably adapted to shew how completely the Trinitarian system is at variance with the language of the Scriptures, with the facts which they record, with the reasonings of Christ and his apostles, and with the discourses delivered after our Lord's resurrection. It proved the identification of Trinitarianism with those corruptions of the pure doctrine of Christ, which were expressly foretold. We scarcely remember to have heard a discourse more calculated to serve the cause of truth; and we have great pleasure in announcing its intended publication.—After service, the business of the Society was transacted: Meadows Taylor, Esq. of Diss, in the chair. The Report of the Committee adverted to the establishment of Fellowship Funds at Norwich, Palgrave and Framlingham, and urged the necessity of forming similar societies in the other churches in the Eastern district. The opening of the Unitarian chapel at Colchester was adverted to, and a hope was expressed that the time was not far distant when a meeting of the Society might be held there. Mr. Fox remarked, that it would be highly desirable to realize this hope the following year, and it was unanimously agreed, that the next yearly meeting should be held at Colchester, on the last Wednesday and Thursday in June 1819, and that Mr. Aspland should be requested to preach. The thanks of the society were voted to Mr. Fox and Mr. Treleaven, for their valuable services; and Is. L. Marsh, Esq. and Mr. Edward Taylor, were appointed Treasurer and Secretary for the year ensuing.

It was anticipated, that owing to the postponement of the meeting, (occasioned by the various contested elections in the two counties,) it would have been but thinly attended. The very reverse, however, proved to be the case. The attendance of friends was unusually large from Norwich, Bury, Framlingham and Ipswich, and more than seventy ladies and gentlemen dined together at the King's Head, Diss. Mr. Fullagar was in the chair. We have great reason to regret the departure of this gentleman for Chichester. The cause of Unitarianism in this district has been much indebted to his active and well-directed exertions, and we hope and believe that his labours here will be found to have produced lasting and important results. Many judicious observations were made after dinner by Dr. Philipps, Mr. Fox, Mr. Scargill, Mr. Perry, Mr. Toms and other friends.

The prosperity, the field of exertion and the importance of the society, appear to be evidently increasing. Every year has added to the interest of its meetings, and those of our friends, who attended this year for the first time, expressed their regret, that they had not before partaken a pleasure so unalloyed and so animating.

E. T.

Sidmouth Fellowship Fund.

One of those excellent institutions, a Fellowship Fund, has lately been formed by the Religious Society under the pastoral care of the Rev. Edmund Butcher, at Sidmouth, in Devonshire. It already consists of upwards of seventy members. It is called "The Unitarian Fellowship Fund Society of the Old Dissenting Meeting-House, Sidmouth." It is to be conducted by a committee of *eight*, who are to be chosen annually from the whole body of the subscribers. The committee are to meet once a quarter, but they are empowered to call an extraordinary meeting whenever they think it necessary. The Rev. E. Butcher has, by request, accepted the office of perpetual president. The treasurer for the year is William Stocker, Esq., surgeon, and the secretary, Mr. G. P. Drew, wine-merchant. The society was formed, after an appropriate sermon by Mr. Butcher, Sunday, April 12, 1818; and an occasional hearer, a member of the Established Church, evinced his liberality, by presenting it with a donation of one pound. The committee held their first meeting the Sunday following.

Miscellaneous.

Erections and Repairs of Churches.

Voluntary subscriptions on behalf of the Church of England are becoming common. We wish these were thought sufficient, and that the taxes, so hardly raised from the people, were applied to merely civil purposes. One million sterling is,

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however, voted out of the public purse, or rather out of the public credit, (for the money must be borrowed,) to erect new churches or repair and enlarge old ones: another million is expected to be voted to Scotland and Ireland, in neither of which kingdoms is there, as far as we can see, any necessity for the measure. In Scotland chapels of all sorts, and amongst them *Episcopal Dissenting* chapels, Episcopacy being heresy and schism beyond the Tweed, increase with the population; and in Ireland, there are churches without number which have no Protestant population around them, and which are, therefore, frequented by only *the twos* and *the threes*, and very few places where the erection of churches would add to the number of Protestant worshipers. If money must be voted for Scotish and Irish churches, the vote will be effective only by allowing the population of any place scantily accommodated with ecclesiastical buildings, to determine to which communion the edifice shall belong. But this is an act of charity, or rather of justice, for which the British government is not yet prepared. Every thing that is needful for the support and dignity of the National Establishment, may be surely left to the zeal of its members. So thinks the Bishop of Chester. The Cathedral at Chester is in a state of dilapidation, and it is estimated that £7000 are wanted for its decent repair. "The funds of the Capitular body are unequal even to the annual expenses of the Cathedral," and, therefore, the bishop has issued a circular to his clergy, commanding them to preach a sermon and make personal applications, each in his respective parish, to provide by a *benevolence* the aforesaid sum. This is better than going to the Treasury: but it seems odd, that so richly endowed a church, as that of England, should not be able to take care of its sacred edifices out of its immense and perpetually increasing revenues. A vigilant and economical parliament, really representing the people, would institute a diligent inquiry into this matter.

Monument to the late Dr. Thomson.

The late John Thomson, M. D., was so highly respected and beloved by a very large acquaintance, consisting of persons from every denomination in religion and party in politics, that his death has excited a powerful and widely-extended sensation of regret, on account of the loss which society in general has sustained by the event; and of sympathy for those more intimately connected with him by the ties of near relationship or heart-felt attachment.

A man so distinguished by great and varied talents of mind, unremittingly exercised to promote the happiness and comfort of his fellow-creatures—so eminent in his medical capacity, by the skill and tenderness which he uniformly displayed in the discharge of his duties—so sincere and zealous a friend to the cause of what he regarded pure and undefiled religion—and so exemplary in his whole deportment, cannot die, without feelings of deepest interest and regret being awakened in the breasts of his surviving friends. It would be a difficult task to delineate, in any adequate manner, the character of our departed friend, his excellencies of heart and mind were so many and great, whilst his failings were so few and trifling; nor is it necessary to enter upon this task. Dr. Thomson's character was generally well known, justly appreciated, highly revered, and will long be cherished in the memory with sincere esteem. But it will be a pleasing and satisfactory intelligence to his numerous friends, to be informed, that a wish has been expressed, and is about to be indulged; which, whilst honour will be reflected upon those who concur in it, presents the means of transmitting his name to after generations, in a way, that shall secure their respect and call for their imitation.

At a meeting of the ministers and their friends, belonging to the West-Riding of Yorkshire Association of Protestant Dissenters, usually denominated Presbyterian, which was held at Huddersfield, on the 11th instant, a resolution was moved by the Rev. Charles Wellbeloved, to the following effect, and being seconded, was unanimously assented to,—"That though our deceased friend Dr. Thomson, will live in the recollections of all of his contemporaries who had the happiness of his acquaintance, and though the best tribute of respect his survivors can pay to his memory will be to imitate his virtues and endeavour to fulfil his designs of public usefulness, yet, that it is desirable that some permanent memorial of him be erected to transmit his name with honour to posterity; that, therefore, a Monumental Tablet be erected to his memory, the expense to be defrayed by unsolicited subscriptions."

A committee, of which the Rev. Richard Astley, of Halifax, was appointed Chairman, was forthwith nominated with power to add to their numbers, to carry the above resolution into effect.

At a meeting of the committee, held at Ettridge's Hotel, York, this day, the following resolutions were unanimously adopted:

That the committee be enlarged, and to consist of the following gentlemen:

Rev. R. Astley, Halifax, Chairman.
William Briggs, Esq. Halifax, Treasurer.
Rev. Charles Wellbeloved, York, Rev.

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W. Turner, Jun., ditto, Richard Moulson, M. D., Halifax, Christopher Rawson, Esq., ditto, Rawdon Briggs, Jun., Esq, ditto, William Huntriss, Esq., ditto, Christopher Holdsworth Dawson, Esq., Royds Hall, near Bradford, Rev. N. T. Heinekin, Bradford, George Stansfeld, Esq., ditto, Rev. Edward Higginson, Derby, —— Bent, M. D., ditto, Rev. Henry Turner, Nottingham, Rev. Thomas Johnstone, Wakefield, Daniel Gaskell, Esq., ditto, Rev. Joseph Hutton, Leeds, Thomas William Tottie, Esq., ditto, George Oates, Esq, ditto, Rev J. G. Robberds, Manchester, George William Wood, Esq., ditto, Edward Holme, M. D., ditto, Rev. William Turner, Newcastle-on-Tyne, Noel Thomas Smith, M. D., ditto.

That no individual subscription exceed one guinea.

That such individuals as intend to become subscribers to the proposed Monument, be requested to communicate their names to some member of the committee before the first day of October next.

That the members of the committee be requested to report from time to time to the chairman or to the treasurer, such subscriptions as they have received.

That permission be requested of the Trustees of the North-Gate-End Chapel, Halifax, to place the proposed monument within that chapel.

That the address read by the chairman be adopted as the address of this meeting, and that it be printed and circulated among the friends of the late Dr. Thomson, along with such part of the proceedings of this meeting, as the chairman shall deem necessary.

That power be given to the chairman to call the committee together, at such times and places, as he shall find most expedient. RICHARD ASTLEY, Chairman.

York, June 23, 1818.

NOTICE.

The Rev. Mr. Evans, of Islington, has in the press, *The Progress of Human Life, or the Seven Ages of Man;* illustrated by a series of Extracts in Prose and Poetry, upon the plan of his *Juvenile Tourist and Excursion to Windsor*, with a view to the Rising Generation.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE importance of a House of Commons is estimated probably better by foreigners than by the inhabitants of this country; and, indeed, when we consider the nature of the duties to be performed by the representatives, it may be matter of just surprise, that such scenes should take place as are too common at elections. Much of the confusion and disorder on these occasions is to be attributed to the want of care and foresight in preparing the things requisite for the best means of taking the votes of a great multitude. What can be more preposterous than that the freeholders of a large county should be obliged to go to a great distance from their houses to give their votes, when this might be done with so much greater ease in the districts near them? And if it is necessary that all the votes should be taken in one place, common sense seems to point out, that that place should be so selected as to give the least opportunity for confusion. In Westminster, this last circumstance seems to have been little attended to. The place for voting is in a market-place, where, independently of the election, there is a greater concourse daily of people, particularly of the lower ranks, than in any market of the empire. The consequence was, as might be expected, a very great degree of confusion; which at one time rose to such a height, that the military, who in all other places but Westminster are ordered to withdraw from the place of polling, were called in to quell the riot.

There was a great number of contested elections, and in the metropolis the sense of the people was manifested in a very strong manner. In the city of London a change took place of a very extraordinary nature. One of their quondam representatives, who was expected to be at the head of the poll, and who had in Common Halls given decisive marks of his opinion of his own strength, was completely thrown out; and of the four candidates returned, three were decisively of the popular side, and the fourth an untried character, of whom hopes were entertained that he would not be a decided ministerialist. That Mr. Alderman Wood should be at the head of the poll was no more than might be expected, as a reward for the eminent services he had rendered to the city in his magisterial capacity, and his known independent principles; and it must be a satisfaction to all lovers of freedom, that these circumstances had their due weight. Mr. Waithman has long been before the public, and the choice of him as one of the representatives manifests the sense of the public on late measures: and if he does his duty in parliament, of which there is no reason to doubt, as well as he has performed it in the Common Council, the

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city may justly be commended for its choice.

But this election has not given satisfaction to several gentlemen, who are merchants, bankers and traders in the metropolis: and they thought it right to step forward to condole with Sir William Curtis on the loss of his seat. For this purpose a meeting was convened, in which politics were understood to be excluded, as several of the persons meeting on this occasion were known to be averse to the line of politics in general pursued by the Baronet. They condoled with him on his loss, because they felt him an useful man to themselves in their commercial arrangements with government: and they, who disliked his politics, were sensible of the advantage it was to them in their private concerns, to have a man to transact business for them, who had the ear of the minister. How far this may be of advantage to the merchants, bankers and traders of the other parts of the kingdom, is a question that may bear some discussion: but assuredly the electors of the city were bound to take other things into consideration, besides the intercourse with the minister's parlour. A member of parliament has great political duties to perform; and the first point assuredly is, whether the representative and his constituents are agreed upon the great questions of administration; the second is, the fitness of the person to manage the local interests of the community. Be this as it may, about fifteen hundred persons united in condoling with the Baronet for his loss, and thanking him for his past services: but perhaps the public will congratulate the city on the exchange of a member, however beneficial his services may have been to private individuals, for one on whom they place greater reliance for the discharge of the more important duties which devolve on a representative for the city of London.

Westminster presented a very remarkable scene. The popular party was divided, and very nearly lost its favorite candidate. As it was, he was not at the head of the poll. A gentleman was united with Sir Francis Burdett, who was not so acceptable as Sir Samuel Romilly, proposed by a considerable body of the electors. In consequence of this difference of opinion, Sir Francis was for some time only the third on the poll: but the ground lost was soon regained, when the united body took up both Sir Francis and Sir Samuel, who were returned as members. The lattter was chaired on the day of election; but the ceremony for the former did not take place for some days after, when he was carried in great triumph through the city, an immense concourse of people attending and testifying their joy at this triumph of their favourite. The greatest order prevailed upon this occasion, though the high constable received orders from the high steward not to attend; and the foreigners, many of them of very high rank, who witnessed the procession, were astonished that such regularity could be observed, when there was no military to keep the people in order. In fact, such a procession could never have been seen in any other metropolis of Europe; for such an expression of popular feeling would have created uneasy sensations in those, whose duty it is to watch over the general welfare.

In the Borough, Sir Robert Wilson was elected after a short contest, and immediately after his election went to Westminster to give his vote for Sir Francis Burdett and Sir Samuel Romilly. Middlesex was not contested. In the University of Dublin, the secretary to the Admiralty made an unsuccessful attempt. On the whole it appears, that about one fourth of the house will be changed, and it is calculated that the administration will lose a considerable number of supporters: but what effect this will have on the general course of politics time must determine. The last parliament and its measures were roughly handled at the various meetings for election, and the members of it who are returned to the new parliament, will have had sufficient opportunities of knowing the sentiments of their constituents, before they are assembled to deliberate on the welfare of the state.

One remarkable circumstance occurred which cannot but have its due weight. Mr. Hunt, who was a celebrated character at the Spa-fields meetings, proposed himself for Westminster, whose elective franchise approaches very nearly to that of universal suffrage, for which he declares himself to be the most decided advocate. In this city, however, where is such a numerous body of electors, he could not get a hundred votes; and from that it may be safely inferred, that if the right of suffrage were extended, its effects would be very different from what its opponents seem so much to apprehend and to dread. The question will probably be agitated in the ensuing parliament, and the reformers may hit upon some medium which, consulting the feelings of the people, may get rid of the opprobrium of the present state of representation. For, if it cannot be allowed to every man of the age of twenty-one to have a vote, surely the impropriety is much greater of one man having several of the representatives under his controul.

In France a suppressed conspiracy has occupied much of the attention of that country, and with it of the sovereigns united together in what is called, but with what propriety its fruits will determine, the Holy Alliance. The object of this

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conspiracy was to set aside the reigning monarch, and to substitute in his place his brother, so well known in the beginning of the revolution by the title of Count d'Artois. Now it is well known that of the Bourbon family the sovereign himself is the most popular, and with him is connected the observance of the charter to which the nation is much attached. The Ultra Royalists view in this charter much unfriendly to their hopes and expectations, but their absence from their country has taught them little, and they had not the sense to perceive, that if their wishes had been gratified, in the monarch resigning his charge, they are themselves in so small a minority that they could never bring the nation to unite with them in their projects. One of them evidently was to make some inroads on the possession of property as it is now held, and probably the farther advancement of the popish religion would have been a great point with them. In what manner they were to have effected their purpose remains to be discovered. Several persons have been seized and a judicial inquiry is on foot, but probably it will never come to a public hearing and the matter will be hushed up. A great question is the withdrawing of the troops under whose surveillance the French nation is now kept. The sovereigns of the holy alliance are to have a grand meeting in the autumn, and this is to be a great subject of their discussions, but perhaps it is as much the interest of the reigning monarch that the troops should be kept near him, as it is of the other party to prevent France from falling into confusion. It is now evident that the concordat is covered with such difficulties that it cannot appear without being in great measure re-modelled.

The cause of the Spanish colonies in America becomes every day more and more interesting. A decisive battle in Chili has so manifested the superiority of the insurgents, that they have not hesitated to throw off the odious yoke by which they have been so long enthralled, and by a well-written and spirited manifesto they have declared their independence to the world. Troops are said to have gone from Spain, but before they can reach the western coast of America, the Independents will be fully prepared to meet them. Thus the southern part of the south of America may be considered as emancipated. In the northern part the question is not so decisively settled; but the royal cause has suffered by such defeats, that we may expect soon to hear of its being entirely annihilated. Upon the seas also a considerable maritime force is employed, part under the constituted authorities of the newly independent countries, and part of a piratical nature, which, taking advantage of the circumstances of the times, is making predatory incursions on the commerce of Spain. The mother country in the mean time seems to be in such a state of imbecility, that it cannot take any vigorous measures for regaining its lost dominions. When the independent countries are settled into legitimate governments, a new spur will be given to commercial enterprise, and it will be the fault of Great Britain if it is not a great gainer by this change of dominion.

There is a great talk of a rupture between Spain and the United States, but it is not likely that the former will enter upon open hostilities, which would only proclaim more strongly its imbecility to the whole world.

CORRESPONDENCE.

Communications have been received [July 28th] from B. R. Davis; A Presbyterian; Impartial; B. M.; J. T. Clarke; T. Howe; Joseph Lamb; W. Brown; A. C.; and Joseph Jevans.

Mr. Pine's *Examination of Mr. Belsham's Arguments for Infant Baptism*, which has been long in our hands, is intended for the next Number.

B. M.'s proposed communications are requested, on his own terms. He will understand us.

Our anxiety to discharge a long arrear of Miscellaneous Communications has occasioned blanks in our Biblical Criticism, Review and Obituary departments, as also omissions of Intelligence.

We beg leave to repeat, that we invite no communications which are not confided absolutely to our judgment and disposal.

*** The Publishers have a set of this Work, in 12 volumes, half-bound, which may be obtained at the full price. They will give the same price for the first Two Volumes, and for any of the single Numbers from No. 1 to No. 24, and also for No. 133, for January, 1817, containing the Portrait of Mr. Vidler.

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THE

Monthly Repository.

No. CLII.] AUGUST, 1818. [Vol. XIII.

ORIGINAL LETTERS.

Birch's Correspondence.

[Communicated by a friend, who copied the letters from the originals among Dr. Birch's papers in the Museum, (see Ayscough *Cat.*) and has furnished the notes. Ed.] See p. 294.

No. I.

*Rev. Mr. Birch * to Mrs. Rowe.*

London,
St. John's Lane, Clerkenwell,
April, 1730.

THE known good-nature of Mrs. Rowe will, perhaps, excuse this intrusion from any apologies I might make; and in this confidence I present you, Madam, with the following verses, which were composed in the interval before the dear subject of them was interred.† Whatever merit there may be in the sentiments, is entirely owing to your *Letters from the Dead;* which suggested such noble and refined considerations of futurity, as alleviated the keenest sorrow I was ever sensible of. I have sometimes flattered myself, that the scheme these verses are founded upon * might render them not unworthy a place in the second part of the letters which, it is said, you intend to favour the world with; though my sole ambition in insinuating this, is to continue, by means of your writings, the memory of a person who, with all the virtues and graces that can unite in one subject,† claimed of me the particular

* This is one of the very few copies by Dr. Birch, of his own letters, among the large collection of *autographs*, which he thus mentions in his will: "With regard to the collection of letters written to myself, I desire that they may be committed to the custody of the principal librarian, for the time being, and continue there for the space of thirty years after my decease; and that, after the expiration of such term, they be placed in the department of MSS., as they may possibly be some small addition to the literary History of my own Times." Dr. Birch died January 9, 1766. *Biog. Brit.* II. 318.

† These verses were dated August 3, 1729, and thus entitled, "On the death of his beloved wife. Written by her husband on her coffin." They were inserted in the second volume of Mrs. Rowe's Miscellaneous Works, (pp. 133—137,) and from thence copied into Dr. Birch's Life, by Dr. Kippis, in *Biog. Brit.* where is also the following interesting relation:

In 1728 Mr. Birch "married the daughter of one Mr. Cox, a clergyman to whom he was curate; and in this union he was singularly happy: but his felicity was of short duration, Mrs. Birch dying in less than twelve months after their marriage. The disorder which carried her off was a *puerperal* fever, and almost in the very article of her death she wrote to her husband the following letter:

'This day I return you, my dearest life, my sincere, hearty thanks, for every favour bestowed on your most faithful and obedient wife,

'HANNAH BIRCH.

'*July* 31, 1729.'"

Biog. Brit. II. 316.

* They are quite in Mrs. Rowe's manner. Taking for granted a separate state, according to the common notion which assigns to man, strictly speaking, no *death*, but an uninterrupted life; the deceased is thus supposed to console the mourner:

——————— weep no more
Though transient scenes of life are o'er:
New worlds now open to my view;
Bliss, knowledge, virtue, boundless, true;
Where souls with social raptures glow,
While sin and vengeance reign below.
Hence nightly I, thy guardian pow'r,
For ever conscious of the hour
That joined our hearts, descend to keep
My dearest charge; to watch thy sleep,
Hint softer dreams; to chase away
Black error's mist, and bright display
The form of virtue to thy sight;
Dart o'er thy soul a stronger light;
In reason's voice to whisper still;
To purer bliss direct thy will;
A beamy cloud around you throw,
And viewless guide you as you go.

Ibid.

† There were "two Latin epitaphs drawn up for her; one by her husband,

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regards of affection due to the most intimate relation. But the merit and propriety of this I shall entirely submit to you, and only take the liberty of professing myself,

Madam,
Your most obedient humble
Servant,
THOMAS BIRCH.

No. 2.

Mrs. Rowe to Mr. Birch.

SIR, *Frome, July* 20, 1730.

THE second part of the Letters were printed before I received your poem, in which were expressed all the beauties of a tender and virtuous passion. I sent it to a person of the first distinction for quality and wit, who was concerned in the last part of the Letters; who very justly admires the elegant and natural sorrow that appears in all your descriptions: but whether any more of those kind of epistles will be published, is not yet determined.

I am, Sir,
Your obliged, humble Servant,
ELIZ. ROWE.

To Mr. Thomas Birch, in St. John's Lane, Clerkenwell, London.

No. 3.

Mr. Bernard to Mr. Birch.*

Saturday, Feb. 9, 1733-4.

REV. SIR,

I SEND you here Mr. Moyle's work concerning the Thundering Legion, † with Mr. Whiston's observations, ‡ and I beg of you to send me Josephus by the bearer; he is very safe, and I'll take a great deal of care of the work. If we don't lend one another the books we have, it will be almost impossible to carry on our work. I hope you had yesterday a favourable answer with regard to the Dedication.* Dr. Ferrary being now probably in town, it is proper we should appoint a day to speak with him concerning our names and his. We'll talk about it to-night.

I am, Rev. Sir,
Your most obedient and humble
Servant,
W. BERNARD.

No. 4.

Mr. Bernard to Mr. Birch.

Hampstead,
REV. SIR, *August* 14, 1734.

I AM very much of your opinion, not to swell the letter A, and for that reason I have suppressed, in this and the three former Numbers, several articles which together would have made ten or twelve sheets, the materials of which were ready, some even transcribed, but I find the taste of the public so various, that I do not know what is best. Some are for English articles, others say these articles being easily found, and for the most part in English, we ought to confine ourselves to the foreign as being less known. Of these again some would have us speak only of the moderns, because they have read themselves the ancient, or think they know enough of them; others who have a particular taste for Greek and Latin would have us write only the lives of the ancients, and despise the moderns, as not worthy to be compared to them.

These several opinions have been represented to me some days ago. What can we do to please such different palates? For my part, I think

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and the other by Dr. Dale. In both she is celebrated as having possessed an uncommon share of knowledge and taste, as well as the most excellent moral virtues." *Biog. Brit.* II. 317.

* Mr. Birch's coadjutor in the *Gen. Dict.*

† "The Miracle of the Thundering Legion examined: in several letters between Mr. Moyle and Mr. K——." [King, Vicar of Topsham]. Moyle's Works, 1726, II. 79—390. An additional letter by Mr. M. was first published in *Theol. Repos.* Ed. 2, I. 75—99, 147—173. See also *Lardner*, VII. 443, &c.

‡ "1726, I published a pamphlet, '*Of the Thundering Legion*: or of the miraculous deliverance of *Marcus Antoninus*, and his army, on the prayers of the Christians'—occasioned by Mr. Moyle's Works then lately published, 8vo. price 6d." Whiston's *Mem.* 1753, Ed. 2, p. 280. For taking the affirmative on this question, *Whiston* was unjustly classed with *Woolston*, in an epigram at the close of the third volume of Moyle's Works, 1727.

* The first volume of the *Gen. Dict.* which appeared in 1734, was dedicated to the President, &c. of the Royal Society.

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that a mixture of English and foreigners, of ancient and modern lives is the best way to satisfy every body. I send you here, Sir, three articles, which together will not fill above a sheet and a half. I have another Aubery, of whom Bayle says but a word, and whose article yet is very curious, I will send it you to-morrow; yet, Sir, if you think that these articles will prevent that of Bacon's coming into the next Number, or only will too much swell the letter A, you are at liberty to suppress them.

I am about the Lord Audley, he being an Englishman has a right to come in; you'll have him next Monday morning, if it be not wanted sooner. My supplement to the letter A consists only of three or four articles, which I will send next week.

With regard to Bayle's Life, as our first volume is but of nine Numbers, it will not, perhaps, be improper to print that Life by itself, that it may be placed at the head of the first volume, to make it of a size with the rest. This will also considerably shorten the letter B.; but I submit it to your judgment, which I will always be ready to follow.

I am, Rev. Sir,
Your most obedient humble Servant,
W. BERNARD.

The Rev. Mr. Birch, &c.

No. 5.

Rev. Anthony Athey to Mr. Birch.*

Shepton Mallett,
July 12, 1734.

Rev. Sir,

I HAVE delayed writing in expectation of receiving a catalogue of Mr. Browne's MSS. from a friend who had promised it me. But fearing it might be too late to wait longer, I have sent you the letter and the petition I mentioned. The letter is exactly as I repeated it to you, except that I have omitted one sentence, which I do not think so proper to have made public. If I should receive the catalogue in any time, you shall again hear from,

Rev. Sir,
Your very humble Servant,
A. ATHEY.

P. S. My humble service to Mr. Gough.

To the Rev. Thomas Birch, in St. John's Lane, &c.

Part of a letter of Mr. Simon Browne's:

"I believe you sincerely pity my condition, and according to the best of your ability have endeavoured to recommend me to the Divine mercy. Nor do I impute your ignorance, any more than that of others, to any thing else, but the just judgment of the Almighty, who was determined to destroy me, and would have no application made in my behalf.——All thought in me is now quite gone. The thinking being is entirely extinct. The very remembrance that any thing in me ever knew any truth, or desired any good, is lost. So that I must either have a new soul or this new made, or I can never be what I once was, though I have no remembrance, no not the least, that I ever was other than I am, or desire to be other. You cannot pray for this unless you have a faith in miracles. I think, therefore, it is high time for you to cease all mention of me in your prayers, and leave me in the hands of a holy and just and jealous, but to me utterly unknown God.

"S. B."

A *petition* at the close of a grace.

"Lord, shine down upon this darkness. Speak but one reviving, restoring word, and out of these ruins a man shall arise and praise thee!"*

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* A Dissenting minister. He published a funeral sermon for Mr. S. Browne, who died at Shepton Mallett, his native place, Dec. 1732, in his 52d year. See *Biog. Brit.* II. 640 and 646.

* See another *petition*, in the same strain, and his extraordinary Dedication to Queen Caroline, *Adventurer*, No. 88. *Brit. Biog.* II. 646. This learned and pious Christian minister, whose melancholy case was almost singular, was the immediate predecessor of Dr. Chandler, at the Old Jewry. He wrote "A sober and charitable Disquisition concerning the Importance of the Doctrine of the Trinity," and "A fit Rebuke to a Ludicrous Infidel," against *Woolston*, though "he expressed in very strong terms his disapprobation" of that writer's prosecution. There is a Life of Mr. S. Browne by Dr. Towers, in *Biog. Brit.* II. pp. 641—647.

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THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 426.)

No. 24.

John Locke to Philip à Limborch.
Oates, January 13, 1694.

SUCH as I have always regarded you, my excellent friend, such I have ever found you, fitted for all the offices of the most sincere friendship. You not only, from a readiness to oblige, omit no occasion of bestowing favours, but, what is more difficult, you overlook the faults of your friends as readily as others resent them. Though my long silence deserved a severe reproof, yet you no sooner receive my tardy letter, than you pronounce my pardon. I acknowledge this kindness and candour, so gratifying to your friends, and indeed to every one. On this I may safely rely, while you forbear to estimate my friendship by the number of my letters, or to suspect any diminution of it from my silence. Of this pray be assured, that I may want time and words, but that the friendship which I entertain, and shall always entertain for you, will never be unfelt or suffered to decline.

I have made but little progress in your History of the Inquisition, on which I lately wrote to you, having been hitherto prevented by continual engagements. But, judging of the remainder by the two first books, which I read with no small pleasure, nothing can be more complete in its kind, or calculated to give a more accurate description of that tribunal. I commend your care in so frequently citing the exact words of the authors. Had the mere pleasure of the reader been the design, I am aware you might have employed, with more effect, your own concise and elegant style. But when describing such a race of men you rightly determined that their crimes, frauds and cruelties, would be best represented by themselves: they would, indeed, be scarcely credited from a stranger and an opponent.

As to some passages which you discovered in other authors, too late for insertion in the proper places of your printed work, and written in the margin of your copy, if they are not so long as to give you too much trouble in transcribing, pray oblige me with them to adorn my copy, which may thus be complete in all its parts; wanting nothing to the full display of this mystery of iniquity.

Your letters, by the Irishman, he himself delivered, visiting me here in the country. I found him such as you describe. There are many here who encourage his wishes. I shall be glad to see the projected elegant edition of Castellio, and doubt not but it will be admired amongst us. * As to what you write respecting the publication of my learned friend, Toignard's Harmony of the Gospel, † I have indeed thought nothing about it, and what is more, shall never think about it, unless on every occasion to advise and urge the author to bring out that work in the most finished form. It is not that I envy the learned world this treasure, for, while we corresponded, I always urged him to publish it. But it appears to me, that the copy was not intrusted to me with licence to send it to the press without the knowledge and consent of the author. Were it *my* property, it should immediately be sent to the press, but while he is living, or otherwise while there shall be any expectation that any of his family may bring it out, no gain whatever shall tempt me to publish it.

A book lately appeared here which Toignard ‡ would be very glad to see. If you can find a way to send it to him you will much oblige me. The book I wish to send him is John Mallela of Antioch, lately published at Oxford. If you find an opportunity of sending it, pray purchase the book of your bookseller, bound or unbound, as best suits the conveyance,

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* See p. 426.

† See p. 422, and Whiston's *Mem.* Ed. 2, pp. 114, 162.

‡ See p. 423.

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and send it addressed *à Monsieur Toinard à Orleans.*

I rejoice that our friend Veen * is returned with recovered health to the city and to his practice. A man occupied from youth to age in the exercise of his profession, must, I think, languish under the weariness of continual leisure. Pray make my most respectful remembrance to him and to Guennelon, their wives and their whole families. May peace, concord and friendship be ever among them. I wish all happiness for them and for you and yours. Pray give my respects to your excellent wife and children, whose health and safety God long preserve. Farewell, most amiable friend, and believe me,

Yours, most affectionately,
J. LOCKE.

No. 25.

John Locke to Philip à Limborch.

Oates, Oct. 26, 1694.

MOST RESPECTED FRIEND,

THOUGH I cannot possibly excuse my long silence, yet I can scarcely believe that I have been so very negligent as to have suffered nine whole months to pass without writing to you. I freely confess I have too long maintained silence, but as it proceeded neither from the least weariness of your correspondence, nor from any diminution of my regard, I hope you will readily excuse it. To say the truth, I was ashamed to write to you again before I had read through your work, so that I might be able to offer you my judgment upon it, or rather my congratulation. I am unable to express what pleasure and information I have derived from your accurate History of the Inquisition. It is written just as history should be; where it is not embellished and set off with those ornaments which gratify and allure, and by which incautious readers are easily deluded; but every thing is established and supported by authorities and documents, so that even those who are greatly interested to refute the work, dare not make the attempt. You have dragged into open day from their hiding places such works of darkness and secret deeds of detestable cruelty, that if there remain among those of the Church, or rather among the Satellites of Antichrist, any traces of humanity, they will be at length ashamed of that horrid and execrable tribunal, where every principle of right, truth and justice are set at nought. If, however, these disgraceful facts, which cannot be denied, should fail to move *them*, among the *Reformed*, who have escaped that cruel prison-house, they may at least strengthen the resolution to oppose such inhuman tyranny, if it should endeavour its re-establishment on any pretence, either of religion or of civil order. Such is often the strife of disputants, such the subtilty and the extended chain of arguments, that every one cannot free himself from the perplexities of a jangling sophistry, and judge fully of the controversy. But if even an unlearned plebeian shall read your History, he will presently conclude, that religion, justice and charity are wanting, where such inhuman cruelties are perpetrated, in violation of every principle of equity, and every rule of right acknowledged among mankind, and so diametrically opposite to the genius of the gospel. I indeed value your work, especially, because you have arranged every thing in so distinct and exact a method, and silenced objections by such abundant proofs, that into whatever vernacular language it may be translated, nothing will seem wanting to inform the common people, instruct even the learned, and establish every one.

If you happen, as you mention, to meet with any thing connected with the argument of your book, which did not occur before the publication, pray send it at your leisure, if not too much trouble. My design is to insert all such additions at their proper places in the margin of my copy. I lately added the following passage, from Travels into the East, at p. 276 of your work.

" 'The Holy Office, that dreadful tribunal, renowned for its cruelty and injustice, reigns here [at Malta] more tyrannically than even at Rome, and I have heard a hundred shocking ac-

* Whose name has often occurred in these letters. Dr. Egbert Veen was a physician at Amsterdam, at whose house *Orobio* was first introduced to Limborch, in presence of Le Clerc. See his funeral oration for Limborch, translated from the Latin in Hughes's *Miscel.* 1737, p. 221.

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counts, of which I spare you the recital. I will only say, that confessors, who every where else are bound to keep confessions secret upon pain of being burned, are here obliged to disclose them, whenever they concern the Inquisition, though they do not avow this; lest people should refuse to be *confessed:* though, indeed, it is a thing well known. Yet to avoid suspicion they sometimes wait a year or two without making any discovery. Then the Inquisitor directs the person's apprehension, and demands of him if he knows why he is taken up. He is thus set upon recollecting all which he has ever said. If unfortunately his memory fails him, or the crime of which he is culpable was so secret, that his confessor alone had knowledge of it, and, trusting to *his* secrecy, he decline to confess it, it is all over with the man, they strangle him in prison, and sometime after inform his relations that they need not bring him any more food. Happy those who are not subjected to such a yoke!" *Du Mont, nouveau Voyage au* Levant, p. 158, *imprimé en* 12*mo*, *à la Haye*, 1694.

I eagerly expect those long letters you threaten, and if you thus revenge my silence, how will you reward my diligence? I rejoice that your *Theology* is so soon to be republished.* I have no doubt but you will find a few things to correct, but you will add much from the same source, and increase the value of the work, among your readers. It is, I know, in great estimation among the divines of the English Church. What will be the result I know not, but I understand that some who had embraced Calvinism and Predestination, openly defend such writings, at least it is so reported among them. To what extent this society, yet very private and small, may grow, I cannot conjecture. All their affairs are yet kept very close, and if from those with whom the society originated, and whose names a certain friend whispered in my ear, one may venture to guess, I think it will not long be kept up, unless something similar should arise elsewhere, and produce new supporters. Whether this enterprise of a few, produce any thing beyond private conversation among themselves, time will discover, and then their views and purpose will be better understood.* But enough of these things.

It truly vexes me that we live so distant from each other. If we were neighbours you would find me continually at your door to ask your counsel. There are, indeed, but few men of correct judgment with whom one can discuss freely points of speculation, and especially religious topics. Mutual candour and charity are sadly wanting, and while every one wishes to disguise his own ignorance, he will not easily excuse ignorance in another. Nor must you venture to propose your doubts to any, unless you are prepared to receive all their opinions, and to bow to authority, or to go away laden with the reproach of heresy. I do not thus complain, on my own account, as having suffered by the unjust judgment of friends; yet it is truly pleasant to have at hand one with whom you can confer, without any reserve, on subjects of small or great importance.

The second edition of my book on the Human Understanding has gone off quicker than I could have apprehended, nor has that heterodox Treatise yet raised up any where an opponent.† I wish it were written in such a language that I could avail

* It was first published in 4to. in 1686, under the following title, "Theologia Christiana ad praxim pietatis, ac promotionem Christianæ unicè directa." See *Biog. Dict.* 1784, VIII. 250. Le Clerc's *Oration* in Hughes's *Miscel.* pp. 218—220.

* Mr. Locke appears, by the expressions *apud ecclesiæ Anglicanæ theologos*, to have referred to some *Anti-Calvinian* members of the Church of England, rather than to the Nonconformists, who had now warm disputes on what are termed *the Doctrines of Grace*. This year, 1694, the *Presbyterians* separated, on these points, from the *Independents*, and established the *Salters' Hall* Lecture. See Toulmin's *Hist. View*, 1814, p. 210.

† "Nec adhuc, invenit dissertatio illa, utcunque heterodoxa, oppugnatorem." The opposition mentioned p. 297, col. 2, must therefore refer to a period subsequent to the date of this letter. For this second edition of the *Essay*, Mr. L. wrote "a new chapter of *Identity* and *Diversity*," at the instance of Mr. Molyneux, to whom

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myself of your judgment, on the whole work. Some urge me to give a translation of it. The bookseller is inquiring for a translator, and hopes soon to meet with one, for I have no leisure for the task. The state of my health, and continually increasing engagements, would only allow me slowly and at intervals to read through your history, even though the pleasure of the perusal would scarcely suffer me to lay it aside. The bookseller requests me, however, to review the translation, that I may correct any passage in which my sense may have been mistaken. This I can hardly refuse. But why should I weary you any longer with the tedious prolixities of this letter?

Farewell, and regard me as
Yours, most affectionately,
J. LOCKE.

No. 26.

*Philip à Limborch * to John Locke.*

Amsterdam, Dec. 12, 1694.

MY EXCELLENT FRIEND,

WITH great pleasure I received and read your letter; for though I was satisfied that your regard for me was undiminished, yet after so long a silence to see a letter from you was peculiarly agreeable. It is to me highly gratifying, that my History of the Inquisition has obtained your approbation; I know your judgment to be

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he submitted it in MS. See *Fam. Let.* Aug. 23, 1693.

* Le Clerc, in his *Funeral Oration* for Limborch, speaks of "letters he sent and received; which still lie private in his cabinet, except some few, which were published with Mr. Locke's, in 1708." Hughes's *Miscel.* p. 229. This is the first of his letters to Mr. Locke, which have been preserved, though it is evident that several must have preceded it. There was one, especially, of this year's date, on a very interesting subject, as appears by the following account in Le Clerc's *Oration:*

"In 1694 an accident happened, which, in the opinion of all equitable judges, made wonderfully for the honour of Limborch, and of the Remonstrant divinity. I shall relate it the more nakedly, because the person who was principally concerned in it is since dead. There was a young gentlewoman in this city, of twenty-two years of age, who took a fancy to learn Hebrew of a Jew, and was, by this opportunity, gradually seduced by him into a resolution of quitting the Christian for the Jewish religion. Her mother, when she came to understand it, employed several divines to dissuade her from this unhappy design, but all in vain, for their arguments had no other influence than to confirm her still more in Judaism; because they went to prove Christianity *à priori*, as philosophers speak, omitting generally the authority of the New Testament; and to the passages which they quoted from the Old, she returned the common answers of the Jews, which she had been taught; nor were they able to make any reply which could give her satisfaction.

"While the young lady, who was otherwise mistress of sense enough, was in the midst of this perplexity, Mr. Veen, whom I mentioned before, happened to be sent for to the house, to visit a sick person; and hearing the mother speak with great concern of the doubts which disturbed her daughter's mind, he mentioned Limborch's dispute with Orobio, which put her upon desiring Limborch might discourse with her daughter, in hope he would be able to remove her scruples, and bring her back to the Christian religion, which, she professed, would be the greatest joy she could receive. Limborch accordingly came to her the second day in Easter week, which was April 12, and proceeding with her, in the same way and method he had used with Orobio, he quickly recovered her to a better judgment. For, whereas she insisted, he should, in the first place, prove from the Old Testament that God had commanded the Israelites to believe in the Messiah; he informed her, it was proper first to establish the truth of Christianity, and that afterwards he would shew her from the Old Testament that which she desired, as he really did. In the first conference, he prevailed so far, that she owned she was not able to answer him; and at several other interviews in the same week, he so entirely satisfied her, that she had no doubts remaining.

"Mr. Limborch sent the sum of these conferences in a letter to our friend and acquaintance, Mr. John Locke; from which, if it should ever be published, they who have a curiosity to know Limborch's exquisite method, will understand the whole affair more exactly: for the narrow limits of this oration will not suffer me to enlarge upon it. I shall only add, that, whatever some may whisper, the mother declared she thought it was the hand of Divine Providence which brought Limborch into her house, and the daughter herself ever after honoured him as a father." Ibid. 223—225.

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both candid and correct. But when you lavish praises upon the work, I cannot but recollect your partial affection towards me, which inclines you to make too much of what you approve. I designed a sacrifice to truth, and so to represent that tribunal as learned priests themselves, and even inquisitors describe it to us. I know, indeed, how cautiously the forms of process are detailed in their writings, and palliated by a specious colouring. Thus are the injustice and deformity concealed, which, when its transactions are represented without disguise, become exposed to every eye. I am not apprehensive that any one, even among the most zealous advocates of the Inquisition, can charge me with misrepresentation. Should any one even venture to do this, his refutation is at hand by the testimonies of the authors whose names I have given in the margin.

But how different is the reception of books! You judge my History worthy to be rendered into every vernacular language. But, at Rome, the 19th of May, this year, by an edict of the cardinals it was condemned through the whole Christian republic of Inquisitors-general; and the reading of it most strictly prohibited, under the penalties contained in the index of prohibited books. This decree, by which also other books were condemned, three days after, on the 22d of May, was published and posted on the gates of the Church of the Chief of the Apostles, the Palace of the Holy Office, the field of Flora, and in the other public places of the city. But who could expect from the Inquisition a milder sentence against a History which draws out of darkness, and exposes to the world its cruel policy, such as it wishes to conceal from every eye; which represents that tribunal not venerable for sanctity, but execrable for injustice, cruelty, fraud and imposture? Indeed, if truly described, it could not be represented otherwise.

I shall most readily transmit to you whatever I have found in other authors too late for my use, or which may be hereafter pointed out to me. I observe what you have noticed in the Travels of *Du Mont*, which cannot have a more suitable place in the margin of my History than you have fixed for it. But to speak freely, I very much doubt if that be a true account. I do not mean to accuse the author of intentional deception, but it may easily happen that travellers, during a short residence in a country, may fall into the company of persons little acquainted with its laws and customs, if not disposed to falsify; on whose authority, without further investigation, they receive representations little agreeing with the truth. Many such things I have observed in the travels of those who profess to describe *our* manners and customs.

The reason of my doubt in this case is, that I observe all the Popish doctors, and all the ecclesiastical decrees, urging, even strongly, that the secrets of confession should on no account be disclosed, not heresy itself, if discovered in confession; only the priests are enjoined not to absolve one that confesses heresy, but strenuously to exhort him to make, when he is cited before the commissioners, a full confession. I know, indeed, that every thing prescribed in the laws of the Inquisition is not observed in the practice; and that under the specious pretence of a confession not to be disclosed, the unwary may be deluded, so as freely to confess that of which the Inquisitors had no information, but which may afterwards be revealed by the priests even to the Inquisitors themselves. Nor do I believe that the sanctity of the Holy Office would revolt from such a fraudulent transaction. Yet while all their constitutions, laws and orders, and all the decrees of their church direct the contrary, I dare not affirm so much, unless from an approved author, whose information and fidelity were undisputed. Wherefore, to the passage which you have suggested to me from the Travels of *Du Mont*, it may be proper to add, if that account be authentic, from thence it may be clearly proved that the practice of the Inquisition is often at variance with its rules and orders, and that the Inquisitors only contrive by what means, right or wrong, they may deceive their wretched captives, and, when thus *entrapped* destroy them by a cruel death.

Since writing the above, I have

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been much affected by the sudden death of the excellent Archbishop of Canterbury.* I had designed to send him a copy of my Christian Theology, but he died the day before it should have been presented to him. I grieve for the state of the Reformed Church, deprived of such a patron, a prelate so prudent and enlightened, and of such a Catholic spirit. May God, who even from stones can raise up children to Abraham, raise up for us a successor, if not equal to him, which can scarcely be expected, yet treading as closely as possible in his steps. May he vouchsafe to you and Lady Masham a life extended to distant years.

Adieu, and cease not to regard me as

Yours, most affectionately,
P. à LIMBORCH.

No. 27.

John Locke to Philip à Limborch.

London, Dec. 11,† 1694.

MY WORTHY FRIEND,

I DULY received your book‡ from the bookseller, and your letter of the 12th instant, both highly acceptable as they were yours, and as they came from you. Your letter I read from the beginning to the end with the greatest pleasure, and I congratulate your new daughter on having obtained such a father, whose mind wants neither strength nor sensibility. §

A Christian man might wonder whence the disposition of some men were derived, unless he had been conversant with a certain description of Christian zealots. But such men are to be found every where. Whether they seek the salvation of souls, or make gain of the gospel, let others decide. I cannot but lament and feel indignant for what I behold here, there, and in all places.

Your Christian Theology I shall diligently peruse at the first leisure I can command. I thought myself, indeed, just now almost withdrawn from such studies, and I feel more than ever the want of your neighbourhood, since *he* has been taken from us, that able and candid investigator of truth, not to speak of his other virtues. I have now scarcely any one whom I can freely consult, on dubious points of divinity. What a man the English public have lost, what a support the Reformed Church, let others decide. I have, indeed, been deprived, to my great injury and regret, of a friend sincere and candid, and endeared to me by the intercourse of many years.*

Your additions to the History of the Inquisition, soon as I return to the country, I shall insert, in their proper places, as an additional proof of your friendship. Your caution is just, respecting the extracts from the Travels of *Du Mont*. Nor even as to the rest of your writers (which you use cautiously) can their evidence be alleged, when they are of the *Reformed*, or merely travellers. Yet, I think *their* relations not inapplicable, who attest those things which grow out of the papal system; such relations, I mean, as suppose that so fair an occasion of serving the cause and suppressing heresy, would not be neglected, or confessions of moment entirely concealed, though they might not be divulged to the laity, and to those who were not in office.

I write thus in haste, amidst the business of town, and with lungs panting for breath, to inform you, that your valuable presents have reached me safely. If my faulty silence may be thus punished, it were not inconvenient for me to transgress; for I am disposed to apply to your letters what was justly said of Cicero's Orations, that the longest is the best.

When I came to town on Wednesday last, I found at my lodgings a letter from our friend Le Clerc, of the

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* *Tillotson.* He died Nov. 23, 1694, in the 65th year of his age.

† This letter, in answer to Limborch's of the 12th, N. S., is misdated, or rather, according to the O. S. See p. 296, Note *.

‡ The Christian Theology.

§ "Gratulor filiæ tuæ talem illi obtigisse patrem cui nec mens de fuit, nec viscera." Here may possibly be a reference to the last letter mentioned p. 479, Note *. See Le Clerc's closing remark.

* "Ego certe à multis annis stabilem, candidum, sincerum, summo meo cum damno et desiderio, amisi amicum." This passage must certainly refer to *Tillotson*, and there is probably no other part of Mr. Locke's writings, which marks so strongly his intimacy with the Archbishop.

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7th instant, which I shall answer shortly. In the mean time give my respects to him and our friend Guennelon I will thank both, under my own hand, for their letters, when I enjoy again the quiet and leisure of the country, for here my lungs are oppressed, nor will my health allow me to remain long in town.

Make my remembrances to your excellent wife, your children, our friend Veen and his good wife, and to Grævius,* of Utrecht, to whom I owe a letter, and I am ashamed not yet to have acknowledged his kindness. Farewell, and continue to regard me as

Yours, most affectionately,
J. LOCKE.

* See p. 88, Note †.

MISCELLANEOUS COMMUNICATIONS.

On the Connexion of Science (particularly Astronomical *Science) with Religion and a future State.*

Perth,
SIR, *May* 7, 1818.

A GREAT outcry has frequently been made, by many of those who wish to be considered as eminent for piety, about the *vanity of human science*. Certain divines in their writings, and a variety of preachers in their pulpit declamations, not unfrequently attempt to embellish their discourses, and to magnify the truths of Scripture, by contrasting them with what they call the perishing treasures of scientific knowledge. "The knowledge we derive from the Scriptures," say they, "is able to make us wise unto salvation; all other knowledge is but comparative folly.—The knowledge of Christ, and him crucified, will endure for ever; but all human knowledge is transitory, and *will perish for ever when this life comes to an end*.—Men weary themselves by diving into human science, while all that results to them is vanity and vexation of spirit.—Men may become the greatest philosophers, and have their minds filled with every sort of human knowledge, and yet perish for ever.—What have we to do with the planets and the stars, and whether they be peopled with inhabitants? Our business is to attend to the salvation of our souls."

Now, some of the above and similar expressions may, perhaps, be admitted as true, while others are either ambiguous or false. But, although they were all admitted as strictly true, what effect can the frequent reiteration of such comparisons and contrasts have on the mass of the people to whom they are addressed, who are already too much disinclined to the pursuit of useful knowledge, but to make them imagine that it is useless, and even, in some cases, dangerous, to prosecute any other kind of knowledge, but what is derived directly from the Scriptures? And what is the knowledge which the great majority of those who attend the public services of religion have acquired of the contents of the sacred oracles? It is, in general, exceedingly vague, confused and superficial, owing, in a great measure, to the want of those habits of mental exertion, which a moderate prosecution of useful science would have induced.

Such declamations obviously proceed from a very limited sphere of information, and a contracted range of thought. It is rather a melancholy reflection, that any persons, particularly preachers of the gospel, should endeavour to apologize for their own ignorance, by endeavouring to undervalue what they have never acquired, and, therefore, do not understand: for, although several well-informed and judicious ministers of religion have been led from the influence of custom, or from copying the expressions of others, to use a phraseology which has a tendency to detract from the utility of scientific knowledge, yet, it is generally the most ignorant, those whose reading and contemplations have been confined within a narrow range, who are most forward in their bold and vague declamations on this topic. It is both foolish and irreligious to overlook, or to undervalue any of the modes in which the Divine Being has been pleased to make known his nature and perfections to

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men. Since he has given a display of "his eternal power and Godhead" in the grand theatre of nature, which forms the subject of scientific investigation, it was, surely, never intended, and it would ill comport with reverence for its adorable Author, that such magnificent displays of his power, wisdom and beneficence, as the material universe exhibits, should be treated, by his intelligent offspring, with indifference or neglect. It becomes us to comtemplate, with adoring gratitude, every ray of our Creator's glory, whether as emanating from the light of revelation, or as reflected from the scenery of nature around us, or from those regions where stars unnumbered shine, and planets and comets run their solemn rounds. Instead of contrasting the one with the other, our duty is to derive from both as much information and instruction as they are calculated to afford; to mark the harmony of the revelations they respectively unfold; and to use the revelations of nature for the purpose of confirming and amplifying and carrying forward our views of the revelation contained in the Sacred Scriptures.

Having made these preliminary remarks, suggested by the circumstance of frequently hearing the vague assertion above-stated, from the pulpits both of Presbyterians and Independents, I proceed to the principal object of this paper, viz. to shew the utility of science in reference to religion, and its relation to a future state.

It may here be remarked, in the first place, in general, that divine revelation is chiefly intended to instruct us in the knowledge of those truths which interest us as subjects of the moral administration of the Governor of the world. Its grand object is to develop the openings and bearings of the plan of Divine mercy; to counteract those evil propensities and passions which sin hath introduced; to inculcate those holy principles and moral laws which tend to unite mankind in harmony and love; and to produce those amiable tempers and dispositions of mind which alone can fit us for enjoying happiness in this world, and in the world to come. For this reason, doubtless, it is, that the *moral* attributes of Deity are brought more prominently into view in the sacred volume, than his *natural* perfections; and, that those special arrangements of his providence which regard the moral renovation of our species, are particularly detailed; while the immense extent of his universal kingdom, the existence of other worlds, and their moral economy, are but slightly hinted at or veiled in obscurity. Of such a revelation we stood in need; and, had it chiefly embraced subjects of a very different nature, it would not have supplied the remedies requisite for correcting the disorders of mankind. But surely it was never intended, even in a religious point of view, that the powers of the human mind, in their contemplations and researches, were to be bounded by the range of subjects contained in that revelation, which is purely or chiefly of a moral nature; since the Almighty has exhibited such a magnificent spectacle in the universe around us, and endowed us with faculties adequate to the survey of a considerable portion of its structure, and capable of deducing from it the most noble and sublime results. To walk in the midst of this "wide extended theatre," and to overlook or to gaze with indifference on those striking marks of divine omnipotence and skill which every where appear, is to overlook the Creator himself, and to contemn the most illustrious displays he has given of his eternal power and glory. That man's religious devotions are much to be suspected, whatever show of piety he may affect, who derives no assistance in attempting to form some adequate conceptions of the object of his worship, from the sublime discoveries of astronomical science, from those myriads of suns and systems which form but a small portion of the Creator's immense empire! The professing Christian, whose devotional exercises are not invigorated, and whose conceptions of the Deity are not expanded by a contemplation of the magnitude and variety of his works, may be considered as equally a stranger to the more elevated strains of piety, and to the noble emotions excited by a perception of the beautiful and the sublime.

But I remark more particularly, in the next place, that scientific knowledge may frequently serve as a guide to the true interpretation of Scripture. It may be laid down as

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an infallible canon for Scripture interpretation,—*that no interpretation of Scripture ought to be admitted which is inconsistent with any well-authenticated facts in the material world;* or, in other words, *where a passage is of doubtful meaning, or capable of different interpretations, it ought to be explained in such a manner as will best agree with the established discoveries of science.* For, since the Author of revelation and the Author of universal nature are one and the same infinite Being, there must exist a complete harmony between the revelations of his word, and the facts or relations which are observed in the material universe; otherwise, we could have no evidence that a revelation, pretending to come from the Almighty, was genuine and authentic. If, in any one instance, it could be shewn that an expression of Scripture directly contradicted a well-known fact in the material world; if, for example, it asserted, in express terms, to be literally understood, that the earth is a *quiescent* body in the centre of the universe, or that the moon is no larger than a mountain; it would be a fair conclusion, either that the revelation is not divine, or that the particular passage or passages are interpolations.

To illustrate the canon now laid down, an example or two may be stated. If it be a fact that geological research has ascertained that the materials of the strata of the earth, are of a more ancient date than the Mosaic account of the commencement of the present race of men; the passages in the first chapter of Genesis, and other parts of Scripture, which refer to the origin of our world, must be explained as conveying the idea, that the earth was then merely *arranged* into its present form and order, out of the materials which *previously existed* in a confused mass, and which had been created by the Almighty at a prior period in duration. For Moses no where asserts, that the materials of our globe were created or brought into existence out of nothing, at the time to which his history refers; but insinuates the contrary. "For the earth," (says he,) prior to its present constitution, "was without form and void," &c. Again, if it be a fact that the universe is indefinitely extended, that, of many millions of vast globes which diversify the voids of space, only two or three have any immediate connexion with the earth, then it will appear most reasonable to conclude, that those expressions in the Mosaic history of the creation, which refer to the creation of the fixed stars, are not to be understood as referring to the *time* when they were brought into existence, as if they had been created about the same time with our earth; but, as simply declaring the fact, that, at what period soever in duration they were created, *they derived their existence from God.* That they did not all commence their existence at that period, is demonstrable from the fact, that, within the space of 2000 years past, and even within the space of the last two centuries, new stars have appeared in the heavens, which previously did not exist in the concave of the firmament; which, consequently, have been created since the Mosaic period; or, at least, had undergone a change analogous to that which took place in our globe, when it emerged from a chaotic state to the form and order in which we now behold it. Consequently, the phrase "God rested from all his works," must be understood, not absolutely, or in reference to the whole system of nature, but merely in relation to our world; and as importing, that the Creator then ceased to form any new species of beings on the terraqueous globe. The same canon will direct us in the interpretation of those passages which refer to the last judgment, and the destruction of the present constitution of our globe. When, in reference to these events, it is said, that "the stars shall fall from heaven," that "the powers of heaven shall be shaken," and "the earth and the heaven shall flee away," our knowledge of the system of nature leads us to conclude, either that such expressions are merely metaphorical, or that they describe only the *appearance*, not the *reality* of things. For it is impossible that the stars can ever fall to the earth, since each of them is of a size vastly superior to our globe, and could never be attracted to its surface, without unhinging the laws and the fabric of universal nature. The *appearance*, however, of the "heaven fleeing away," would be produced, should the earth's diurnal rotation, at that period, be suddenly stopped, as will most probably happen, in which case

all nature, in this sublunary system, would be thrown into confusion, and the heavens, with all their host, would appear to flee away.

Now, the scientific student of Scripture alone can judiciously apply the canon to which I have adverted; he alone can appreciate its utility in the interpretation of the sacred oracles; for he knows the facts which the philosopher and the astronomer have ascertained to exist in the system of nature; from the want of which information, many divines, whose comments on Scripture have, in other respects, been judicious, have displayed their ignorance, and fallen into egregious blunders, when attempting to explain the first chapters of Genesis, and several parts of the book of Job, which have tended to bring discredit on the oracles of heaven. The late Mr. Fuller, in his remarks on the first chapter of the book of Genesis, after enumerating some of the uses of the stars, that they serve for signs and for seasons, &c., adds, that they had also been employed to guide men to the Saviour, referring to the meteor which guided the Eastern magi to Bethlehem; a remark certainly unworthy of his judgment, and of the age in which he lived.

Again, the researches of science have brought to view objects which tend to amplify our conceptions of the Divinity. Having already adverted somewhat to this topic, I shall here only remark, that, as Scripture informs us, in distinct and positive declarations, of the natural perfections of God, the discoveries of science afford a sensible proof and illustration of the scriptural propositions on this subject. As we derive all our knowledge from the impression which external objects make on the organs of sensation, we are so constituted, that abstract truths produce little impression or conviction on the mind, unless they be enforced or illustrated by an appeal to visible objects in the material world. While, therefore, the Scriptures declare that Jehovah is "the only wise God," and that "He hath established the world by his wisdom;" the Christian philosopher has brought to light innumerable instances and evidences of this attribute of Deity, which lie concealed from the superficial observer. He can not only tell us, in certain vague terms, as is too frequently done, that the wisdom of God appears in every object, from a blade of grass to the stars of the firmanent; but he can point out and fix the mind upon the particular objects in which it is most strikingly apparent. He can state and describe the particular modes, circumstances, contexture, configurations, adaptations, structure, functions, relations and operations of those objects in which contrivance and design conspicuously appear, in the animal and the vegetable world, in the ocean, the atmosphere and the heavens; till the mind, from a steady and minute contemplation of the object, is constrained to exclaim, "O the depth of the wisdom and the knowledge of God!" While, again, the Scriptures declare, that "the Lord is omnipotent, of great power, and mighty in strength," the Christian astronomer has brought to light the most magnificent and astonishing illustration of this perfection of Jehovah. He has descried bodies of such a prodigious size, that not only the stupendous masses of the Alps and the Andes, appear, in comparison, as so many atoms in the mighty void; but even the whole terraqueous globe, with all its load of continents and islands and oceans, dwindles, on the survey, into an inconsiderable ball. He has ascertained that ten thousand times ten thousand of such bodies are dispersed throughout the immeasurable regions of space. He has ascertained *motions* of such astonishing velocity as overpowers the imagination; in bodies, several hundred times larger than this globe of ours, motions, which, were it possible to view them at the distance of a few hundred miles from the bodies thus impelled, would raise our admiration to its highest pitch, would overwhelm our imagination, and, in our present state, would produce an impression of awe, and even of terror, beyond the power of language to express. The earth contains a mass of matter equal in weight to at least 200,000,000,000,000,000,000 tons. To move this ponderous mass a single inch beyond its position, were it fixed in a quiescent state, would require a mechanical force almost beyond the power of numbers to express: how much more the force requisite to make

it move with a velocity one hundred and forty times swifter than a cannon ball, the actual rate of its motion in its course round the sun! But whatever degree of mechanical power would be requisite to produce such a stupendous effect, it would require a force five hundred times greater to impel the planet Jupiter in his actual course through the heavens! The ideas of *strength* and *power*, implied in the impulsion of such enormous masses of matter through the illimitable tracts of space, are forced upon the mind with irresistible energy, far beyond what any abstract propositions can convey; and constrain us to exclaim, "Who is a strong Lord like unto thee? Thy right hand is become glorious in power! The Lord God omnipotent reigneth!" Mere abstract ideas of infinity, however sublime we may conceive them, generally fail in arresting the powers of the mind and impressing the heart; our conceptions become vague and confused, and approximate to inanity, for want of a material vehicle to give them order, stability and expansion. But when the mind is overwhelmed with its conceptions, when it labours, as it were, to form some definite conceptions of an Infinite Being; it here finds some tangible objects on which to fix, some material substratum for its thoughts to rest upon for a little, while it attempts to penetrate, in its excursions, into those distant regions which eye hath not seen, and to connect the whole of its mental survey with the energies of the King eternal, immortal and invisible.

And shall such bold and lofty flights of the human mind, in order to amplify its conceptions of Deity, be cut short and confined within the range of vulgar apprehension, because a few declaimers, possessed of more zeal than knowledge, pronounce them comparative folly? Does the mind of man stand in no need of such views to assist and direct its contemplations of the Divinity? Shall the cold hand of superstition and enthusiasm be again stretched forth to interrupt the noble career of the human soul in its researches into the wonderful works of God? Shall the great mass of the Christian world be prevented from expanding their conceptions, by the study of such august objects, because a few superficial preachers have expressed their fears lest the religion of Jesus should be injured by such contemplations? Both Scripture and reason combine in declaring a negative. Since the word and the works of God are the emanations of the same Almighty Being, and since we are enjoined by the highest authority to contemplate both, should we ever imagine that the study of the one can have any direct tendency to the prejudice of the other? The affirmative would imply an aspersion of inconsistency on the character of "the only wise God," and would impede the career of the human mind, in its progress towards perfection.

If it be inquired, why such grand discoveries, if they serve as important auxiliaries to religion, were not revealed in the Scriptures; it may be shortly answered, that the powers of the human intellect were adequate for making those researches which have led to such discoveries, and, therefore, did not need a revelation for this purpose. And it was not the prominent object of revelation to make known, through the medium of miracles and prophecy, those things which the unassisted powers of reason were adequate to explore. Should it be objected, as I have sometimes heard teachers of religion, who pretended to learning, insinuate, that the professed discoveries of astronomy are built upon mere hypothesis, and, at most, are only the results of probable conjecture, and, therefore, cannot be exhibited as demonstrated truths; it may be shortly replied, that the grand views of the universe, which astronomy has opened up, are built upon the most accurate observations, and on the strictest demonstrations; and that those religious instructors who doubt the fact, should apply with attention to the study of the science, and learn to judge for themselves. For it is not to be doubted, that more time than is requisite for this purpose, is frequently spent in studies less interesting, and less appropriate to the business of religion. If the study of the Latin language, and of Euclid's Elements of Geometry, is cheerfully attended to, for the purpose of qualifying themselves for the office of Christian teachers, why not apply, with the same vigour of mind, to the

investigation of the principles and facts of philosophical and astronomical science, which have as near a relation to Christian doctrine as the former?

Further: the researches of science have enabled us to demonstrate the literal truth of certain scriptural propositions, which would, otherwise, have appeared highly metaphorical, or even false. We know that all the stars of heaven, visible to the vulgar eye, have been *numbered*, and the relative position of each accurately ascertained; and, that no unassisted eye can discern more than seven or eight hundred stars, at one time, in the firmament. Yet the Scriptures declare, that "the host or the stars "of heaven cannot be numbered," and they are classed with the sands on the sea shore which are "innumerable." The telescope, however, has enabled us to descry thousands, and even millions of those luminous orbs which are invisible to the naked eye; and myriads beyond the former myriads, appear in succession, as the powers of the instrument are augmented; leaving it more than probable that, were the magnifying powers of our glasses increased ten thousand fold more than they now are, more distant myriads still from remoter skies, would be brought to view; thus affording us a sensible proof, that the divine declaration is true, in its most unlimited sense, and must have had for its author the Creator of the universe, who alone hath "numbered the stars, and called them by their names." Again, the sacred oracles assert, that "the heaven above cannot be measured," that "the heaven for height is unsearchable;" and, that "the heaven is as high above the earth as the mercy of God is great toward them that fear him." These assertions, at first view, might not have appeared literally true, especially since the grand discoveries of modern astronomy were made. The distances and magnitudes of the planetary orbs have been measured with a precision and accuracy which do honour to the powers of the human intellect. "The height of heaven," or the distance of bodies eighteen hundred millions of miles from the earth, has been demonstrated with geometrical precision—a distance so great that, a cannon ball flying at the rate of four hundred and eighty miles an hour, would not reach it in the space of four hundred and thirty years. Yet this immense space lies within the sphere of that system of which we form a part. How far the nearest fixed stars lie beyond this limit, we are unable to determine. We can determine with the highest degree of probability, if not with certainty, that they are not within 20,000,000,000,000 miles of our globe; a distance which a ball, at the velocity now stated, could not reach in four millions, seven hundred and fifty four thousand years. But how far they may be placed beyond this distance no astronomer will pretend to determine. But, though the distance of the nearest stars could be determined, as it is probable, in the progress of observation, may be done, yet, the distance of the remotest stars visible through telescopes, and much more those which lie beyond the sphere of assisted vision, never can be measured by mortals, nor, probably, by any intelligence, but by Him whose eye takes in the amplitude of universal nature; so that the assertion of the inspired writers appears in its full force, that "the heaven for height is immeasurable and unsearchable."

Again, it is a striking and important fact recorded in sacred history, that at a certain remote period, the surface of our globe was covered with water beyond the tops of the loftiest mountains. The researches of geologists have fully confirmed the truth of this recorded fact; and have thus lent their aid in support of the evidence of scripture history. For, however different, and even opposite the theories and conclusions of geologists have been, their observations on the exterior and interior constitution of the globe have led them all to this one conclusion, "that every part of the dry land has once been covered with the ocean." And as the discoveries of scientific men have enabled us to demonstrate the truth of those propositions which might otherwise have appeared hyperbolical or doubtful, so they enable us to distinguish those expressions and phrases which allude to the vulgar or obvious appearances of things, from those which describe objects as they actually exist. Thus, those expressions which represent the

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earth as at rest, and the sun in motion, the world as having *ends* or boundaries, &c. must be considered as describing merely the obvious appearances of the system of nature as viewed by the vulgar eye. For our world being of a globular form, can have no "ends" or extreme boundaries; and it is demonstrated both physically and mathematically, that the sun is nearly in a quiescent state in the centre of our system, while the earth performs its diurnal and annual revolution around this vast source of light and heat. The expressions, however, now alluded to, are so common and natural, that they have been adopted by all nations, and even philosophers themselves still use the same phraseology.

Again, the study of science gives us a liberal and expanded view of a variety of circumstances which are overlooked by the illiterate Christian and the unscientific divine, and tends to correct many of our selfish and contracted notions. We are in the habit of hearing ministers of the gospel, at the commencement of public worship on the first day of the week, imploring the Divine blessing on their brethren throughout the church, who are commencing the same exercises, and at the close of worship, in the afternoon, that the same blessing may seal the instructions which have been delivered in all the churches of the saints; as if the public religious services of the universal church were, at that moment, drawing to a close. This is all very well so far as it goes: but a very slight acquaintance with geographical science would teach them that, when we in this country, are commencing the religious services of the first day of the week, our Christian brethren in the East Indies, who live under a very different meridian, have finished theirs; those in Russia, Poland, and on the banks of the Caspian Sea, have performed one half of their public religious worship and instructions; and those in New Holland have retired to rest, at the close of their sabbath. While, on the other hand, our friends in the West Indies, and in America, at the close of our worship, are only about to commence the public instructions of the Christian sabbath. I see no reason, therefore, why our prayers should not have a reference to the geographical positions of the different portions of the Christian church, as well as to those who live on or near our own meridian; that, for example, in the beginning of our public devotions we might implore, that the blessing of God may accompany the instructions which have been delivered in the Eastern parts of the world; and, at the close of worship, that the same blessing may direct the exercises of those in the Western hemisphere, who are about to enter on the sacred services of that day. On the same principle, we may perceive the absurdity of those "*concerts*" for prayer in different places at the same time, which were lately attempted by a certain portion of the religious world. Even within the limits of Europe, this could not be attempted with the prospect of Christians joining in devotion at one and the same time; for, when it is six o'clock in one part of Europe, it is eight at another, and five o'clock at a third place; much less could such a concert take place throughout Europe, Asia and America. So that science, and a calm consideration of the nature and relations of things, may teach us to preserve our devotional fervour and zeal within the bounds of reason and sobriety; and, at the same time to direct our reflections and our sympathies in reference to our Christian brethren, to take a wider range than that to which they are usually confined. In a word, the man who is frequently accustomed to rational and extensive surveys of the magnificence, the variety and the economy displayed throughout the material and the intellectual empire of God, and of the unbounded beneficence which every where appears, will naturally cultivate a liberal and candid disposition towards those of his brethren who differ from him in mere opinions of comparative insignificance. He will readily conclude, that many speculative opinions, which among us have been the cause of fiery contentions and angry passions, cannot appear in so important a light in the eyes of Him who governs the affairs of ten thousand worlds; or, that he should be pleased that the bonds of love and union among men should be broken on account of differences of sentiment, which it would

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require, in many instances, a microscopical eye and intellect to distinguish. Whether, for example, the elements in the Lord's Supper should be distributed by elders or by deacons; whether they should be received sitting, standing, or kneeling; whether pure wine, or wine mixed with water, should be used in that ordinance; whether a preacher should read his sermons or repeat them from memory, officiate in a black coat or a white, or adorned with a gown, surplice or bands, or without them, &c. Whether such circumstances as these can be supposed to be of great estimation in the business of religion, the philosophical Christian may easily determine. Yet such minute circumstances and opinions have been the cause of contention and disunion among many who have borne, and who still bear the Christian name. A variety of other instances, as illustrations of the proposition announced at the beginning of this paragraph, will readily occur to the contemplative reader, and, therefore, in the mean time, I shall not farther enlarge.

Having enlarged on the preceding topics much farther than I originally intended, I shall postpone the remainder of my observations on this subject, particularly those which relate to *the connexion of science with a future state*, to another opportunity.

T. D.

SIR, *June* 23, 1818.

IN the Racovian Catechism, lately brought before the English reader by Dr. Thomas Rees, there is a note by the translator (p. 7), to shew how "the Unitarians of the present day differ in opinion from the Socinians of Poland," respecting "the existence of a real being, called the Devil, or Satan." After mentioning, with just approbation, "Mr. John Simpson's Essay," the reader is referred to "Mr. Farmer's excellent Essays on the Demoniacs of the New Testament, and on Christ's Temptation."

Several years ago, I looked through those pieces to ascertain whether Mr. Farmer had ventured to meet and discuss, or rather appeared to have evaded that alarming question respecting an all but omnipotent rival of Deity, the *orthodox* devil. It seemed to me that, though his subject led directly to the question, he had declined to *commit* himself; conducting his argument so adroitly, that he might be considered, by different readers, as either believing or disbelieving "the existence of a real being, called the Devil, or Satan." I observed too, that Mr. Fell, his acute and severe, rather than liberal opponent, in the 6th Chapter of his *Demoniacs*, had not been able, except by implication, to charge him with disbelief in the *personality* of a *Devil*.

I remember to have read in your 7th Volume, some strictures, which I was sorry to consider plausible, on Mr. Farmer's Christian sincerity, or, I would rather say, on his subjection to "the fear of man which bringeth a snare." I wish the learned translator of the *Catechism*, or any other of your readers, would shew that, in the present case, Mr. Farmer has somewhere declared himself openly on a question, upon which he could scarcely, without a designed reserve, have avoided perspicuity.

R. L. C.

SIR, *Bere Regis, June* 20, 1818.

I OBSERVE [XIII. p. 32,] an inquiry concerning Stonehouse's Work on Universal Restoration. If *no better* answer has come to hand, let the following be received as in some views satisfactory. The person referred to was *not* "the Rev. Sir James Stonehouse, Bart." the friend of the late *Mr. Hervey*, but quite a different person.

The Rev. Mr. Towgood, Rector of Ashill, near Ilminster, Somersetshire, once shewed me the book at his parsonage-house, and informed me, that the author was a clergyman of the Established Church, somewhere in Devon or Cornwall; but as this was told me in the year 1791, I cannot recollect *the name* of the parish of which Mr. Stonehouse was minister, but of the *correctness* of the information I have no doubt, as Mr. Towgood *then* corresponded with the author. At the same time he gave me a thick pamphlet, 8vo. size, composed by *the same* Mr. Stonehouse, entitled, "Apostolical Conceptions concerning God." It was a dry, mystical kind of book, arguing the writer to be a *fanciful visionary*, rather than a close and sober reasoner. If Mr. Towgood be

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still alive, he can confirm the above. He was one of those liberal-minded clergymen, who, some years since, applied to parliament for relief from certain articles of the Established Church. JOSEPH LAMB.

SIR, *Bridport, June* 2, 1818.

IN the observations I thought proper to prefix to the two letters of the late Mr. Evanson, to which you have done me the favour to give a place in the Repository, [pp. 7—10,] I took the liberty to recommend to your learned correspondents for discussion, his hypothesis, previously advanced by Sir Isaac Newton, and sanctioned by the opinion of Bishop Newton, that there are evident refereuces in the apostolic epistles to many passages of the Apocalypse of John. As some of your readers may not have the books containing the evidences they produce of this position, I have transcribed quotations on this point from "Sir Isaac Newton's Observations upon the Apocalypse of St. John," and "Evanson's Reflections upon the State of Religion in Christendom," for insertion, if you approve, in your valuable Miscellany of Theology and General Literature. Every intimation in the page of inspired prophecy, respecting the nature and circumstances of the future condition of man, and the glorious changes and new scenes of dignity and sacred pleasure which await, hereafter, the true servants of God, cannot but be interesting to the believer in the Christian revelation; and a single ray of light on this subject, where so much darkness prevails, tends both to confirm our faith and cheer our hearts. Even speculations on this topic, though probable conjectures must supply the place of direct proofs, are calculated to give to the mind a noble elevation above earthly objects, and a feeling sense, from our being endowed with faculties capable of such speculations, of the animating truth which the gospel teaches, of our immortality.

T. HOWE.

"The Apocalypse seems to be alluded to in the Epistles of Peter and that to the Hebrews, and therefore to have been written before them. Such allusions in the Epistle to the Hebrews I take to be the discourses concerning the High-Priest in the heavenly tabernacle, who is both Priest and King, as was Melchisedec; and those concerning 'the word of God' with the 'sharp two-edged sword,' the σαββατισμος, or millennial rest, 'the earth whose end is to be burned,' suppose by the lake of fire, 'the judgment and fiery indignation which shall devour the adversaries,' the 'heavenly city which hath foundations, whose builder and maker is God,' the 'cloud of witnesses,' 'Mount Sion,' 'heavenly Jerusalem,' 'general assembly,' 'spirits of just men made perfect,' viz. by the resurrection, and 'the shaking of heaven and earth, and removing them, that the new heaven, new earth, and new kingdom, which cannot be shaken, may remain.' In the first Epistle of Peter occur these: 'the Revelation of Jesus Christ,' twice or thrice repeated, 1 Peter i. 7, 13; iv. 13; and v. 1. 'The blood of Christ as of a Lamb, foreordained before the foundation of the world,' Apoc. xiii. 8. 'The spiritual building in heaven,' Apoc. xxi. 1 Peter ii. 5: 'An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, who are kept unto the salvation ready to be revealed in the last time;' 1 Peter i. 4, 5. The 'royal priesthood,' Apoc. i. 6; and v. 10. The 'holy priesthood,' Apoc. xx. 6. 'The judgment beginning at the house of God,' Apoc. iv. 12. 'The church at Babylon,' Apoc. xvii. These, indeed, are obscurer allusions; but the second epistle, from the 19th verse of the first chapter to the end, seems to be a continued commentary on the Apocalypse. There, in writing to the churches of Asia, to whom John was commanded to send this prophecy, he tells them, they 'have a more sure word of prophecy to be heeded by them, as a light that shineth in a dark place, until the day dawn, and the day-star arise in their hearts,' that is, until they begin to understand it; for 'no prophecy, saith he, of the Scripture is of any private interpretation; the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit.'

"Daniel himself (Dan. viii. 15, 16, 27, and xii. 8, 9,) professes that he understood not his own prophecies; and therefore the churches were not to expect the interpretation from their

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prophet John, but to study the prophecies themselves. This is the substance of what Peter says in the first chapter; and then in the second he proceeds to describe, out of this 'sure word of prophecy,' how there should arise in the church false prophets or false teachers, (expressed collectively in the Apocalypse by the name of the false prophet) 'who should bring in damnable heresies, even denying the Lord that bought them,' which is the character of Antichrist. 'And many,' saith he, 'shall follow their lusts; they that dwell on the earth shall be deceived by the false prophet, and be made drunk with the wine of the whore's fornication, by reason of whom the way of truth shall be blasphemed.' Apoc. xiii."

The learned author continues the comparison of passages of the Apocalypse with those of Peter's Second Epistle, in further particulars, and then proceeds: "Thus does the author of this Epistle spend all the second chapter in describing the qualities of the Apocalyptic beasts and false prophet; and then, in the third, he goes on to describe their destruction more fully, and the future kingdom. He saith, that, because the coming of Christ should be long deferred, they would scoff, saying, 'Where is the promise of his coming?' Then he describes the sudden coming of the day of the Lord upon them, 'as a thief in the night,' which is the Apocalyptic phrase; and the millennium, or 'thousand years, which are with God as a day;' the 'passing away of the old heavens and earth,' by a conflagration in the lake of fire; and our 'looking for new heavens and a new earth, wherein dwelleth righteousness.' Seeing, therefore, Peter and John were apostles of the circumcision, it seems to me that they staid with their churches in Judea and Syria, till the Romans made war upon their nation, that is, till the twelfth year of Nero; that they then followed the main body of their flying churches into Asia, and that Peter went thence by Corinth to Rome; that the Roman empire looked upon those churches as enemies, because Jews by birth; and therefore to prevent insurrection, secured their leaders, and banished John into Patmos. It seems also probable to me, that the Apocalypse was there composed, and that soon after the Epistle to the Hebrews and those of Peter were written to these churches, with reference to this prophecy, as what they were particularly concerned in." Sir Isaac Newton's "Observations upon the Apocalypse of St. John," 1733, pp. 239—244.

"It is obvious that the Apocalypse must have been written and generally well known before the Apostle Paul wrote the best authenticated of his epistles; for he evidently alludes to it in his Epistles to the Corinthians, Galatians, Thessalonians and Timothy; and to the Corinthians and Thessalonians explains some passages of it, which, from its highly figurative language, must, in those early days, have appeared mysterious and inexplicable, and become liable to be perverted by being misunderstood. Thus, having in conformity to the doctrine of the Apocalypse upon that subject, told the Corinthians, 1 Cor. xv. that the dead were destined to be raised in order, at three different periods, first, Jesus, now constituted the Christ, or predicted sovereign of the whole world, as 'the first-fruits;' secondly, 'those that are his,' at that period when he shall come with power to take upon him his promised kingdom; and thirdly, that at some future period, viz. after the thousand years predicted by John, 'the end,' or general resurrection, would take place; and having, by the most convincing arguments, shewn, that those who are raised cannot enjoy that future state of immortality and incorruption in such earthly, corruptible bodies as we have in this life; he proceeds to 'shew them a mystery,' that is, to explain to them a circumstance not revealed in the Apocalypse. This he states to be, that when those faithful disciples of Christ who are dead, shall be raised with spiritual, incorruptible bodies, such of that character as shall be living 'at the last trumpet,' shall undergo an equal change to fit them for that assumption which he has described to the Thessalonians, 1 Thess. iv. 17; and adds, 1 Cor. xv. 52, 'for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' In these words the apostle certainly could not mean to teach us, that such things as trumpets were in use in

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heaven; nor to excite so ludicrous an idea as that the Almighty would cause the dead to rise to the sound of any musical instrument. But the trumpet being peculiarly an instrument of war, is used figuratively in the Apocalypse to denote seven fatal wars, which were destined to make important changes in the civil governments of the western part of the then known world. To the seventh or last of these wars Paul evidently alludes, in his explanation of the Christian doctrine of the resurrection. His literal meaning in these last concluding words is, for the seventh predicted war shall assuredly take place; at which period those faithful followers of Christ, who are dead, will be raised, as foretold by John, with bodies incorruptible; and they who are alive will be so changed, as to fit them to live for ever with the Lord.

"Jerusalem being the city where the Jewish tribes were ordered to assemble for the celebration of the festivals prescribed by the Mosaic law, and the temple there being the only place in which the religious rites and ceremonies of that law were allowed to be performed, 'the city, Jerusalem,' became a very proper figure of speech to denote the religion of the Jews under the old covenant. Paul, therefore, in his Epistle to the Galatians, comparing the difference between the religions of the two covenants to the difference between Hagar and Sarah, denominates that of the Mosaic covenant by the figurative phrase, 'Jerusalem that now is,' and that of the gospel covenant by 'Jerusalem which is from above,' in evident allusion to Apoc. xxi. 2, where the prophet describes the final complete establishment of the religion of the Christian covenant throughout the world, by his vision of 'the holy city, new Jerusalem, coming down from God out of heaven.'

"In 1 Thess. iv. 16, Paul also plainly refers to the prophetic vision of Apoc. x., when he tells them, that the coming of the Lord Jesus as Christ, and the resurrection of those who have died for their faith in him, will take place with, or rather as it is in the original, 'in the trump of God,' in that period of the seventh predicted war, which is there said to be proclaimed by the loud voice of a mighty angel, to be the time destined for the consummation of all these prophetic mysteries. And to prevent the Thessalonians from supposing that important day of Christ to be then near at hand, he informs them in his subsequent epistle, that, before that period, there would be a general apostacy of professed Christians from the truths of the gospel-covenant to a false, unrighteous superstition, which, when unrestrained by the circumstances that then prevented its taking place, would prevail for a considerable time, and continue even to the distant period of Christ's coming; meaning most assuredly the Catholic prevalence of that impious system of religion so long established and supported by the civil powers of Christendom, which the prophet of the Apocalypse, in contrast to 'the holy city, Jerusalem,' the figurative denomination of the true religion of the new covenant, calls 'the great city Babylon,' &c. Apoc. xvii. 15 and 18; and xviii. 2. This same deplorable apostacy Paul admonishes Timothy of, and most pathetically laments both in his first and second epistles. It is plain, therefore, that the prophecies of the Apocalypse *preceded* these epistles of Paul, which consequently bear a testimony to its antiquity and authenticity, infinitely stronger than can be produced in favour of any other book of the received canon." Evanson's "Reflections upon the State of Religion in Christendom, at the Commencement of the 19th Century of the Christian Era," pp. 39—42.

SIR, *August 5, 1818.*

I WILL thank you to preserve in your Repository of curious and valuable documents, a passage from The Weekly Freeman's Journal, Dublin, July 25, 1818, relating to the pledge given by the Administration to the Irish Catholics and their friends, in order to secure the measure of the Union. HIBERNICUS.

The Union.

The following is an extract from a speech spoken by the Knight of Kerry at the late Election for that County. The statement relative to the Union is curious and important. As to its truth there cannot be a shadow of doubt:—

"He thanked his friend, Mr. O'Connell, for giving him an opportunity of explaining his conduct on the Union

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Question. It was conduct which he bitterly regretted, and his only consolation was, that he had acted from honest motives, however mistaken. He insisted that the mistake was created by the grossest and most unexpected violation of good faith; he had been induced to vote for the Union by the solemn pledges of the British Cabinet to attend to the rights and happiness of the Irish people. *Lord Cornwallis had shewn him a distinct promise, written and signed by Mr. Pitt, in which it was expressly and unconditionally stated, that the Union should be followed by a total abolition of all Religious Distinctions in Ireland. In short, by a total and Unqualified Emancipation of the Catholics of Ireland, and by an entire and radical alteration of the Tithe System, by substituting a different provision for the Established Clergy.*"

SIR, *Maidstone, Feb.* 12, 1818.

MR. BELSHAM restates [XIII. p. 30], his arguments in favour of "Infant Baptism." "It was," he observes, "the uniform, universal and undisputed practice of the church from the apostolic age down to the fifth century, and even later." Does Mr. Belsham mean that the apostles uniformly baptized the children and infants of the first converts, and, that from this time forward, the practice became universal among Christians? If he does, the authority which he offers for it, is by no means the highest in *degree* at least, for he freely admits that the New Testament affords no precept nor example for it. It contains explicit statements of the baptism of those who believed and acknowledged Jesus to be the Christ. It mentions also some instances of whole households who believed and were baptized. But no single instance is mentioned of any persons, whether infants or others, except voluntary professors, being baptized. Now, if the baptism of the infants of disciples was equally an institution of Christ, with that of their parents, why do we find the New Testament so explicit both as it respects the precept and practice in the case of the parents, and so uniformly silent as it regards their offspring? If it had been required of parents thus to dedicate their children from their infancy as members of the church, would it not have been reasonable to expect that some mention should be made of so important a circumstance, and of so very different, not to say opposite a nature, to that of a voluntary profession of faith? For what two things can be more different in their nature and consequences, than a *voluntary* adoption of Christianity, the result of a conviction of its truth and obligation, and an *involuntary* dedication to become a future Christian? Being thus dedicated to Christ without their knowledge, they would, as they grew up, become liable to all the consequences which attached to the free, personal profession of that religion. Where would be the propriety or equity of this? No person could really be a Christian till he was prepared to make an open profession of faith and allegiance to Christ, in the deliberate contemplation of all its consequences. Why, then, should he be *dedicated* to his service, and exposed to the odium which, at that time, attached to the name of Christian, long prior to its appearing whether he would become a disciple of Jesus or not? Is not the supposition that such a practice was adopted by the apostles, highly injurious to them and the cause which they advocated, when there is so far from being any mention of it, that it is totally at variance with the recorded injunction which they certainly did carry into practice by proclaiming the gospel, and thus engaging persons to become disciples, and *then*, as the result of their own choice and the expression of their faith and allegiance, baptizing them into the Christian name or profession?

If baptism was in every instance voluntary, it would draw a useful line of distinction between the decided followers of Jesus and others, however nearly allied to, or connected with them in other respects, or who, however favourably disposed, were not prepared to avow the profession with all its train of consequences. On the other hand, if it involved under the common appellation of Christians, not only the voluntary professors themselves, but all whom they could so far subject to their influence as to cause them to be baptized, it would confound that distinction, and expose

many to odium, and perhaps sufferings, as Christians, who had never really embraced Christianity. The first method would be the means of setting apart the church of Christ from the mass of mankind, and of preserving it in its purity, while the practice of introducing nominal members into the body must tend to assimilate his church with the multitude, and to impair its purity in the same proportion. The effects produced by the discriminate and such an indiscriminate application of baptism, must be in several respects opposed to each other; nor to me does it appear at all probable, that a church, all of whose members, except the original converts, were merely nominal Christians at their introduction, could have given rise to that distinguished excellence of character which actually prevailed in it in the two first centuries; or that it could have withstood the "fiery trials" to which it was exposed, and have remained in a state of separation, persevering in the distinct avowal of its great and peculiar principles, amid the severe and varied attacks of its implacable enemies. It is, then, extremely improbable, that an application of baptism, so opposed to the letter and design of the recorded precept, and to what the New Testament relates of the actual practice of the apostles, should have had the same origin.

As far as appears from the New Testament, the design and use of baptism, and that to which it was uniformly confined, was, to select the faithful followers of Jesus from the mass of mankind, whatever might be their relation to, or their remoteness from them in other respects; and to form them into one family, united by the spirit of the gospel, and spontaneously agreeing in the acknowledgment of their common Lord, and in the worship of the one God and Father alone, in the face of their numerous and powerful enemies: all this does, I conceive, appear with sufficient clearness from the books which it contains. There is no intimation that any of the primitive converts attempted to introduce nominal Christians into their body, but the contrary is the conclusion from all that is related concerning this rite, and concerning the unanimity which, generally speaking, subsisted in the Christian body; and which, instead of decreasing, as it would naturally have done by the continual introduction of nominal members into their societies, appears rather to have increased upon the whole during the first and a great part of the second centuries. I do not therefore perceive the *necessity* of appeal to any other writings in proof that baptism is applicable to none but actual disciples.

Other writings, however, and those not of the first nor till towards the end of the second century, leaving an interval, during which various superstitions were introduced, and among others some relative to baptism, are appealed to by Mr. Belsham, as the sole foundations of his conclusion. It had then been adopted as an opinion, probably by Christians in general, that baptism was the means of regenerating and imparting light and salvation to *all* to whom it was applied; "infants and little ones, and children, and youth, and elder persons." Is it extraordinary that so high a degree of superstition, concerning the *nature* and *design* of the rite, should have *begun* to produce a variation in its practice? For, notwithstanding the sanguine manner in which Mr. B. expresses himself on its uniformity and universality, the evidence which he produces from Tertullian, who "is the first writer by whom the baptism of infants is expressly mentioned," proves no more than that some, to whom he was writing, were apt, in his opinion, too much to precipitate baptism before the candidates were sufficiently instructed and prepared to embrace Christianity, sometimes even applying it to little children, a practice of which, "except," as he says, "in case of necessity," he totally disapproved. In regard to *these cases* it seems superstition had so far hoodwinked the otherwise strong understanding of Tertullian, as to make him suppose that dipping the little innocents in the water was necessary to their salvation; but as it respects the generality of such cases, nothing surely can be more pertinent or forcible than his remarks. It seems that some persons thought they had a warrant from our Lord for the practice (to whom, and not to the example of

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other Christians who were as liable to be misled as themselves, they looked for guidance) of baptizing little children, in his saying, "Do not forbid them to come to me;" but Tertullian rejects such an inference from the words, and endeavours to give a just idea of their scope. "Therefore let them come when they are grown up. Let them come when they understand: when they are instructed whither it is that they come. Let them be made Christians when they can know Christ. Why need their guiltless age to make such haste to the forgiveness of sins?"—"With Tertullian's opinions and arguments," says Mr. B. "we have nothing to do." I cannot entirely agree with him in this; it appears to me that we have at least as much to do with them, as with the intimations which he gives concerning the practice of some of those to whom he was writing. Is it to be supposed that the idea of instructing persons, whither they came while they were yet children, was original with Tertullian? Or rather, is it not to be inferred, that this sober advice was founded on the established practice and sentiments of Christians; while the opinion and practice, which he in the main opposes, were comparatively novel and of partial prevalence, arising out of the growing superstitions? That this actually was the case, I shall endeavour to shew presently, by an extract from Justin Martyr.

Mr. Belsham says, that "we hear of hardly a single individual who stood up to bear his testimony against this early corruption." This is rather an unfortunate remark to accompany the extract in which the first mention is made of the baptism of little children. No sooner is it mentioned than it is opposed; and, according to my conceptions, its absurdity glaringly exhibited by some of the plainest and most convincing arguments that were ever alleged: and I cannot help thinking it is rather a remarkable instance of the power of association, that *Mr. Belsham*, the able, the indefatigable champion of the "sublimely simple" truths of Unitarianism, should have appeared inaccessible to this artless appeal to the plainest principles of the human understanding. If, instead of considering that he has nothing to do with such arguments, he would shew the superior propriety of little children, or even infants, nominally embracing Christianity long before they can understand its doctrines, discern its evidences, and imbibe its spirit, to that of persons really embracing, and making their solemn profession of it, after they have been well instructed in these things, he will, in my apprehension, render a very essential service to the cause he espouses, but a service, of which I have no idea that even his very superior talents will be equal to the accomplishment.

It will not be disputed, that the little children of whom Tertullian speaks, were those of Christians, whether or not those Christians were converts from the Jews or Heathens. There is not the least appearance of any distinction in Tertullian's ideas, or those to whom he is writing upon this head. The cause, therefore, that he is advocating, is that of the baptism of the adult offspring of Christians; and, as there subsisted a regular practice of training "catechumens" for baptism, there is every reason to think that the youthful offspring of Christians were included in the number, and that Tertullian had this practice in view in speaking of their instruction. The advocates for "Infant Baptism," indeed, make a great distinction between *proselytes* and disciples who had never been Jews or Pagans; hence, Mr. B. renders the command of Christ (Matt. xxviii.) "proselyte and baptize," though, in the "Improved Version," we read, "Go ye and *make disciples*, baptizing," &c., and it does not appear that the primitive Christians made any distinction of this kind as it respected baptism. The question was not whether they had previously been Jews or idolaters, but whether they were convinced that Jesus was the Christ, and were prepared to acknowledge him as their great law-giver and guide. All enter the world alike ignorant of these things, and the children of Christians, no less than others, must be fully instructed in the principles and evidences of Christianity before they *can* embrace it; nor does it appear reasonable that *they*, any more than others, should be required to use the rite by which they become deno-

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minated Christians, till they are fully prepared to do it voluntarily, or, in other words, really to embrace Christianity; nor that they should abstain from the use of it when they are thus prepared.

The sacred writers appear perfectly unacquainted with this distinction between proselytes and other disciples, nor does the term *proselytes*, in application to Christians, ever occur in the New Testament. Yet it is made a similar instrument of removing every testimony that can be adduced from the Scriptures, or from the writings of subsequent Christians, in behalf of the baptism of believers or disciples only, that the doctrine of the two natures of Christ is, to repel every argument in favour of his simple humanity. To proselytes alone is assigned the privilege of a voluntary or real adoption of Christianity. Some instances are mentioned in the New Testament, of households who were baptized, or who were Christians, "that is," says Mr. B. "in all probability, including children under twelve years of age and bond servants." So, then, little children and bond servants were all compelled to receive the name of Christians, and all of every age, except these favourable proselytes, are subjected to the same compulsion. Alas! is this the liberty with which Christ has made us free? The term *household* had a very extensive acceptation among the Jews; grown persons, or rather, the fathers of families only, are frequently, at least, if not usually, intended by it; their families being considered only as a ramification of that branch. This particularly appears, Josh. vii. 18. The tribe, the family and the household, having been taken by lot, the household are brought *man by man*, and Achan is taken; after which, in conformity, I suppose, with the barbarous ideas of the times, his sons and daughters are involved in the same destruction with himself, and his other possessions, evidently shewing that they were not considered as members of the household, but only as appertaining to one of them. This sense of the term accords with various passages. Jesus himself was Lord of a household, consisting wholly of his disciples, viz. the twelve apostles, and some others who had separated from their original households to follow him. The case of the jailor at Philippi has been often considered. The gospel was made known to him and his house; both he and his house "rejoiced, believing in God;" they were consequently all baptized. The whole account demonstrates that there was no compulsion used; all was voluntary, and accompanied with knowledge, faith and joy.* It is mentioned as a peculiarly happy circumstance that, in this case, no division occurred; the whole household, of which the jailor was a member, believed, were baptized and rejoiced together. It is probable that none, except free individuals, were considered as members of households; the subject deserves more particular inquiry; but as there is no instance mentioned of compelled baptism, so all the particularized instances shew that they were manifestly free. Where, indeed, would be the use of preaching the gospel to bond servants, who must submit to be marked out and denominated Christians whether they received it or not; or to little children and infants who could know nothing about it? No: Christians are not "the children of ignorance and necessity, but of knowledge and choice."

Justin Martyr has, in my opinion, happily illustrated this matter; nor is there any reason to think that the catechumens, of whose baptism he speaks, were confined to converts from Judaism and idolatry, any more than those whose previous instruction Tertullian warmly recommends. He flourished about A. D. 140; and in his Apology addressed to Antoninus Pius, he says, "As many as are persuaded and believe that the things taught and said by us are true, and moreover, take upon them to live accordingly, are taught to pray and ask of God forgiveness of their former sins, we praying together with them; and then,† *and not till then*, they are brought to a place of water, and are there regenerated after the same manner with ourselves; for they are washed in the name of the Father and Lord of all, and of our Saviour Jesus Christ. *The reason of this we have from the apostles,*

* Acts xvi. 31—34.

† The words *and not till then*, in italics, are thus distinguished in *Reeve's* translation, from which the passage is taken.

for having nothing to do in our first birth, but being begotten by necessity, or without our own consent, *to the end therefore we might continue no longer the children of necessity and ignorance, but of freedom and knowledge,* and obtain remission of our past sins by virtue of this water; the penitent now makes this second birth *an act of his own choice.*"

As this passage is at variance with that necessity and ignorance which appertains to the baptism of infants and "bond servants," the advocates of this practice have adjudged it wholly to the favoured class of proselytes. But Justin himself makes no such distinction; his terms are "general, or rather universal." *As many as are persuaded and believe,* &c. He does not confine it to proselytes from Judaism, &c. with their children and slaves. No: nothing of this kind entered his thoughts; the reason which he assigns for baptism is totally inconsistent with it, "*that we might be no longer the children of necessity,*" &c. That this is a reason applicable alike to all who are born and are called to be Christians, is too palpable upon the face of it to be rendered more apparent. In the view of this writer, baptism is the result of knowledge and choice, as opposed to necessity and ignorance; none were baptized *till* they were persuaded and believed that the things taught by Christians were true, and resolved to live accordingly. It is, therefore, manifest, that neither Justin, nor any of the churches in whose name he wrote, knew any thing of a baptism or second birth, as he terms it, which was the result of no knowledge, nor belief, nor Christian resolution. Such a practice must have been totally inimical to the rational and liberal ideas which he entertained of "*the reason*" on which baptism was founded, as they "*had*" received "*it*" *from the apostles.*

Ignatius, in his epistle to the church of Smyrna, has these words, "*Let none of you be found a deserter; but let your baptism remain as your arms.*" What propriety would there have been in this exhortation, if they had not *all* volunteered as Christians by baptism? If the members had every one of them joined the Christian standard, as the result of his own deliberate choice, with the greatest reason might he be called upon not to desert it in a time of peril; but, if the reverse was true, with regard to many, the exhortation, as it respected them, would have been without reason, and probably without effect.

Upon the whole, as there not only appear no traces of the baptism of any except voluntary professors of Christianity from the time of Christ down to that of Irenæus at least, if not to that of Tertullian; but as it seems utterly opposed to the very design for which baptism was instituted, and to all that can be learnt, either from the New Testament or the earliest Christian writers, from the apostolic age to that of Justin Martyr; and as what we read appears quite sufficient to establish the origin of the opposite practice from Christ himself, as the express institutor, and its general, if not universal, prevalence in those truly primitive ages; as Tertullian himself is in the main a warm, and able advocate for it in its application to the offspring of Christians, the point appears to me to be sufficiently established. There cannot surely be any necessity for giving much attention to Origen's *tradition* concerning its use as a remedy for original sin, nor to Austin's, Jerome's, or *even* Pelagius's confident testimonies in the beginning of the *fifth* century. Superstition had begun to attend the ceremony when Justin wrote, since he talks of its *illuminating* and *regenerating* influences; it had made greater advances in the time of Tertullian, and probably of Irenæus, since when the former wrote, it had begun to be applied to objects wanting christian qualifications, on the responsibility (*dangerous* as it was justly considered) of others: in the time of Origen its strides were evidently yet greater, original sin, with which Tertullian was unacquainted, having then been *discovered.* Tradition now began to supply the place of Scripture, and superstition to overrule the plainest dictates of reason. But though with such advantages, it had, about fifty years later, made such rapid progress *in Africa,* and particularly at *Carthage,* where we first obtain any distinct intelligence of it, that "a council of sixty-six pious and *orthodox* prelates" decided in favour of baptizing infants within a few days at *least* of the birth; yet, above a hundred nearer still to the ages of general cor-

ruption, we find Gregory, in *Asia Minor*, pleading for the delay of the rite till children can pronounce the formula of profession, and not be "sanctified" without, at least, their *verbal* consent; though, as he admits, at *three* years of age, the time he specifies, they could "not understand it perfectly." What a struggle is here between overwhelming superstition and poor declining reason! Still, with this "celebrated" man's opinions, so far as they partook of the old leaven of reason, it seems we have "nothing to do, but with those only, which were closely connected with the increasing superstition of the age in which he lived."

And *Mr. Belsham*, the learned, acute and dauntless advocate of the pure Unitarian doctrine, is "earnestly contending" for that practice which manifestly flowed from superstition, and opposing that which proceeded from the plain dictates of reason and scripture. *Understand, be convinced,* and *then* be *baptized* into the name of God and his Christ!

If I have taken any improper liberties in the above remarks, I desire to be corrected. My respect for the talents, virtues, and extensive usefulness of Mr. Belsham, is undiminished. I consider his effort to defend a practice, which to me appears so utterly indefensible, but as one additional indication, that not the most enlightened minds are exempt from the influence of prevailing error. It is not without reluctance that I have taken up the subject; but *truth*, omnipotent truth, appeared to me to require it. Should "such a one as" myself appear to have any advantage in this controversy, it can surely be attributed to nothing but the cause of knowledge and liberty, in union with Christianity, which I think I have espoused. T. PINE.

Birmingham,

FRIEND, 12*th of* 5*th Month*, 1818.

I HAVE recently perused in the Monthly Repository [X. 545, 546,] "Dr. Walker's Call to the Quakers, not to think evil of one another, because of their different opinions."

It is not my intention, in the present communication, to enter upon the subject of this address to the Society, but to make a few observations on a remark which occurs at p. 546. To many it has probably been a subject of regret, that the liberal pages of the Repository should be occupied by such a sentiment; but the task devolving upon the editor of a public journal is a delicate one, and it is probably best not to reject a communication whose professed object is commendable, because there may be a few objectionable expressions; and it has been very properly remarked, "that if a sentiment be erroneous it can be readily refuted."

Referring to a circumstance which occurred to him at Grand Cairo, in 1801, the writer adds, "I thought of Jesus and George Fox, who were, in my estimation, very similar characters, though certain followers of the latter have suppressed some of his mistaken or fanatical expressions; an art which the fishermen of Galilee, the tax-gatherer, even, and the physician seem, from their writings, to have been too simple for. These estimable men, thought I, had something to support them when laid hold of—their noble enthusiasm."

That George Fox, the usually considered founder of our Society, was a man of estimable character, possessed of a vigorous and independent mind, and a lover of truth for its own sake, the records of his life, and of his sufferings, very fully exhibit; but I am sure that our Society, in common with every other, would utterly disclaim such a comparison as this; and, if I have understood it correctly, it conveys the idea that some "mistaken" or "fanatical" expressions are recorded of our Lord.

In contemplating the extraordinary and spotless character of Jesus Christ, in reflecting upon the sublimity of his precepts, and the beauty of his morality, I am impressed with the conviction, that they are unequalled; ratified, as they were, by a conduct pure beyond all example. In perusing the writings of the ancients, we are sometimes forcibly impressed with the sublimity of a passage here and there; but the "wood, hay and stubble," with which it is surrounded, greatly obscure its lustre: not so in Jesus Christ; there is an elevation, a sublime simplicity, which surpasses even the visions of the writers of antiquity.

I would earnestly call the attention of the writer of this paragraph to the

impressive language of the New Testament in reference to our Lord.—When he was baptized of John in Jordan, "Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. — God, who at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, hath, in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom, also, he made the worlds."

"All power," said Christ, "is given unto me, both in heaven and in earth. I am the way, the truth, and the life; no man cometh unto the Father but by me. All things are delivered unto me of my Father. He that honoureth not the Son, honoureth not the Father which hath sent him. That all men should honour the Son even as they honour the Father. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent:" with a host of other texts, alone applicable to Jesus Christ, chosen and sent of God to preach the Gospel of Salvation; and, through whom the gift of immortal life is conveyed to us, having received this commission from the Father.

In conclusion, I would respectfully suggest to the author of the "Call," the propriety of avoiding, in all public addresses, the use of metaphorical language with which the paper abounds, and I trust he will allow me seriously to recommend him to reconsider the passage upon which I have animadverted, and to indulge the hope that such a review will convince him that it is not founded in truth.

It may be proper to add, that this communication is unofficial, and that the writer is alone responsible for its contents. B.

Critique on the Monthly Repository.

[It is impossible to accommodate a periodical work to every taste, and, therefore, the Editor of the Monthly Repository is neither offended nor surprised that the work is unpalatable to some readers. He is ready to admit, however, that there may be some justice in the following critique, which, as it does not entirely depend upon himself what the contents of any one Number shall be, he submits to the consideration of his various correspondents. Ed.]

Sir, *March* 16, 1818.

I TAKE the liberty of transmitting to you the following extract, from the letter of a correspondent in the country, which I received lately, on her returning me several Numbers of "The Monthly Repository," which I had lent her.

"They contain some very curious articles, but do not be shocked at my bad taste if I confess that I wish the contributors would not expend so much intellect upon dry controversy; they would have far more chance of *rationalising idolaters*, (is not that the proper phrase?) were the subjects less exclusively adapted not only to the belief, but the habitual tone of study of such as themselves. Without being either bigoted or trivial, there are few others comparatively, save theological students by profession, who, upon turning over the leaves of a Number of this work, would not lay it aside, as quite out of their way. If it is intended to produce any effect upon *those* brought up according to the Established Church, or the Evangelists, (who, in fact, except when urged into opposition, are only *ultra* swallowers of the Thirty-nine Articles, and the Athanasian Creed,) there should be besides, short (*only* short) expositions of the Unitarian belief, from authority of the gospel; calm, tempered, but animated, imaginative descriptions and illustrations of the mischiefs produced upon the conduct of the lower orders by the perversion and exaggeration of the doctrine of atonement; upon the temper of the higher by their notions of election, &c. and upon the minds of by far the greater portion of Christians, for so many past ages, as well as at present, by the idea of the Deity being not kept sufficiently distinct from that of the creature; as it might be asserted without fear of being charged to Unitarian prejudices, that, had their doctrines alone prevailed in the first few centuries of the Christian era, none of the superstitions of the church of Rome could have arisen. You will laugh at my instructions to so many of the learned; but, pray do not suppose you have *corrupted* me, because I cannot help observing how it appears to me that *your* friends neglect to make the most of their means of doing so to *others of mine*."

You will, of course, Sir, make no

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use, or any, of the above communication, as you may judge proper, but I thought it deserved to be offered to your perusal, by one of your constant readers, and

A STEADY UNITARIAN.

Clapton,
July 15, 1818.

SIR,

IT is, probably, as little known to most of your readers as it was, till a few days since, to myself, that Dr. Hartley published the first account of his *Theory*, in Latin, three years before the appearance of his English work.

From the *Sketch* prefixed to the *Observations*, in 1791, it appears that "his work was begun when he was about 25 years of age," in 1730. In 1739 he published the "Evidence for, and against Mrs. Stephens's Medicines, as a Solvent for the Stone;" a malady from which he was a great sufferer, and to which his death, in the prime of life, has been attributed. On the same subject was printed, at *Leyden*, in 1741, "De Lithontriptico, à Joanna Stephens nuper invento, Dissertatio Epistolaris, auctore Davide Hartley." To a second edition of the *Dissertatio*, printed at *Bath*, 1746, the account to which I have referred, is annexed under this title: "Conjecturæ quædam de Sensu, Motu, et Idearum Generatio."

These *Conjecturæ* extend through fifty-three octavo pages, containing the twenty-two Propositions which now form the first chapter of the *Observations;* and with a few exceptions, are literal versions of the Latin, so far as that extends. For the enlargements, especially on the four first Propositions, are much shorter than in the English work, though the tenor of the argument is the same. On *Æther*, (*Prop.* 5,) Sir Isaac Newton is mentioned, but without the references to the *Optics*, or the Letter to Boyle, first published in Boyle's Life by Dr. Birch, 1744. To that short reference Hartley adds,

"Verùm omnino consulendus est *Newtonus* ipse de existentiâ et proprietatibus hujusce ætheris, cum admodum incertus hæream, an mentem ejus satis assecutus fuerim. Optandum est, ut in lucem emittantur, si qua alia de hâc re in scriptis ejus posthumis comparent: imò optandum, ut summi hujus optimique viri opera omnia posthuma ocius publici juris fiant; cum illud non potest non esse magno rei literariæ, philosophiæ et religioni emolumento." * P. 76.

The twenty-two Propositions are prefaced by an apology, for annexing them to a treatise on a very different subject, alleging the connexion of the author's *Theory*, with the Science of Medicine; and referring to Newton's Doctrine of *Vibrations*, and Locke on the power of *Association*. Dr. Hartley then proceeds to describe the progress of his own speculations and his design in this publication.

"Tantis utique adjumentis et auctoritatibus fretus, olim agressus sum ulteriorem enuclationem sensationum, motuum et idearum; tandemque videor mihi ipsi incidisse in aliquam speciem veri. Sentio interea multas subesse dubitandi causas, multaque contra afferri posse. Quocirca decrevi, harum rerum theoriam quandam conjecturalem breviter delineare, atque, arreptâ hâc occasione, medicorum et philosophorum libero examini subjicere; ut exinde edocear, quid corrigendum, delendum, vel denique retinendum fuerit. Proposui autem conjecturas meas, utut rudes et incertas, sub formâ demonstrationum mathematicarum, eò quòd hæc forma commodissima videatur ad rerum discutiendarum vim et mentem rite assequendam." † Pp. 73, 74.

* But, above all, *Newton* himself should be consulted on the existence and properties of this æther, as I am not sure that I have fully ascertained his meaning. It is to be wished, that any papers on this subject which he may have left behind him, should appear. It is, indeed, most desirable, that all the posthumous works of that great and excellent man may soon be given to the public. They could not fail greatly to promote the interests of learning, philosophy and religion.

† Thus sustained by such aids and authorities, I some time since attempted the development of sensations, motions and ideas; and I seem, to myself, at length to have fallen upon some truth. Yet I perceive many reasons for hesitation, and that much may be said on another side. I have therefore determined, briefly to describe a conjectural theory on these subjects; and to avail myself of this opportunity to bring it before physicians and philosophers for their free examination. Thence I may learn what requires correction, what must be abandoned, and what may be retained. Yet I have proposed my conjectures, hem-

At the close of *Prop.* 22, where the first chapter of the *Observations* ends, are remarks *(scholium generale)* extending through six pages. In the former of these, the author describes the application of the united principles of *vibration* and *association* to medicine, the phenomena of memory and dreams, logic, and especially ethics, as conducive to the cultivation of morals. He considers, through the two next pages, an objection to his *Theory*, as detracting from the immateriality of the human soul. The substance of these pages now forms the conclusion (pp. 511, 512,) of the first volume of the *Observations* and of Priestley's *Hartley*, (pp. 345, 340,) except that, "according to *Malbranche*," is substituted for "secundum *Cartesium*."

Next follows a paragraph, designed to shew that, if we consider the immortality of the soul as depending on religion and the Divine attributes, this Theory, which is calculated to confirm our faith in these, cannot be opposed to that doctrine. The piece then concludes with the following passage:

"Religionis autem revelatæ, ut de eâ præcipuè dicam, nitorem et firmitatem semper increscere, unà cum veræ scientiæ incrementis, manifestum erit cuivis recolenti, quot et quanta ejus documenta à viris eruditis et piis prolata sint, ex quo instaurari cœpit res literaria, in regionibus hisce occidentalibus. Neque licebit alicui, ut mihi quidem videtur (quicquid vel ipse in animo habeat, vel inde profecturum suspicentur alii) veritatem quamlibet novam eruere, quin simul lucem affundat religioni Christianæ, veritatum omnium principio et fini; ecclesiæque exoptatissimum illud seculum futurum, sub quo omnia tandem subjicienda sunt ei, qui est *via, et veritas et vita*."* P. 125.

This publication does not appear to have been known to the author's family, or to Dr. Priestley; and among Dr. Hartley's Pieces, in the catalogue of printed books in the British Museum, there is only the *Leyden* edition of the *Dissertatio*. Should any of your readers know of any attention excited by the publication of the *Conjectura*, which I have here described from the Bath edition of the *Dissertatio*, in my possession, I shall thank them to send you early information.

J. T. RUTT.

SIR, *August* 4, 1818.

IF Obscurus [pp. 447—449] has actually seen, or otherwise ascertained that Θεὸς is the reading of the Vatican manuscript, in the text, Acts xx. 28, there is an end of all controversy upon the subject, and Scripture criticism is under obligation to him for having set this question at rest.

Still I think that the Editors of the Improved Version are not greatly to be censured for not having cited the Vatican manuscript in favour of a reading upon the authority of Birch, when that learned Professor himself explicitly retracts the testimony he had given. Though it must be confessed, that his having first set down the remarkable reading *God*, as being found in the Vatican manuscript, and afterwards totally forgetting every circumstance relating to it, is not a little extraordinary.

B.

Bloxham,

SIR, *July* 19, 1818.

I WAS pleased to see in your Miscellany, [p. 366,] the account that A. Z. gives of his change of sentiments from Trinitarianism to Unitarianism; and the more so, because it was effected by the extravagant length to which Trinitarianism was carried in his place of worship. It has been

soever rude and uncertain, under the form of mathematical demonstrations, as best calculated to ascertain the full force and meaning of the points in discussion.

* But as to revealed religion, of which I principally speak, its brightness and evidence have always increased with the acquisitions of genuine science. It is manifest to every unbiassed mind what great and numerous proofs, on this subject, have been afforded by learned and pious men, in these western regions, ever since the revival of letters. Nor, in my judgment, can any one (whatever he may design or others expect from him), establish any new truth, without, at the same time, pouring some light on Christianity, the beginning and the end of all truths, and thus accelerating that ardently-desired future age, when all things shall be subdued unto him, who is *the way, the truth, and the life*.

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asserted, that moral evil destroys itself. I believe it sometimes does. We have an instance of it here. The same thought is probably applicable to the present state of things at Geneva. Calvin's burning the worthy Servetus has, no doubt, secretly operated to produce the change that has taken place in the religious views of the clergy of that city. He being dead yet speaketh. His innocent blood crieth from the ground. In many cases a small deviation from the straight line of duty is scarcely noticed by us; but when, by slow degress, our aberration becomes notoriously great, our fears are alarmed, and we hasten back to the right path again.

As to what is idolatry, and the difference between Jewish, Christian and Heathen idolatry, which A. Z. wishes to hear more of, it may be sufficient to observe, that it is said, "Thou shalt have no other gods before me: Thou shalt not make unto thee any graven image," &c., Exod. xx. It appears from these two commandments, that whoever worships any being, besides Jehovah, is an idolater; and that whoever worships even Jehovah himself by means of an image, is also an idolater. These precepts certainly extend to all mankind; for the duties which they require of us, we all owe to our Creator. The ignorance of the person who breaks either of them cannot alter the nature of the act itself: still it is religious worship given to another person besides Jehovah, or given to him through a forbidden medium, and, therefore, it is idolatry. The Israelites called the worship of the golden calf a feast to Jehovah, but it was really idolatry. Exod. xxii. 5. Ignorance may diminish the degree of guilt that attends an idolatrous act, but that is all, for in all such cases God is robbed of his glory, and man of his comfort and edification. This is true of every kind of idolatry, but it is especially so of Heathen idolatry, as appears, *most evident*, from the late work of the Abbé Dubois, on the Civil and Religious Manners of the Hindoos. There the reader will see what will excite him to say, "It is a shame even to speak of those things which are done of them in secret." Eph. v. 12. But it is time to speak out, to put the Heathen and Infidel to the blush, and to confirm the wavering Christian in his most holy faith.

Some Unitarians, it seems, as well as Trinitarians, have asserted that Trinitarians are not idolaters. But let us hear what certain Trinitarians themselves have said on this subject. Mr. Keach says, in his work on the Parables, p. 88, "It is idolatry to give the same divine worship to him, that belongs to God only. But this worship is given, and ought to be given, to Jesus Christ, as Mediator." Mr. Proud says, "I have been a worshiper of Jesus Christ, as truly and properly God, for more than forty years; but should it turn out, that the God I adore is but a man like myself, it is more than time for me to relinquish my idolatry."—Mon. Repos. I. 588. Mr. Wardlaw says, "If Christ be not God, then we who offer to him that homage of our heart which is due to God alone, are without doubt guilty of idolatry, as really guilty as the worshipers of the deified heroes of Greece and Rome."—Mon. Repos. XII. 296. And, Mr. Whitaker says, "If the doctrine of the Trinity be false, then are all who worship Christ guilty of idolatry."—Mon. Repos. XII. 456.

I wish those Unitarians, who were once Trinitarians, would copy the example of A. Z., and give us an account of the means by which their change of sentiment was effected, with all the interesting circumstances that attended it. This would be very instructive, and would also greatly refresh the spirits of those sincere and worthy inquirers after truth, whose minds are cast down by the ill-treatment that they meet with from their former acquaintance and friends. The Psalmist says, "Come and hear, all ye that fear God, and I will declare what he has done for my soul." Ps. cvi. And the prophet Malachi says, "Then they that feared Jehovah, spake often one to another, and a book of remembrance was written," &c. Mal. iii.

Hasten, O thou most high God, the time "when there shall be one Jehovah, and his name one," Zach. xiv.; when all thy rational creatures shall say "to us there is but one God, the Father," 1 Cor. viii. 6; and when all shall worship thee in spirit and in truth, as the disciples and followers of thy beloved Son, the Lord Jesus

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Christ. O that our eyes may see more of the dawn of that glorious and happy day. JOSEPH JEVANS.

On the Christian Use of Wealth.
No. II.

SIR, *July* 2, 1818.

PERMIT me to resume the important subject on which I have already once addressed your readers, [p. 427,] the use and abuse of this world's goods. Should I be the means of opening *one* heart to the wants and sufferings of its fellow-creatures, of gaining over *one* proselyte, to the truly *sound* and scriptural doctrine of John Wesley, "*Give all you can*," I shall, indeed, think my time and labour greatly overpaid.

Worldly possessions, of every description, are *capital lent* us to trade with, and a large increase is expected and required from our diligent use of it. Tell me, then, ye who, without any *worthy* cause so to do, lay up every year an overplus of income, are ye not, according to the most obvious interpretation of the parable, burying your talent in the earth?

"*Occupy* till I come," says our heavenly Teacher: but how does he direct us to do this? How are we to employ our Lord's money? Not in luxury and vanity, not in the indulgence of a selfish, proud or covetous spirit; not in laying out large sums in those things which administer to the "pride of life," and which the children of this world seek after, in "dressing out our *inns* as if they were our *homes*, and being as careful about a night's lodging here, as if we designed an everlasting abode." Can any one who does this, or what approaches towards it, because he bestows a few pounds annually in public subscriptions, and a few more in private charities, believe himself justified to his great *Employer?* Do we, by thus distributing our wealth, enter into the true spirit of his orders to us? And is this the manner in which he designed that we should *occupy* his treasures?

Suppose a rich and benevolent man should put into the hands of his steward a large estate, from the income of which he was to take a proper provision for himself, and to lay out the remainder for the benefit of the numerous poor who dwelt upon it; what think you ought the conduct of this man to be? Should he build himself a splendid house, purchase gay equipages, gather around him a retinue of useless servants, and, after ordering them to dispense to the neighbouring poor, such victuals as were to spare from his luxurious table, give himself up to vanity or pleasure or slothful indolence? Or should the steward, after providing for his own household the comforts and conveniences of life, allot a small annual sum to be distributed among those who looked up to him for that kind instruction and liberal relief, which they knew it had been the direction of their *common Lord* that they should receive at his hands; and then carefully hoard up the remainder of his income, pound after pound, till, at the return of his master, he might lay it before him, saying, "Lo there thou hast that is thine!" Would the steward in either case have fulfilled the commands of his Lord?

How then ought he to have acted? The answer is so obviously written on the pages of the New Testament, that "he who runs may read." Our kind and gracious Master allows to the dispenser of his bounty, all the reasonable comforts and accommodations which his station and circumstances require; but more cannot be permitted without encroaching upon the rights of others, for whose *present*, as for his own *future* benefit, he holds the property *in trust:* therefore, the manner of living adopted by a "good and faithful servant," will be simple and unostentatious, and his ambition, his delight, will be neither to dissipate nor to hoard up the treasure committed to his care, but, during the time that he administers it, strictly to adhere to the spirit of his orders. I hardly know a greater reflection upon the character of a man at the end of his earthly career, than to say that he died *very rich;* for does it not imply that he was selfish and narrow-hearted?

If a man *inherits* large possessions, his duty, as a Christian, will seldom call upon him to lessen them; but if he add to them in the least, it is the spirit of avarice which has incited him so to do; and such a spirit can neither contribute to our happiness in this world, nor lead to blessedness in

the next. But the liberal and truly Christian disposition which prompts a man of fortune to live in a plain and simple manner, hospitably, but without parade, and dispose of the excess of income which this gives him, in forwarding the spiritual interests, and relieving the daily necessities of his fellow-creatures, must place him in the path of felicity, so far as it is attainable here, and in the certain road to perfect and never-ending bliss hereafter.

Where good seed falls on *good* ground, where power is put into the hands of those who are disposed to make a proper use of it, we are told by our Lord that in different instances the increase will be widely different. Some will bring forth thirty, some *sixty*, and some a *hundred fold!* From those who profess a purer, a more rational, sublime and animating system of faith, than the rest of their fellow-christians, more of the living fruits of good works may be expected, and will certainly be required; and O that I could excite in the bosoms of Unitarians, a glorious ambition to be chief and foremost in the race of benevolence, that most prominent feature of the true Christian character! that "forgetting those things which are behind," (the follies and vanities in which many have hitherto wasted much of their time and wealth,) they would "reach forth unto those things which are before," and "*press forward* towards the mark, for the high calling of God in Jesus Christ."

M. H.

SIR, *July* 15, 1818.

I KNOW not on what grounds Mr. Johns should be expected, by your Liverpool Correspondent, [p. 380,] to explain why the Presbyterian ministers in Manchester and its neighbourhood, prefer that title to the new designation of Unitarian, which it appears he would wish to impose upon them. That gentleman, if he thinks proper, can, I dare say, give good reasons for the preference: but, surely, the adherence of himself and his neighbouring brethren in the ministry, to the name by which they have always been known, is a matter that requires no explanation or apology; and the insinuation, p. 224, (originating probably with the same Correspondent,) that it arises from *duplicity*, cannot easily be reconciled with candour. Men of warm feelings are apt to be betrayed, even in a good cause, into an intemperance which is too much akin to intolerance.

Your Halifax Correspondent, [p. 380,] is more candid. He disclaims the charge of duplicity; but still he is inclined to believe that a good deal of mischief is done by adhering to a term which, according to him, is, to say the least, unmeaning and totally misapplied. Now, as to the term being *unmeaning*, it certainly is well understood to describe a considerable body of Dissenters in this country; the descendants of those worthy confessors who were expelled from the Church in 1662, by the Act of Uniformity. Nor is it, I think, *at present* entirely misapplied. Our ministers (for to this body of Dissenters I belong), are all Presbyters, as distinguished from bishops; that is, they are all of them equal, none of them claiming any authority or pre-eminence over another; and though Synods or General Assemblies have fallen into disuse amongst us, and we are thus assimilated in some degree to the principles of the Independents, with regard to church-government, this does not seem to be a sufficient reason for abandoning the old name, which, as Anti-episcopalians, is still applicable to us. It is a name by which our predecessors are known in history, and under which we ourselves are recognised by the supreme authority of the country. No Dissenter is ignorant that the ministers of the Three Denominations, (Presbyterians, Independents and Baptists,) in and about London, have access to the Royal Closet. And though this privilege has been chiefly used for the purpose of presenting complimentary addresses, it might, if occasion were to arise, be employed to address the Sovereign on matters relating to the interests of the general body. It is, therefore, a privilege of some value which would be lost by the proposed change. The officers of the household would know nothing of Unitarians, and would refuse to admit them into the Royal presence. Moreover, though there are now, perhaps, few or none of the denomination usually called Presbyterian, that are believers

in the Trinity, there may be many who are attached to the Arian scheme, and to whom the term Unitarian does not properly apply. Shall we drive these away from our societies, by the needless adoption of a name to which they may justly object? Would this be politic or prudent, or even consistent with our fundamental tenet, the right of private judgment? But the most important consideration is, what effect the proposed change might have upon the funds applicable to education, and the support of public worship among us. After what has lately passed in the Court of Chancery, is it not to be feared that there would be some danger in abandoning our old name, and adopting one descriptive of opinions, which the Lord Chancellor said he could not, sitting as a judge, presume had any existence, before the passing of the late act which tolerates them?

Here, I think, we may see a fruitful source of litigation and loss of property; in short, of infinite mischief. On the other hand, I am not aware of any mischief that can arise from adhering to a name which has descended to us from our forefathers; and till I see some better reason for renouncing it, than has yet been given, I shall be contented to be called

A PRESBYTERIAN.

Chowbent, Lancashire,

July 20, 1818.

Sir,

As several attempts have lately been made to induce the Dissenters, commonly called Presbyterians, in this part of the country, to designate themselves Unitarians, as more expressive of those peculiar sentiments which distinguish them from the rest of their fellow-christians, it becomes those who have generally opposed this change, to state their reasons for so doing; though these may not prove satisfactory to every one, especially to those who have so zealously urged the propriety of the change, in some of the late Numbers of your Repository. In the first place, we do not see any reason for changing the name by which we have been so long known, though it may not now strictly apply to us, for one which would be as little descriptive of our peculiar sentiments as the present one, if the main body of Christians opposed it. Are not Arians, and even Trinitarians, as we call them, as justly entitled to the name of Unitarians, if they choose to assume it, as those who wish to apply it, exclusively, to themselves? Do not all Christians profess to worship one God, and one God only, however they may differ in their sentiments respecting the nature of God? We conceive the representations of the Divine Being, by those generally called Trinitarians, to be contrary both to the deductions of reason and the declarations of Scripture, and to lead to Tritheism, rather than Unitarianism; but as they deny this inference, however illogical their deduction may appear to us, yet, while they do not see the absurdity of it, and profess to worship only one God, they have an equal right to assume the name of Unitarians, as any other body of Christians, who may widely differ from them respecting the nature of the Divine Being. The term Unitarian then, we conceive, cannot justly be assumed by any particular body of Christians, as accurately descriptive of its peculiar sentiments, when all Christians have an equal right to the same name, if they choose to adopt it.

Again, if called by any name besides that of Protestant Dissenters, we prefer one that would describe us as a body of Christians acting in unison, in a bond of love and friendship, in order to promote objects beneficial to each other, and to the world at large, rather than by a name merely descriptive of our peculiar religious opinions; especially if those who disagree with us, think themselves entitled to the same appellation. If the term Presbyterian be not now applicable to us, because the peculiar form of church-government, to which that name formerly alluded, is no longer in use among us; the name may still be as applicable as any other, if we retain something of the former bond of union. We conceive much good might result from congregational fellowships; for we lament that, with the objectional, the beneficial parts of the ancient system, are also given up. We are inclined to think that considerable advantage might accrue to the cause of Christ, if Christians were united in a bond of friendship, which would secure the co-operation of all in the promotion of truth, without

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sitting in judgment on the sentiments either of individuals or congregations composing this union. If, therefore, we must have a distinguishing name, we would prefer a name descriptive of a union similar to that just mentioned, than one which professes only to recognise some peculiar sentiments of belief, which sentiments are controverted by many who profess to be followers of the same Lord and Master.

But the principal objection which we have to change the name by which we have hitherto been known, is the following; and this, we think, is become of more importance, from some observations of the Lord Chancellor on the Wolverhampton Case. There are, in this part of the country, numerous small congregations of Dissenters, which could now do little of themselves towards supporting a minister among them, were it not for the pious liberality of some formerly belonging to those places, who have left them considerable bequests either in money or land. In the legal instruments confirming these pious donations, most, if not all of them, expressly state, that they are for the use of the respective congregations therein mentioned, belonging to the Presbyterian denomination of Dissenters. Now if such congregations (and these include the majority of congregations in Lancashire and Cheshire), scout the name of Presbyterians, what right have they to the benefactions thus bequeathed them? Has not the Lord Chancellor said, in the Wolverhampton Case, he will not permit benefactions left for any particular purpose, to be applied to another? If, then, we disclaim the name of Presbyterian, can we legally claim the funds left to this denomination of Dissenters? It may be said, after all, that we are not Presbyterians, because we have not the same form of church-government which our ancestors had a century ago. True; but we still profess to be their descendants, and call ourselves by the same name; and as we are not tolerated by the laws of the land as Presbyterian Dissenters, but as Protestant Dissenters, we have a right to make what regulations we please in our church-government, so long as we do not renounce the name; and, in my opinion, may legally claim all the emoluments belonging to the places of which we are in possession. These observations will also apply to the Presbyterian Fund in London, the trustees of which might fairly enough withhold their exhibitions from those who had renounced the name. These considerations have induced many of the Dissenting ministers, in this part of the country, and Mr. Johns in particular, to oppose changing the name by which we have been long known. By adhering to the old distinctive name, we conceive we do not deceive any, respecting our religious sentiments. The Presbyterian Dissenters have, for many years past, been the advocates of free inquiry, and this has led to a more general coincidence of opinion on the controverted points of religion, than has probably subsisted at any former period; and this is well known to be, generally speaking, strictly Unitarian, according to the meaning of those who wish this term to be substituted as our distinctive appellation. But of the utility of this we are not at present generally convinced; and, therefore, prefer retaining the name by which we have always been known as Dissenters, and by which we are designated in most of the trust-deeds belonging to our different places of worship. In offering these remarks in reply to what some of your Correspondents have urged on the subject, I do not wish to take the subject out of Mr. Johns's hands, who is so well able to defend himself, and to give a sufficient reason for any thing which he espouses; my principal motive is, that, as the opposition to the change of the name has not been that of an individual only, so the blame, if any, attached to this opposition, ought not to belong to any individual in particular.

B. R. DAVIS.

Sir, *April 7*, 1818.

THE uniform candour with which communications of every description have been received in the Monthly Repository, induces me to submit to your consideration a paper, the object of which, it is hoped, you will approve, notwithstanding the incidental, though plain indications of a system of religious belief, essentially different from your own. It was written in reply to an essay, entitled "Remarks

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on the Peace Society Tracts," which appeared in the Christian Observer for February last, and which, though not unanswerable, will never, I am now persuaded, be fairly answered through the medium of that publication. I inclose copies of two letters, which were addressed to the Editor of the Christian Observer, on the successive appearance of two Numbers, in which there is no other notice of the subject than a mere line of acknowledgment to Correspondents.* By this means you will be enabled to judge how far I am justified in transferring this communication to the Monthly Repository, and should you think proper to insert it, I shall be much obliged by its early appearance.

E.

An Apology for the Peace Society.

(Addressed to the Christian Observer, in reply to the remarks of X. Y. Z., on the Peace Society Tracts.)

That the universal diffusion of Christianity will have a tendency to promote universal peace, so far as its principles are rightly apprehended, no one, it is presumed, will deny. And while the Divine Being continues to make use of human agency as the means of dispensing the blessings of his gospel to the guilty sons of men, it is evidently the duty of every individual who has tasted of the heavenly gift, to recommend, as he has opportunity, the application of this sovereign remedy to all the evils and sufferings to which "fallen, afflicted humanity" is exposed. The Christian, who has imbibed the spirit of his Divine Master, will esteem it at once his duty and his highest privilege to promote, to the utmost extent of his influence, every object connected with the glory of God and the spiritual and temporal interests of his fellow-men; and while he is steadily and peacefully pursuing the course marked out for him in that word, which is a lamp to his feet and a light to his path, it will ever be easy for him to manifest the perfect consistency of his principles and conduct with all the obligations of civil and social life.

That He who called the light out of darkness, can, and evidently does, bring good out of natural and moral evil, the experience of all ages will abundantly testify; but surely the spirit of that divine precept which forbids us to do evil that good may come, equally prohibits the toleration of evil, when the remedy is placed within our reach. The principle of X. Y. Z., if pursued to its full extent, would lead us to regard every species of moral evil with a kind of religious veneration; to view it, in short, as the natural source of those blessings which the merciful Parent of the universe is continually bestowing on his ungrateful and rebellious offspring. If this be a just view of the subject, the efforts of philanthropy may, from this moment, cease, and human agency no longer presume to interfere with the designs of Omnipotence.

By pronouncing war a necessary evil, the writer under review at once assumes the subject of the controversy, and advances a sentiment contrary, I conceive, to the express declarations of the word of God. Does not the language of prophecy direct our hopes to a period when war shall cease unto the ends of the earth, when man, renewed by the knowledge and love of his Creator, shall learn its destructive arts no more? And when we regard the ordinary operations of Providence, as displayed in the government of the universe, to what means must we naturally look for the accomplishment of this divine purpose? Is it not more probable that the end will be effected by human agency, than by any miraculous interposition of the Divine hand? There are cases in which it is plainly our duty to believe, and quietly wait for the salvation of God: there are others in which our exertions should accompany our prayers. And if human efforts may, by the blessing of the Almighty, be rendered effectual to the establishment of universal and permanent tranquillity, why should these efforts be delayed? Can any future period be more propitious than the present, for the dissemination of just and benign principles, for the correction of those angry passions whence wars arise? Surely the pain-

* These were received, but the insertion of them is not necessary to the reader's understanding the "Apology." Accident has prevented this, with several other valuable communications from appearing earlier. Ed.

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ful lesson inferred by the sufferings of more than twenty years, will not easily be effaced from the minds of the people of Europe, or forgotten amidst the councils of their sovereigns. Has not every nation of the civilized world borne a part, more or less conspicuous in that awful tragedy which, for so long a period, has converted the earth into a field of blood? Let us contemplate its desolated cities, its ravaged provinces, its bereaved families, and humbly hope that the affecting appeal of suffering humanity will not be heard in vain. Shall the sword, indeed, devour for ever? Or if the work of destruction shall eventually cease, may we not labour to promote this important object, by every means consistent with the preservation of that peace which we desire to recommend? It may be added, that the avowed sentiments of some, at least, of the present sovereigns of Europe, afford great encouragement to the views of a society, whose object is the promotion of universal peace. And if, at any period, the minds of good men appear to be generally directed to this object, may we not hope that He, from whom every good purpose proceeds, has excited this simultaneous movement, that he will guide the operations of his faithful servants, and ultimately crown their endeavours with success? The object itself is good and noble, and, if pursued by legitimate means, surely there can be, among Christians, but one opinion of its propriety.

This remark naturally leads us to the inquiry, whether there be any thing in the constitution, or the proceedings of the Peace Society, to excite the jealousy of an upright and enlightened administration? The tracts published by authority of their committee, may certainly be regarded as a just criterion of the nature of their principles; and I confess I can see nothing in the passages cited by X. Y. Z. to alarm a loyalty the most sensitive, the most keenly alive to contingent danger. With respect to our ever highly-favoured country, if war is not to be regarded as a "custom," sanctioned by the prejudices of all ages, it cannot be denied, that the British nation has long been distinguished for a martial spirit; a spirit which, if it can be shewn to be inimical to the genius of Christianity, must have its origin in "popular delusion," and can be corrected only by a more general diffusion of Christian principles. And is it not from the universal prevalence of that religion, which proclaimeth peace on earth, and good-will to men, that as Christians we anticipate the accomplishment of those predictions which refer to the subject under discussion? What have we then to apprehend from the operations of a society whose efforts are confined to temperate argument, to respectful remonstrance and Christian exhortation; whose very principle precludes the most distant approach to a violent interference with the measures of government, or to a resistance of lawful authority? The sentiments of the Society of Friends, on the subject of war, are generally known; but no one will venture to assert that they have ever proved turbulent subjects, or manifested the slightest disposition "to meddle with them that are given to" political "change." And what if, through the influence of this new institution, a pacific spirit were gradually to pervade all classes of society? Is it credible that government could apprehend a forcible resistance of its authority, from an association formed for the very purpose of excluding violence from the social system? How can "discord, confusion and bloodshed," be introduced into the bosom of society, by the very means designed and calculated to banish them from the face of the earth? The general diffusion of pacific principles would afford government one invaluable security in times of public difficulty or distress. A pacific spirit is no less unfriendly to domestic commotion than to foreign war, and would, so far as it extended, effectually counteract every tendency to popular insurrection.

It is foreign to my present purpose to dwell on the moral features of war, which have been so frequently traced by more able hands. My sole object is to dispose of the animadversions of your Correspondent, and to defend those views which, in his estimation, involve evils of greater magnitude than all the calamities of war. Here, it seems, we are treading on tender ground; and there is danger of our

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invading those prerogatives, which, from infancy, we have been accustomed to respect. It is presumptuous, we are informed, in the private Christian, to form an opinion of the justice and policy of any war in which the government of his country may engage. It is presumptuous even to reprobate war in general, or to use efforts for the diffusion of pacific principles. He who thus exerts his influence in the circle of his own connexions is guilty, it appears, of an overt act, or, if I may be allowed the epithet, a prospective act of insubordination; because the principles so disseminated may hereafter lead, in particular instances, to a disapprobation of the measures of government, with reference to some foreign war. But this is surely a refinement of loyalty which the most consummate politicians have never yet thought it necessary to inculcate; namely, that every good subject must not only obey the laws, and pay the requisite contributions towards the exigencies of the state, but cordially approve of every public measure; or, which would, perhaps, be equally laudable, he must never presume to form, much less to express an opinion on matters so much above his comprehension. Whether the comprehension of subjects in general be really so limited as K. Y. Z. appears to imagine, this is not the proper place to inquire. Admitting the correctness of his opinion, it is certainly alarming to observe the general want of humility in all classes of the community. Granting, however, that a good subject ought, on all occasions, to esteem the wars of his country just and necessary wars, what should be the sentiments of the good subjects of a hostile state, with reference to their side of the argument and the contest? A hostile state, however unprincipled in its opposition to the views of our own government, may undoubtedly have some good subjects, and we may be permitted to speculate for a moment on their duty, as well as to understand our own. If the subjects of our political antagonist reason on our own principle, will the conclusion in both cases be equally correct? Or supposing them to have recourse to the loyal expedient of not thinking at all about the matter, and to follow the standard of their sovereign from a principle of blind allegiance, are these the men whom a humane and Christian people are to regard as public criminals, and whose slaughter is to be justified on the same principle which consigns notorious offenders against the laws of civil society, to the pain and ignominy of a public execution?

On this part of the subject I am anxious to guard against a misconstruction of my meaning. I beg leave to state, that my remarks are general; that they have no particular reference to the wars of the present reign; that I intend no allusion to any set of public men, or any public measures. I am far from commending, or even apologizing for the vehemence of popular clamour, or the intemperance of party politics. But it is a fact, that we live in a country where the measures of administration are freely canvassed; and it is equally certain, that a judicious and enlightened government will necessarily be influenced in its proceedings by the general voice of the people, without any attempt on the part of that people to overawe its measures, much less to oppose a forcible resistance to its lawful authority. Why should we then regard with jealousy the efforts of those who are seeking to improve the tone of public sentiment, and to regulate it by the standard of unerring truth? If the subjects of a free state will form a judgment, and express their opinions on public affairs, (and who will undertake to prevent it?) it certainly is not the part of sound policy, to withhold from them any means of information, or to intercept an influence which could be exerted only in favour of humanity and justice.

But it is asserted, moreover, that the precepts of Christianity are not applicable to states and political bodies. Are states and political bodies to be regarded, then, as super-human either in whole or in part, or by what means are they raised superior to the authority of a Divine Lawgiver? I must confess my inability to attain the sublimity of your Correspondent's conceptions, or, in other words, to unravel the confusion of his ideas on

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this subject. Is not every administration composed of individuals, however exalted, and will it be contended that a Christian statesman, though subject, as an individual, to the laws of his Divine Master, is under no obligation to observe them in his public capacity? Or, in other words, that his Christian morality must not appear where its beneficial influence would be most extensively felt, but must then give place to the uncertain rules and vacillating principles of political expediency? Or if no individual statesman is invested with this dispensing privilege, is it reserved for associations of Christian statesmen to act, in their collective capacity, on principles different from those which ought to regulate their conduct as individuals? Can it be maintained, that a senate, a cabinet council, a diet or a congress, may violate every principle of our holy religion, at the command of political expediency, and set at defiance those laws, which every individual of these august assemblies is bound to observe in the conduct of private life? It is hoped, nay it is believed, that no body of men, however exalted, will, in the present enlightened age, undertake the formal defence of a principle so pernicious in its tendency; a principle which, in all ages, has been the fertile source of political delinquency, of public calamity and individual suffering, which, in a word, bears the impression of its dark original, in characters so plain, that he who runneth may discern them.

I will not trespass on the patience of your readers by lengthened apologies for the prolixity of these remarks, or by an unnecessary appeal to their candour, for the liberal construction of a design which requires no apology whatever. Many of them will unite with me in a fervent prayer for the speedy arrival of that period, when the knowledge of the Lord shall cover the earth, as the waters the channels of the deep; when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; when the habitations of cruelty shall be converted into the abodes of righteousness and peace.

Feb. 14, 1818. E.

SIR, *July* 16, 1818.

I HAVE observed with pleasure the inquiry of a Correspondent, in your interesting Miscellany, [p. 326,] on the subject of the opinions which were adopted, after long and laborious research, by the late amiable Mr. Cappe, of York, which are implied in the notes to the "Life of Christ;" but defended, at length, in two posthumous volumes of "Critical Remarks." It is with pleasure I have observed this, because it is a further evidence of the justness of the character for inquiry, which has been long claimed by Unitarians, and which is scarcely denied them by their opponents. We cannot too much admire that spirit of unfeigned love for religious truth, which prompts private individuals, whether in or out of the Establishment, to observe for themselves the apostolic maxim, "Try all things, hold fast that which is good." And let the theological student, while he is earnestly solicitous that his inquiries proceed from Christian dispositions, and are fitted to promote holiness in heart and life, remember, that some opinions have, upon a superficial acquaintance, been even denounced as immoral, which a closer inspection has shewn to be correct, and consequently beneficial.

I venture not to predict the certain issue of an amicable discussion concerning the sentiments above-mentioned. Some may, perhaps, appear to all your readers as having their foundation in correct criticism; while others may be considered as fanciful and untenable. Let your readers, however, carefully distinguish the question of their truth or falsehood, from the reputation of an institution where peculiar opportunities naturally occur for obtaining a satisfactory acquaintance with them. I gladly bear my humble testimony to the exemplary fairness with which theological studies are there pursued, where "the Bible, and the Bible only," is assumed as the text-book; and students are directed to employ the means which judicious criticism offers, for an elucidation of its contents. If scriptural interpretations are sometimes suggested by the theological tutor, different from those which are prevalent among us; their immediate and natural

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effect is to excite interest, and induce application. Opposite interpretations are also referred to, the evidence for which is equally accessible to the industrious student, who is surrounded by powerful inducements to examine for himself, and to judge of the comparative simplicity, truth and value of different systems. Where no undue influence whatever is exerted upon the mind; where no motive *can* operate, but a desire to direct the young to the discovery, in order that they may assist in the dissemination of religious truth; it would be the extreme of bigotry to deny the praise which is abundantly merited.* Other cases may be conceived of such a complete agreement in theological opinion, as tends greatly to discourage investigation, and to interrupt the successful attainment of a habit of scriptural research. Besides, some powerful stimulus will often be needed to impel the youthful mind to a close application to the *materials* and *sources* of criticism; and nothing so much as the suspicion of error, and the surprise of novelty, demonstrates the value of the power to examine the one, and to refute the other.

Your readers will recollect Dr. Priestley's account of the advantages for the examination of truth, afforded in the academy at Daventry, when he became a student there. And however a Quarterly Reviewer may have been pleased to question the efficacy of the means, clearly because they led to results to him obnoxious and unpalatable, *we* may derive a hint for the promotion of that reformation in England, which is probably much indebted, for one of its most efficient instruments, to the peculiarity of circumstances which he has himself described.

If then, upon examination, it should appear, that a similar difference of sentiment, on some points, belongs to our own excellent institution, the discovery appears to *me* to be a ground of triumph rather than of regret, and to encourage an anticipation of new discoveries, by leading to a severe and minute study of the Scriptures.

For the information of some of your readers, it may be observed, that of the Essays in Mr. Cappe's "Critical Remarks," some have been commended by other Unitarian writers. Thus, *the first*, on the Proem to John's Gospel, is referred to in Kenrick's Exposition; and frequently quoted by the editors of the Improved Version *in loc.* To the *fourth*, on Phil. ii. 6, Dr. Carpenter (Unitarianism, p. 184) refers for the ground of his own preference. The *second*, in Vol. II., on the Temptation of Christ, is considered in the letters of Geron, in a former Volume of the Repository, with whose interpretation, and likewise that of Mr. Dixon of Bolton, Mr. Cappe's *in the main* agrees. The Essay in Vol. II., entitled, "Idea of Judaism," is, I suppose, generally acceptable to Unitarians, and perhaps to others. I suggest, then, to those of your readers who are interested in the discussion, that they peruse the *second* Essay in Vol. I., on the phrase "Kingdom of Christ," &c., and transmit to the Repository, for the department either of "Miscellaneous Communication," or "Biblical Criticism," the result of their inquiry.

I find in the first Volume of the Annual Review, a good outline of all the Dissertations, which might, I think, be suitably inserted, in different portions, into your valuable Miscellany. With the Reviewer's introductory paragraph, (p. 129,) I beg leave to conclude the present communication. "The contents of these volumes are highly curious and interesting; the result of laborious and patient investigation, begun in early life, and continued, without interruption, through a long succession of years. Whatever, therefore, the biblical student may think concerning these opinions, contrary, in almost every respect, to those which have been long established, and differing, in a great degree, even from such as the boldest inquirers have been hitherto led to adopt, he must commend the principles upon which they have been formed; and, if he have any candour and ingenuousness, any sincere love of truth, he will deem them deserving of a fair investigation. He may not be able to embrace all, or

* I refer, with great pleasure, to the spirited and eloquent Review of Wainewright's Account of Cambridge, [XI. 404,] the statements in which, relative to the present subject, I am happy to be able to confirm.

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any of the novel views of Christian doctrine that are here exhibited, but he will find much useful information concerning some peculiarities of scripture phraseology, and meet with many subjects of a nature too important not to engage his most serious attention. Convinced that discussion is favourable to truth, and even necessary to its prevalence, we regret that these volumes did not appear in more auspicious times, when the public mind was more generally turned upon religious inquiries, and, when the learned author, in the full possession of those extraordinary talents, by which he seems to have been distinguished, might have recommended them to the notice of the world by a greater degree of accuracy, than as a posthumous publication, they can now possess; and have aided the investigation which they challenge from every one who aspires to an acquaintance with the word of God."

Though the latter wish cannot be realized, the former disadvantage may certainly be removed. Saved as we are at present, from "the noisy din of arms," we have leisure to cultivate the arts of peace, and in particular, to employ our rational faculties in studying the history of the dispensations of revealed religion. That your labours, Mr. Editor, may do something to check the influx of fanaticism, and to promote pure and undefiled religion, is the sincere wish of B. M.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXXXIV.

"Two literary phenomena, of a singular nature, have very recently been exhibited in India. The first is a Hindu Deist.

"*Rammohun Roy*, a Bramin, has published a small work, in the present year, at Calcutta, entitled '*An Abridgment of the Vedant, or Resolution of all the Veds; the most celebrated work of Braminical Theology, establishing the Unity of the Supreme Being, and that he alone is the Object of Worship.*' It contains a collection of very remarkable texts from the Vedas, in which the principles of natural religion are delivered, not without dignity; and which treat all worship to inferior beings, together with the observance of rites and seasons, and the distinctions of food, as the aids of an imperfect religion, which may be altogether disregarded by those who have attained to the knowledge and love of the true God. His contemporaries and his ancestors he considers as idolators, notwithstanding the excuse of an allegorical theology which some Europeans have made for them. This Bramin is made to complain, with feeling, in the English version, of the obloquy which he has incurred among his countrymen by the purity of his faith. He alludes no where to any other system of religion; and passes over, in absolute silence, the labours, and, indeed, the existence of the missionaries.

The second is a work about to be published at Bombay, by *Mulla Feroux*, a Parsee priest, and probably the first of that sect, for many ages, who has made any proficiency in the general literature of the East. He proposes to publish the '*Dusateer*,' with an English translation and notes, a singular and somewhat mysterious book, of 'which he tells us that no copy is known to exist but that in his possession.' It is said to be the source from whence the *Dabistan* (Edinburgh Rev. XXVI. 288) is borrowed. The original is said to be in a language or dialect of which there is no other specimen; and so ancient, that an old Persian version which accompanies it, professes to have been made before the conquest of Persia by the Mahometans. It is quoted by several writers, in comparatively modern times; and the Persian version is often cited, as an authority, by Persian dictionaries of the seventeenth century. Its pretensions, therefore, as a mere monument of language, are very high, and cannot fail to attract the curiosity of all Orientalists to this reappearance of the followers of Zoroaster in the literary world."

No. CCCXXXV.

Population of Palestine.

From the testimonies of Sacred Scripture and the writings of antiquity, we learn, that great multitudes were provided with subsistence in places which now support a very small population. *Two millions and*

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a half of persons followed the Jewish legislature into *Palestine.* [Michaelis on the Laws of Moses, Vol. I. p. 99, Smith's translation. "The men, able to bear arms, somewhat exceeded 600,000, and, including the Levites, amounted to nearly 620,000. If, according to the usual principle of calculation, we admit the whole people, women and children included, to have been four times as many, we shall then have nearly 2,500,000 souls for the amount of the population." Michaelis proceeds to shew, that within the limits of Palestine, hereditary possessions and support were found for these very great numbers.] The enumeration of the people of Israel in the time of David, if we take the lowest calculation, amounts, including women and children, to *five millions*, but that census embraces an extensive district. The remarks of Josephus and Tacitus respecting the fertility of parts of this country, are confirmed by the observations of a native who examined it in the thirteenth century, and by the accounts of more recent travellers. ["The country about Jerusalem," says *Abulfeda*, the native referred to, "is one of the most fruitful in Palestine." Strabo (p. 16) informs us, "that it was unfruitful." Yet these two writers are easily reconciled. The latter alludes to the soil not being productive of grain; the former to its great produce in *wine* and *oil*. "An acre planted with vines or olives, however arid or rocky the soil may be, will very easily be made worth ten times as much as an acre of the richest corn land." Michaelis, III. 138.] The wealth and populousness of Syria, as well as of Asia, seems to have been considerable under the Christian emperors of Constantinople, if we may judge from the number of archbishoprics, bishoprics, convents and churches which they contained. The religious faith of the actual possessors of Palestine, has caused an alteration in one branch of rural industry; the prohibition of wine, which has now prevailed for ten centuries, has been sufficient to make a great difference between the former and present state of a country *admirably* adapted by nature to the growth of the grape. *Memoirs relating to European and Asiatic Turkey; edited from Manuscript Journals, by Robert Walpole, M. A.* 4to. 1817, pp. 11, 12.

No. CCCXXXVI.

A Sanguine Author.

A poor vicar, in a very remote province, had, on some popular occasion, preached a sermon so exceedingly acceptable to his parishioners, that they entreated him to print it, which, after due and solemn deliberation, he promised to do. This was the most remarkable incident of his life, and filled his mind with a thousand fancies. The conclusion, however, of all his consultations with himself was, that he should obtain both fame and money, and that a journey to the metropolis, to direct and superintend the great concern, was indispensable. After taking a formal leave of his friends and neighbours, he proceeded on his journey. On his arrival in town, by great good fortune he was recommended to the worthy and excellent Mr. Bowyer, to whom he triumphantly related the object of his journey. The printer agreed to his proposals, and required to know how many copies he would choose to have struck off. "Why, Sir," returned the clergyman, "I have calculated that there are in the kingdom so many thousand parishes, and that each parish will at least take one, and others more; so that I think, we may venture to print about thirty-five or thirty-six thousand copies." The printer bowed, the matter was settled, and the Reverend author departed in high spirits to his home. With much difficulty and great self-denial, a period of about two months was suffered to pass, when his golden visions so tormented his imagination that he could endure it no longer, and accordingly wrote to Mr. Bowyer, desiring him to send the debtor and creditor account, most liberally permitting the remittances to be forwarded at Mr. B.'s convenience. Judge of the astonishment, tribulation and anguish, excited by the receipt of the following account, or something very much resembling it!

The Rev. **** Cr.

By the sale of seventeen copies of sermon	£	1	5 6

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Dr.			
To printing, &c. 35,000 copies of said sermon -	785	5	6
To balance due to Mr. Bowyer - - - -	784	0	0

They who know the character of this most amiable and excellent printer, will not be at all surprised to hear, that, in a day or two, a letter to the following purport was forwarded to the clergyman:

"Rev. Sir,

"I beg pardon for innocently amusing myself at your expense, but you need not give yourself uneasiness. I knew better than you could do the extent of the sale of single sermons, and accordingly printed but fifty copies, to the expense of which you are heartily welcome, in return for the liberty I have taken with you." &c. &c.—*Sexagenarian*, I. 148—150.

BIBLICAL CRITICISM.

Appellations of our Saviour.

Sir, *July* 12, 1818.

IF you think the following observations, on the several appellations, by which the New Testament writers have designated our Saviour, as literally applied to him, worthy a place in your edifying Repository, you will oblige, by its insertion,

PHILALETHES.

Jesus is a Hebrew name, and signifies Saviour, "for he shall save his people from their sins." It was more desirable to man to be saved from his sins, than to obtain any other blessing: for his sins were a bar to all favour from God. "There shall no evil dwell with him." He is said to hate it; and he has shewn us how odious it is in his sight, by punishing it in this world, in its natural consequence; the corruption it produces in our nature. But if we consider that man is formed for another world—that sin alone will shut him out from the presence of God; we shall then see clearly the miserable condition of all the sons of Adam *without* a Saviour. And how great and adorable the goodness of God in sending the Saviour, that we might partake of the salvation he brought! He was our Saviour, in the best sense of the word, for he revealed to us the way of salvation; and salvation is the greatest of all the blessings of heaven. Men are said to *save* one another, when they shew them the way of extricating themselves from difficulty. The first preachers of Christianity were said to *save* those whom, by their preaching, they converted. Thus St. Paul exhorts Timothy, by his diligence and conduct, to "save both himself and them that heard him." Now, in this sense, Jesus was eminently a Saviour. His gospel was rightly said to be "the power of God unto salvation;" 1 Cor. i. 18. If, then, those who inculcated the doctrines and precepts of Christianity on the world, may be said to *save* those whom they convert, surely the author of those doctrines and precepts is indisputably entitled to the character of *Saviour*, in the most glorious sense. But if this were all, it might have been objected, that some philosophers and some prophets among the Jews had done almost as much. But this was only *one* of his offices. The Heathens, in general, were grossly ignorant, and the Jews were grossly corrupt; so here was a great want of him as a divine teacher of mercy. The end of God's sending his Son into the world was, that, through him, they might have "forgiveness of sins." We are redeemed, "not with corruptible things, as silver and gold;" *these* are the instruments by which men are delivered from *bodily* captivity; "but with the precious blood of Christ, as of a lamb without blemish and without spot." Hence we read that there is no salvation in any other, "for there is none other name under heaven, given among men, whereby we must be saved." The name of *Christ*, which is of the same signification, as with that of Messiah, describes this Saviour still more particularly; for Christ and Messiah both signify *The Anointed*. The reason for giving our Saviour *this* name, was drawn from the ceremony of *anointing* in the Jewish church, which was used at the consecration of kings, priests and prophets. He, indeed, was not anointed, as they were, with *oil*, but with "the holy spirit

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and with power." He gave evidence of his unction, by his character and his miracles. A voice from heaven sealed this evidence when he was declared "the beloved Son of God." This is another character of our Saviour, and also "the only-begotten Son of God." We cannot *prove* any thing about *this*, but from Scripture, where Christ is, indeed, often styled "the only Son of the Father." He gave evidence enough that he came from God. And the apostle Paul observes, that "he was declared to be the Son of God with power, when he raised him from the dead;" Rom. i. 4. Hence he is frequently called in the Scriptures, on account of his having been raised from the dead, by the glory or power of the Father, "the first-born among many brethren." "The first-born of every creature," or of the whole spiritual creation; because he is the *first* who was raised from the dead to an *immortal* existence. The Psalmist, in the name of the Almighty Father, says, "He shall call me, thou art my Father, my God, and my strong, or powerful salvation. And I will make him my first-born, higher than the kings of the earth;" Ps. lxxxix. 27, 28. Here he alludes to his being the first that should rise from the dead to a *spiritual* life. St. John styles him "the first-begotten of the dead;" Rev. i. 5: and in his gospel, "the only-begotten Son of God;" John. i. 14—18, iii. 16—18, as being the *only* son of the resurrection. Christians of these days seem not sufficiently to contemplate the magnitude and greatness of the stupendous miracle of the resurrection of our Lord and Saviour Jesus Christ, which was the constant theme of the apostles and first disciples: their writings abound with this grand miracle.

This doctrine of a *new birth* to endless life and happiness, has given occasion to much controversy; but there seems to be no difficulty in the above solution, nor would the terms, "first-born," "first-begotten," and "only-begotten Son of God," (which latter term is applied to the sons of Israel; see Esdras vi. 58; a book which our Lord has quoted more than once, and calls it "the Wisdom of God," See Luke xi. 49,) these terms would not be more difficult to understand, if Christian commentators had distinguished the sentiments and phrases of this evangelist, from the words of Christ. For St. John, as well as the other apostles, whenever they speak of their Master, (not historically,) speak of him in his present glorified and exalted state. And as they often figuratively apply the death and resurrection of our Lord, so they figuratively allude to this great change at the resurrection of the just, in their exhortations to holiness and *newness* of life.

It is worthy of remark, that the declarations from *heaven* respecting the character of our Saviour, while on earth, are, "my beloved Son," not "my only-begotten Son." See Matt. iii. 17, xvii. 5; Mark i. 11, ix. 7; Luke iii. 22, ix. 35; 2 Pet. i. 17. And he is called by the prophet Isaiah, see Matt. xii. 18, "my servant, my *beloved*." I think it very natural and just, from these considerations, to infer, that the term "only-begotten Son of God" is applied by St. John to Jesus, as being the *only* son of the resurrection state.

After his relation to God, I proceed to consider a few terms as to his relation to us. He is called our *Lord*. This he is on account of the relation he bears to us as a *Redeemer*. Our Saviour "gave himself for us, that he might redeem," or recover us, says the apostle, "from all iniquity," and purify unto himself a peculiar people, zealous of good works. And on this account God hath made Jesus both Lord and Christ. And he must reign as our Lord, till he has put all enemies under his feet; for his dominion shall be an everlasting dominion, which shall not pass away like the dominions founded by man's policy, and which are continually given to change. But *his* kingdom shall be that which shall never be destroyed. I have thus, by the help of the Scriptures, passed through so much of descriptive appellations of the Messiah as is literally applied to him: and the reason of his being called Jesus, of his being called our Lord and Christ—of his being described as "the Son of God," "the beloved Son of God," and "the only-begotten Son of God," are all reasons for professing our belief in him, as the greatest character that ever assumed human nature.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*Systematic Education, or Elementary Instruction in the various Departments of Literature and Science; with Practical Rules for studying each Branch of Useful Knowledge.* By the Rev. W. Shepherd, the Rev. J. Joyce, and the Rev. L. Carpenter, LL.D. Second Edition. 2 vols. £1 8s.

WE feel ashamed that this very useful work should have come to a second edition, before we had discharged the debt of acknowledgment we owe to its authors, on the behalf of the rising generation.

Many of those who are now passing off the stage are sensible of great obligations to the projector and authors of the work, entitled, The Preceptor. Some parts of that work, particularly Dr. Johnson's General Preface, Duncan's Logic, and Fordyce's Moral Philosophy, will never be out of date: but the march of science having rendered the greater number of the treatises which composed it, obsolete, a new work of a similar kind had long been anxiously looked for, which might guide young persons, between the ages of sixteen and twenty-five, to such a course of reading, as might give them a decided taste for the acquisition of wholesome knowledge, and qualify them for acting their part in future life with honour to themselves, satisfaction to their friends, and advantage to the world at large. The Authors of the work before us have very creditably supplied our youth with this important desideratum. They have afforded them such elementary instruction as might serve for a good preparative for future reading, and pointed out the best sources of information on the various important subjects which they have set before their readers. Accordingly, their work, we are persuaded, has already been found eminently useful, not only to the student, who may not have enjoyed the personal assistance of a scientific preceptor, but also to preceptors themselves, when engaged in conducting the studies of pupils who are somewhat advanced in scholastic attainments.

The Introduction, by Mr. Shepherd, contains many judicious remarks on the importance and necessity of education, on the circumstances under which the discipline of public schools and colleges may properly be preferred, and when a course of private education may properly be preferred; on the comparative importance of classical literature; and on the education of the female sex. Mr. S. then proceeds to treat on the philosophy of language, and on the most effectual and speedy methods of learning the dead and the living languages; concluding with suitable directions for learning the Latin and the Greek tongues, and pointing out the best grammars and elementary books for facilitating the acquirement of both.

The first chapter of the work itself contains a Dissertation, by Mr. Joyce, on the *Belles Lettres*, or Principles of Fine Writing; which he commences by tracing the most eminent authors in this department through five periods, the Athenian, Roman, Arabian, Italian and Modern; and then proceeds to point out its general utility, as calculated to refine the manners and mend the heart, as well as to improve the understanding; its particular advantage when applied to the Hebrew language, as enabling the student of the Scriptures to enter with greater pleasure into the simplicity, grandeur and beauty of the poetry and eloquence with which they abound; to the Greek, as containing the works of the most eminent poets, historians and orators, and also as being the language in which the charter of our salvation was delivered; to the Latin, as also presenting us with a set of fine writers, and as being the vehicle of correspondence among men of letters, and, as such, a kind of universal language. After several remarks on general grammar, rhetoric and criticism, the author refers to Longinus, Quintilian, Horace, Addison, Hurd and Kames.

In the next chapter, on Language, we have a review of the question, whether it was originally revealed, or a human invention, in which we

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were surprised the name of Wakefield was omitted among the powerful supporters of the former hypothesis. Many judicious observations, however, are made on the other side; and an ingenious attempt is made to trace it through its various stages of improvement. We have seen an Essay, which will shortly appear in a new volume of the Manchester Society's Memoirs, which seems likely to set this question completely at rest.

The succeeding chapters, on general Grammar, by Dr. Carpenter, contain a luminous general view of the subject, in which many important observations are drawn from Mr. Dalton, Professor Young, (whose Essays, on various subjects, connected with philosophical grammar, we are happy to hear will shortly be given to the public,) and especially from Horne Tooke, of whose hypothesis, "that all the words usually called conjunctions and prepositions, as well as adverbs, are the abbreviations or corruptions of nouns or verbs, and are still employed with a sense directly referrible to that which they bore when in the acknowledged form of nouns or verbs," he gives a very clear account, and illustrates it by a variety of examples. He accompanies his account, however, with this important caution, "that in several instances this great philologist appears to have too much overlooked a procedure which meets us in various stages of language, viz. that among the ideas connected with a word, that which was originally of primary importance, becomes by accidental circumstances secondary only, and sometimes, by degrees, is altogether lost from the view of the mind, giving place to others, with which, from some cause or other, the word has been associated." The subject is concluded with some judicious observations on the several authors, whose perusal he recommends.

The next three chapters, by Mr. Joyce, on the Structure of Sentences, contain a number of useful rules, illustrated by a variety of examples; in regard to some of which, however, we conceive that many of his readers will take leave to differ.

Next follows a chapter on the hackneyed subject of Taste; concerning which some directions are given, which it may be useful to attend to in writing: but, as Dr. Aikin justly observes, "after all the attempts which have been made to establish a standard of taste, the wide differences still subsisting among those who lay claim to this quality, sufficiently proves the ill success of these efforts."

The chapters on Figurative Language are good, and illustrated by, in general, apposite examples.

The same may be said of those on Poetry; the first chapter on which contains a view of ancient poetry, particularly that of the Scriptures; of classical poetry—the epic, lyric and dramatic—first of the Greeks, then of the Romans; of modern poetry, and the origin of rhyme; of English versification; with remarks on the thoughts and language of poetry, and the several kinds of it, chiefly abridged from Gregory. Then follows a short chapter on Elocution.

In pointing out a method of studying the Belles Lettres, the author recommends, as a first book, Dr. G. Gregory's Letters on Literature, then Blair and Barron, Lord Kames's Elements of Criticism, and Dr. Priestley's Lectures on Oratory and Criticism, a work "brought forward avowedly with a view to illustrate the doctrine of the association of ideas, in which there is a constant reference through the whole of it, in order to explain facts relating to the influence of oratory, and the striking effects of excellence in composition, upon the general principles of human nature." Having mentioned a few other works, he concludes with some useful, practical directions for acquiring a just taste in composition.

In chapter xvii. Mr. Shepherd resumes the pen, on the important subject of history: of which he traces, with great ability, the utility, pleasure and great importance, as favourable to freedom, to the attainment of practical experience, (Dionysius calls history "philosophy teaching by examples,") and to a just dependence on a superintending Providence. "When we behold," says he, "the most important events brought about by the most seemingly insignificant causes; when we see the schemes of the intelligent and prudent frustrated by circumstances which they could not possibly have taken into their calculation of contingencies; when we find the

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devices of the powerful thwarted, and issuing in events the very contrary to what they intended to bring about; and especially when we contemplate the most signal good produced from apprehended evil, we are irresistibly compelled to acknowledge the natural blindness and weakness of man. We are awed and humbled to submission, and we rejoice in the assurance, that 'There is a Providence that shapes our ends,

"'Rough-hew them as we will.'"

The author then proceeds to point out the Sources of History, in oral tradition, poetry, public festivals, pillars and monumental inscriptions, existing laws and customs, records of judicial proceedings, "from which the historian may derive great *utility*," [*advantage*,] public archives, treaties with foreign powers, manifestoes, negociations, official and other letters, family-history, and such notices as have of late got the name of statistic.

In the xviiith chapter we have a survey of Ancient History, previous to which we have the following masterly character of a good historian, pp. 259, &c. After remarking that the early historians of every country were at first mere chroniclers, he proceeds:

"But as knowledge was improved and extended, the scope of the historian was enlarged: he rejected the fabulous, the uninteresting and the trifling, and fixed his principal attention on topics of inquiry, the discussion of which blended the entertaining with the useful. By just degrees his character was matured; till by applying to historical investigation the principles of sound philosophy, he rose from the rank of a mere narrator to that of a guide in morals and an instructor in politics.

"The spirit of philosophical inquiry is, indeed, absolutely necessary to the character of a good historian. If destitute of the power of discrimination, he is liable to waste his time and to be led into error; if destitute of the faculty of deducing useful consequences, the utmost extent of accomplishment will be, the making his memory a depository of barren incidents. To distinguish probability from improbability, to separate truth from falsehood, in the undigested mass of obscure records, or amidst the misrepresentations of party, requires the exercise of consummate sagacity. He must have a minute knowledge of the human heart, and be endowed with sufficient skill to enable him to analyse the prejudices and passions of men. He will give due weight to circumstances and situations. He will not estimate the character of a despot by the panegyric of a courtier; and if a prince has resisted the claims of ecclesiastic encroachment, and restrained the power of the clergy, he will not pass sentence of condemnation on him, merely because his reputation happens to be vilified in the writings of a monk.

"In order to complete the character of an historian, to soundness of intellect, should be added a strict integrity of principle, and a feeling heart. His standard of moral and political excellence must be fixed at an elevated point. He must be endowed with a sense of dignity, which will lead him to disdain to become the convenient apologist of folly or of vice. He must entertain a strong dislike of every species of injustice; and he ought to be armed with a boldness of spirit, which will prompt him, without regard to personal consequences, to represent the actions of men in their true lineaments. At the same time, it is his duty to cherish a spirit of candour, and to chastise and subdue all those party-feelings and sectarian prejudices, which, presenting facts through a deceitful medium, distort their forms, and display them in colours not their own. He must beware of indulging the partiality of favouritism, of lavishing upon some honoured hero praises to which he is not justly entitled, and of ascribing to him glories to which he has no claim. He must also divest himself of that attachment to system, the consequence of a propensity to generalize ideas, which is too often mistaken for genuine philosophy. He must carefully guard against this error, which causes so many investigators of past transactions to overlook circumstances which controvert their respective theories, and induce them to undervalue and suppress such facts as appear to be in any point of apprehended importance, inconsistent with their preconceived opinions. He must eradicate from his mind those visionary notions, which have led some writers to behold in the midst of that historical darkness, where nothing is distinctly visible, the perfect form of a free constitution: nor will he be actuated by the views which have induced others to dwell with satisfaction upon those incidents alone, which afford the plausible plea of precedent for the exercise of arbitrary power."

Mr. S. then proceeds to give some account of several of the principal abridgments of ancient history, and prefers, we think justly, notwithstanding some inaccuracies, the interesting compendium of Rollin, though he allows great merit to Millot. Of the larger works on the Grecian his-

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tory, he thus characterizes (perhaps in somewhat too sweeping a way) the two principal English writers, Gillies and Mitford: "The former is the more popular, the latter the more learned. The former is fluent in style, the latter abrupt. By the perusal of the one, the reader is more amused than instructed; by the study of the other, he is more instructed than amused." In his account of two great Roman historians, Hooke is characterized as "copious, accurate and precise in the detail of facts, and displaying considerable acumen in stating the balance of evidence; candid and impartial, except in the case of Middleton, who had offended his feelings as a Roman Catholic, by his celebrated 'Letter from Rome.' If his style is not remarkable for its brilliancy, it is even in its tenour, clear and perspicuous. In consequence of its prolixity, his work is not known in proportion to its merits; but it may be safely recommended, as containing a rich repository of facts, collected with industry, and arranged with judgment." Gibbon is praised for "the immense mass of his materials, the minuteness of his references, his patience and sagacity in the investigation of facts, his elevated and dignified language: but his desire to vary his phrases, and to say common things in an uncommon way, frequently betrays him into affectation; the unremitting pomp of his periods becomes fatiguing to the ear, and in the midst of his luxuriancy of diction his reader often sighs for the simplicity of Addison." After giving the history of the steps which led to the formation of Mr. G.'s peculiar opinions, he proceeds, "While he professes the utmost plenitude of belief, he aims an artful thrust at the system of Christianity, by attempting to account for its progress merely from the influence of natural causes, independently of its truth and divine original, and by covertly endeavouring to discredit the evidence of the miraculous powers delegated to the apostles. By the disingenuous manner in which he has insinuated his animadversions on the Christian religion,* he has deservedly incurred a severe impeachment on his character. Had he openly attacked the evidence of the Christian faith, the great body of his readers would have been aware of the necessity of weighing his arguments, and deciding on their worth. But he so skilfully intermixes correct statements of facts with conclusions, or rather hints of conclusions, which are generally esteemed unwarrantable and mischievous, that it will be proper for every one who peruses his work to read some of the answers that have been written to that portion of his work which is most strongly tinctured with infidelity. Of these the ablest is that of Bishop Watson.* Some very judicious remarks will also be found in the first part of the General Conclusion of Priestley's History of Corruptions.† After allowing, however, for every deduction, Mr. G.'s history must be acknowledged to be one of the most correct and elaborate works which grace the annals of English literature."

The chapter concludes with a Sketch of a Course of Ancient History as it may be pursued in the original authors themselves; abridged from Wheare's Lectures on History.

In the xixth chapter, on Modern History, the author recommends Millot, but more especially Russell, as the most judicious compendium; and then proceeds to point out a series of modern historical reading, which may amply reward the diligence of those who may undertake it, viz. the latter volumes of Gibbon, for the subdivision of the Roman empire; and the foundations of the modern kingdoms, Gaillard's Histoire de Charlemagne, Berington, Sade, Shepherd, L'Enfant, Roscoe, Robertson, Watson, Thomson, Harte, Voltaire, &c.; and, for the History of England, Rapin, Hume, Henry, Andrews, Macaulay, &c.; for Scotland, Buchanan, Robertson, Cook,

* Sapping a solemn creed with solemn sneer. The Lord of irony. Childe Harolde, Canto iii.

* Perhaps on the whole it may: and it is undoubtedly that which is the most proper to be recommended to the general reader. But the masterly "Thoughts on the Grand Apostacy," by Mr. Henry Taylor, the editor of Ben Mordecai's Letters, was the publication which, notwithstanding his affected contempt, (Mem. I. 154), gravelled and provoked Mr. Gibbon the most, and ought certainly to be carefully read by every scholar.

† Vol. I. 440.

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M'Crie, Laing; for Ireland, Leland; for Wales, Warrington; after which follows a detailed account of original authorities, chronicles, &c. from Bishop (Mr. S. calls him *Mr.*) Nicholson's Historical Library: and the chapter concludes: "In the perusal of these, as indeed of any historical works, the student must not neglect the requisite geographical investigations, nor must he turn with disgust from the dry arrangements of chronology.—But above all, for the precept cannot be too frequently or too anxiously inculcated, let him make historical facts the subjects of serious meditation. Let him consider them as exhibiting a picture of human life, and as tending to refine the moral sense, and to correct the evil passions of men, by exhibiting, in striking points of view, the dignity of virtue and the deformity of vice."

As a natural appendix to Mr. S.'s papers, Geography and Chronology, the two *eyes* of history, as they have been aptly termed, are briefly treated of by Mr. Joyce. On ancient geography, indeed, as being less frequently introduced into a course of scholastic education, there is a pretty full and comprehensive treatise; at the conclusion of which reference is made to the works of D'Anville, Butler and Adam, and for Scripture Geography to Reland, Wells and Carpenter. He has omitted Cellarius, De Lisle, and in our own language, Holland, Hales, and the editor of Calmet. On Modern Geography, the outlines of which at least he presumes his youthful reader to have learned, he contents himself with referring to the principal elementary books, the delineations of Aikin, (he might have added those of Scotland and Ireland, the latter by Mr. Hincks, of Fermor,) the large work of Pinkerton, and with recommending the perusal of voyages and travels. He concludes with a chapter on the History of Geographical Science, chiefly taken from Blair.

The chapters on Chronology contain a brief explanation of Sir Isaac Newton's method of settling the ancient chronology, by generations, by the procession of the equinoxes, and by eclipses. The author then proceeds to describe the divisions of time into days, months, years and cycles; the difference between the Julian and Gregorian year; the several epochas or eras, from which subsequent events have been reckoned; gives an abridgment of Greg's Memoria Technica, of which Dr. Priestley says, "that all persons of a liberal education are unwarrantable who will not take the small pains that is necessary to make themselves masters of it, or who think any thing mean or unworthy of their notice, which is so useful and convenient;" presents his readers with a review of the principal chronological works and tables—Playfair's, which he considers as a treasury of chronological knowledge, more ample and judicious than any that has yet appeared—Blair's tables, which are so constructed as to save the reader the trouble of reducing the different computations of any event, by different eras, to one another—Tytler's, in his Elements of General History—Fresnoy's. He has omitted to mention Priestley's Charts of History and Biography. He concludes with a brief notice of Coins and Medals, and their use in settling points of history, and with a warm recommendation of Pinkerton on Medals;* and also of Antiquities, including all testimonies which have come down to us illustrative of particular or general history, whether manuscripts, inscriptions, rude stones, remains of architecture or sculpture, &c. with the principal authors who treat of them, (in the list of whom Bingley should be Bingham, and Neineccius, Heineccius).

The subject of History is very properly concluded, in a work intended for young Englishmen, with an historical view of the British constitution. This, which is from the pen of Mr. Shepherd, may not perhaps be quite to the taste of those who maintain its original purity and perfection. On the contrary, it is Mr. S.'s opinion, that we shall form a very erroneous judgment, if we imagine the glorious fabric to have been organized centuries ago, or to have been at once erected in all its just

* We beg leave to notice here, once for all, an impropriety which very often occurs throughout this work, and indeed is creeping into general use, "we recommend the reader to study," &c. instead of "we recommend it to the reader to study," &c. or "we recommend to the reader the study of," &c.

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proportions. Through a long detail of particulars he traces, we think satisfactorily, its gradual progress by almost imperceptible degrees through the periods of rudeness and barbarity, receiving from time to time those improvements and embellishments, which, in concurrence with the solidity of its foundation, have rendered it the wonder of the civilized world. Although, however, it appears that the author is by no means blind to the abuses which have also crept in, or which still remain uncorrected, yet these are touched with a gentleness which we should not quite have expected from Mr. Shepherd. We are sure, at least, that no parent or tutor needs to be afraid lest his child or pupil should imbibe any thing of disaffection to the constitution of his country from the perusal of the review of it which concludes this part of the valuable work before us.

Having thus gone through what may be called the literary portion of the work, we shall, in our next number, endeavour to report the scientific or philosophical part. In the mean time our readers, we are persuaded, will readily agree with us, from the simple statement here laid before them, that it is a work for which all those who are interested in the improvement of youth are greatly indebted to the very respectable authors.

V. F.

ART. II.—*Memoirs of the late Mrs. Elizabeth Hamilton.* By Miss Benger. 2 vols. 8vo. Portrait.

THE first volume consists of the Memoirs of Mrs. Hamilton, and some Essays, not suitable for notice in this publication. The second begins with several Letters, principally on literary subjects, which are treated with great judgment, especially her discussion of the doctrine of materialism, in a letter to her deservedly honoured Correspondent Dr. S. In this she agrees with the writer of the present article in thinking, that the data necessary for the determination of the question are beyond the limits of our present knowledge, at least, if not of the human understanding itself. These Letters are followed by a fragment on the Epistle to the Romans, and a Commentary on the Revelation, both very deserving of notice. The former contains the following admirable remarks on the proper method of studying Scripture:

"In the customs and manners of every country there are peculiarities, which give rise to new combinations of ideas, combinations, into which no stranger can enter. The words, which denote these combinations, can, therefore, only be intelligible to those, who are familiar with the ideas they denote. With respect to the languages of antiquity this is now impossible. To take, therefore, any one expression of any ancient writer, and to argue from it, that he holds opinions contrary to the general tenor of his writings, is, in my opinion, doing injustice to the cause of truth. I do not believe that there is a doctrine, however absurd, which might not be established from isolated passages picked out on purpose. Yet this appears to me to have been generally the course pursued by those, who having embraced with ardour the speculative opinions of any particular sect, search the Scriptures for confirmation of their peculiar doctrines. No book in the New Testament has been more frequently applied to in this way, than the Epistle to the Romans."

This is highly deserving of observation, but when Mrs. H. proceeds to give it as her opinion, that all parts of this epistle were written with a design to communicate instruction to all Christians, she surely forgets, that a letter must naturally contain many things, relating only to the peculiar circumstances of the persons addressed, and that, therefore, its meaning must be sought for by considering those circumstances, and not by contriving how to make its expressions useful to all Christians.

Mrs. H.'s Commentary on the Revelation is remarkable, as proceeding on a totally different principle from any that has previously been applied to the explanation of this obscure book. She interprets the revelations, as all referring, not to changes in any worldly kingdom, but to the corruptions of religion, and especially those which produce corruptions of morality. Thus the beginning of the sixth chapter she interprets, as a description of the state of the Pagan world as to morality, when first pride went forth conquering and to conquer, then power was given to ambition to take peace from the earth; philosophy made great promises, but performed them so ill, that a dearth of morality followed; and

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a moral death, or nearly an utter extinction of virtue among mankind was the consequence. These explanations are exceedingly fanciful, and, we think, cannot be reconciled with the rules of just criticism; but the practical remarks interspersed among them are of great value. In her remarks on chap. i. Mrs. H. makes the following admission:

"It is, I believe, from the Gospel and Epistles of St. John, that the word Trinity has been considered to derive support. But here, he, who bare record of the word of God, expressly speaks of the revelation of Jesus Christ, which *God gave unto him* to shew his servants things which must shortly come to pass. How different this from the language of the Athanasian Creed, which, in its attempt to explain the mysterious union of the Divine Nature, utters what is at the same time revolting to piety and to common sense!"

Yet she was a believer in the personal deity of Christ, though but low in the scale of orthodoxy. On verses 4—8, she says:

"The testimony here given to the divinity of our Saviour, is very striking. He is placed far above all orders of created beings, the only description that is to our present capacities comprehensible. But while his relation to God is enveloped in mystery, his relation to us is set forth in terms that excite the most lively gratitude."

Surely Mrs. H. had not noticed, what appears evident even from the common version, but still more so from Griesbach's edition, that the 8th verse contains the words, not of Jesus, but of the Lord God, the Father of Jesus. T. C. H.

ART. III.—*A Sermon on the Advances in Knowledge, Freedom and Morals, from the Reformation to the present Times. Preached to Young People, at the Meeting-House in Monkwell Street, Jan.* 4, 1818. By James Lindsay, D. D. 8vo. pp. 44.

THE bold spirit in which this sermon was conceived, and the warm-heartedness which pervades every sentence, recommend it to all the friends of civil and religious liberty, or, which is the same thing, to all that take a lively interest in the welfare and improvement of the human race. To the young, before whom it was preached, it is peculiarly adapted: it cannot fail of enlarging their views of Divine Providence, and of guarding them against that selfishness, which displays itself in a disregard of the commonwealth, and which is too often cherished, especially in the upper classes of society, under the mask of prudence.

Dr. Lindsay is well known as the enlightened and zealous advocate of universal liberty, including of course liberty of conscience to believers and misbelievers. This right of conscience, he says, is already complete in North America: he adds, in a note,

"The perfection alluded to consists in this;—that every Christian, without regard to his particular opinions, enjoys an equal share of civil protection and civil privilege; and though in most of the States there is a general provision for the support of religious worship, the civil power has no control over its appropriation, so as to render it a source of patronage. Hence no undue weight is thrown into the scale of any religious party in the state. Thus truth has all the advantage that it ought to wish, or can justly demand,—an open field and a fair combat. It was thus that it gained its triumphs in the first and best days of Christianity; and happy will it be for its credit and influence, when it is left once more to the support of its own evidence and excellence, under the voluntary guardianship of those by whom that evidence and excellence will be appreciated; and without that unnatural dependence upon state patronage, which seems to be a tacit admission, that it cannot stand in its own native strength. The author has long been of opinion, that its standing would be more firm, and its influence more salutary; and the more he reflects upon what has been passing in his own time, the more is this conviction riveted in his mind. But it is not connected with the desire of any rapid, much less of any violent change. For all violence is abhorrent from the nature of Christianity; and its friends may trust securely, for its purgation from all debasing mixtures, to the gradual diffusion of knowledge, operating progressively upon that public opinion, which must become, at no distant period, the great legislator among civilized nations."—Pp. 25, 26.

ART. III.—*The Voice of Revelation: A Sermon preached before the Unitarian Society, at Essex Street Chapel, on Thursday, April* 16, 1818; *also before the Eastern Unitarian Society at Palgrave, on Thursday, July* 2, 1818. By W. J. Fox. 12mo. pp. 48.

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THIS is an able and ingenious attempt to shew, that the system of reputed orthodoxy has not the characteristics of the gospel, as described in the New Testament, but possesses on the contrary the marks of error and corruption. 1. It requires the use of *unscriptural terms*, or of scriptural terms in an unscriptural sense. 2. It is not any where taught *as a system*, in the New Testament. 3. The *omissions* of the first teachers of Christianity are fatal to it. 4. Certain important *facts*, recorded in Scripture, militate against it. 5. The first teachers of Christianity *reasoned* in a manner which excludes it. 6. It has been remarkably connected with the allowed corruptions of Christianity. 7. It breathes a different spirit from the New Testament. "By indications such as these," says Mr. Fox very truly, (p. 45,) "far more intelligible, certain and impressive, than mere verbal declarations, *the spirit speaketh expressly*," (this is the text, from 1 Tim. iv. 1): "they are the VOICE OF REVELATION, directing us to the truth, commanding our zeal for its revival and diffusion, and promising its final, universal prevalence."

POETRY.

SIR, *July* 10, 1818.

Many of the inscriptions and epitaphs on the grave-stones in our burial grounds, are a perfect burlesque on the most serious of all subjects, and are disgraceful to our country by their deficiency of sense, taste and grammar: to say nothing of poetry, for that would be a profanation, if the word were applied to the senseless doggerel which is frequently cut on stone. Of a very different description are the following lines, copied from a monument in the grave-yard of the Old Meeting-House, at Cosely, Staffordshire, which report ascribes to the pen of the very respectable minister of that congregation.

AS Nature fades before the wintry blast,
Till Spring revives the desolated plain;
So mortals fade: and Death's dread Winter past,
So shall the just revive and bloom again.

Being Supreme! whose power alone can save,
We rest in hope, and bow to thy decree:
To die, is but to slumber in the grave,
Till day immortal bid those slumbers flee.

LINES

Occasioned by the Death of Dr. Thomson, of Leeds.

"WHAT tragic tears bedew the eye,"
"What deaths we suffer e'er we die!"
The sire on whom our hopes depend,
The tender, faithful, zealous friend
We mourn; and in the bloom of youth
Spotless as fair, ingenuous truth,
The child belov'd—in ev'ry stage
Of this our mortal pilgrimage,
From some lov'd object must we part,
Some tie be sever'd from the heart;
And oft we grieve for those alone,
From Fame's approving plaudits known—
The wise, the good, with powers design'd
To charm and to instruct mankind,
To whom the choicest gifts of heav'n,
The stores of mental worth were giv'n,
And warm benevolence of mind,
Pure, fervent love of human kind.
When men like these are call'd away,
In the bright zenith of their day,
From years of usefulness to come—
The mind perplexed at such a doom,
Desponding asks, Could heav'n, in vain,
Superior excellence ordain?
But not in vain, those lights have shone,
To more exalted regions gone—
Their memory long shall live on earth,
And others emulate their worth.

L.

Kendal, August 12, 1818.

PROLOGUE TO CATO.

Spoken previous to a private Representation.

IF in the venerable scroll of Time,
One record stands, impress with pow'r sublime;
If, 'mid the length'ning gloom one form appears
To awe, with Virtue's grandeur, distant years,
And youthful breasts with impulse high to thrill—
The name of Cato gathers lustre still,
Still lives, till classic glories charm no more,
Or Freedom's spark expire, on Britain's shore.

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Still 'round his fame the mind inspir'd shall cling,
An awful pile—a venerable thing—
Which years of crime and woe nor soil'd, nor hid,
'Mid Rome's decay—a deathless pyramid.
Methinks I yet behold his sacred form
More proudly grand defy the thickening storm,
Like some gigantic rock assail'd by waves
Awe, moveless, the commotions that it braves,
His eye lit up with Freedom's ancient fires
Where Rome's last virtue blazes and expires—
His arm still round her trembling relics cast,
His voice—the earthless strain of ages past.
And, as he sinks unconquer'd to the grave,
He gilds the virtue that he could not save,
Feels Rome's last glow exulting in his breast,
And on her latest trophy sinks to rest,
There, 'mid revering ages to recline
A deathless monument on Freedom's shrine.

And breathes there one, who, cas'd in pride austere,
Refuses to his last *mistake* a tear?
Who Pagan greatness as a crime deplores,
And owns no virtue save on Christian shores—
One who could see with scorn a Cato bleed,
And boast a soundness not of *heart*, but *creed?*
Forbid it Mercy! teach him by thy nod
To libel man is to dishonour God!
Celestial Power! 'tis thine with generous eye,
To view the glorious deeds of times gone by,
Trace through all years and o'er remotest earth,
High indications of immortal worth,
And find that, through kind heav'n's unnumber'd sons,
One genial blood in vital current runs,
Fills with high impulse each remotest part,
And warms and gladdens in the general heart.
Thou—when amidst the elemental strife
The sage arises to celestial life,
With speechless joy his gen'rous soul shalt cheer,
And bliss reveal he faintly guess'd at here;
Pour truth's unsullied radiance on his eyes,
And point to temples moveless in the skies,
Where souls inhale the first sweet breeze of heav'n,
Each hope surpass'd, each earthly stain forgiv'n!

T. N. T.

OBITUARY.

In March last, at *Millidgeville*, North America, Joshua Toulmin, second son of Judge Toulmin, and grandson of the late Rev. Dr. Toulmin, a young man of most promising disposition and talents, of whom his afflicted father thus writes:—

"You would not wonder at my feelings had you known my beloved son. I never said much to you about him, for I anticipated with pride the time when you would become acquainted with him. His mind was of the highest order: his understanding was capacious and cultivated: his temper was mild, yet independent: his manners were dignified, yet conciliating: his person was handsome and expressive: no one ever knew him without loving him. Will you wonder, then, that his loss is like the stroke of death upon me?" J. B. T.

Birmingham, 19th July, 1818.

May 2, of a rapid decline, aged 31, Mr. David Lee Steel, eldest son of the late David Steel, Esq., barrister at law. This unfortunate gentleman was gifted with a surprising memory and capacity. Deeply imbued with the spirit of Attic literature, and a critic in the learned languages, he was an elegant and a profound scholar; but, an infant in the selfish commerce of the world, was usually duped by the designing and the base. Driven from home by an unhappy and aggravated dispute for his patrimonial rights, he honourably made his talents the means of subsistence; but the legal vexations encountered in maintaining those rights, and the injurious ardour of a secluded life of study, gradually obscured his mental perceptions, and produced the disorder which, defying all means of cure, soon terminated his guileless but melancholy existence.

Of Mr. Steel's lighter compositions, many have appeared; but his unaffected modesty invariably withheld the name of their author. During the latter years of his life, his talents were employed in the classical office of Mr. Valpy; and, from this situation, in the month of January, 1817, he addressed a letter to a friend, a few passages from which may impart some idea of his worth and of his misfortunes.

"I shall die with the possession of a perfect conviction of my own rationality; but I fear that I have been suspected of insanity for some time past. My physical sense may, indeed, have been some time unsettled, but my perceptions have always

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been coherent. * * * * * * * * I firmly believe in an all-wise and beneficent God, on whose mercy and justice I can safely rely when I appear in his presence. My sentiments of the Christian religion are peculiar to myself; but I consider its various facts and symbols to be of divine origin. It has been my misfortune that I was not regularly educated or grounded in religion; but my principles of happiness are for the benefit of all; and I consider it as the principle of divine justice to dispense substances to others for shadows to itself. I am no self-concentrated being; but Providence, nature, fortune and mankind seem to have conspired against a spirit not ungentle, though, perhaps, unhappily wedded to its material nature. Accept of my warmest gratitude to yourself and to my aunt for the many benefits I have received from you, and which I could wish that it were in my power to return, from far better motives than such as may be traced to a sense of labouring pride. Our friend ——— is justly entitled to the same acknowledgment!"

June 12, at Sheffield, after a protracted and severe illness, which she bore with the truest resignation, Mrs. ELIZABETH MOORHOUSE, aged 38 years, relict of Mr. John Moorehouse, surgeon in *Sheffield, Yorkshire*. To four orphans, this maternal bereavement will be an irreparable loss; whilst her afflicted relatives and numerous friends, to whom her goodness of heart had long endeared her, will cherish her memory with mingled feelings of unfeigned affection and sincere regret.

She, as well as her late husband, were members of the Unitarian Church in Sheffield, and zealously attached to that faith "which was once delivered to the saints." Mr. M. was suddenly removed from his family and friends, by a fall from his horse; in consequence of which his skull was fractured, and all the efforts of surgical attention and skill to restore his life proved fruitless. This fatal event occurred in the summer of 1815. His affectionate relict bore her loss with Christian fortitude: but her naturally delicate constitution received that shock from the event of which it never fully recovered, and a complication of disorders brought her at last to the grave.

During her long illness, her mind received increasing satisfaction, comfort and support from the principles of Unitarian Christianity. These principles she had embraced from the fullest conviction, (the result of serious inquiry,) having been originally educated in the doctrines of the Church of England.

By her particular request, verses 13, 14 and 16 of chap. iv. of St. Paul's first Epistle to the Thessalonians were recommended to her highly-esteemed pastor, the Rev. Dr. Philippe, through the medium of a friend, as the subject of her funeral discourse; but owing to the Doctor's absence, the subject was anticipated by another minister.

Sheffield, July 1, 1818.

—— 16, in *Dublin*, Mrs. HONE, wife of Joseph Hone, of *Harcourt-street*, Esq., daughter of Leland Crosthwait, Esq, and the mother of thirteen children. It would not be easy to conceive a heavier calamity than this. Her whole labours were devoted, with an anxiety and tenderness not to be surpassed, to the improvement and happiness of her numerous offspring; and the home of her respectable husband and promising family was the abode of the most endearing felicities of domestic life. Generous in her disposition, mild and unassuming in her manners, of candour the most sincere, of affection the warmest and most steadfast, passing a life of active and irreproachable virtue, she was an object of the fondest regard, and of the highest and most animated esteem, in the extensive circle of relatives and friends with which she was connected.

No scenes in the brief and varying journey through the world can be more truly delightful than those in which Mrs. Hone acted so meritorious a part, and from which she has been called to depart at an early period; but the remembrance of her excellence will last while memory endures. Life is not to be measured by the length of days, but by those good deeds which may be crowded within even a very narrow compass; and in this class is Mrs. Hone to be numbered. The anguish which mortality produces in the breasts of relatives and friends is not to be described, and the tear of sympathy is a thousand times of more efficacy, when it mingles with the grief that is not to be subdued, than all the other means of condolence which can be administered; but the return of calmer reflection, the recollection of those lovely features of character which were once the themes of admiration, and the contemplation of that inheritance which is reserved for the righteous, and for the eternal re-union of those who have acted well upon earth, will soothe the mind into those complacent feelings, which can bear with pious resignation the deepest sorrows.

Mrs. Hone was an Unitarian, and a constant attendant at divine service in Eustace-street Meeting-house, where her great-grandfather, Dr. Leland, had been minister. Her children have been instructed, as they advanced in age, in the knowledge of the One only true God, and of Jesus Christ his beloved Son, in whom he was well pleased.

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July 2, at Dawlish, aged 33, Mr. William Brown, eldest son of Mr. Richard Brown, of *Honiton*. This truly valuable young man, removed in the prime of life from scenes of usefulness and solid enjoyment, though the delight and comfort of his affectionate parents, had long resided in Cullompton with his uncle, Mr. Brown, by whom he was regarded as a son, and who naturally looked to him as the prop of his declining years, and as his successor in the engagements of Christian benevolence.

About three years ago he married the eldest daughter of Mr. Thomas Fisher, of Dorchester; and the respectability of their mutual connexions, the congeniality of their views and dispositions, the excellence of Mr. W. Brown's own character, and the sphere of influence in which he was placed, and which would have been constantly on the increase, gave a rational prospect of long-continued happiness: but a wise and doubtless a gracious Providence ordered otherwise, and the rapid progress of disease, for a time subdued, removed him from life, whilst his more distant friends were fondly expecting his progress to recovery.

His widow and her family had just been called upon for the exercise of their Christian resignation, by the death of a young but very promising member of it.* The purest ties of affection had not long before this been severed by the loss of another beloved sister;† and in the present Number‡ we have to record the very recent death of the father, whose character displayed in an eminent degree, love to God and love to man, and who adorned his Christian principles by shewing their real influence in his life.

Mr. Davis, the Unitarian minister of Cullompton, performed the funeral service there, and Dr. Carpenter, of Bristol, who had been requested to preach on the occasion, endeavoured to prepare the minds of his highly-valued friends for the full influence of those consolations which he knew they possessed and prized above all earthly blessings.

The character of this estimable young man cannot we think be more truly described than by the following extracts from the sermon:—

"I usually feel a solemn hesitation in speaking of the future condition of those whose day of probation is over, lest through partial ignorance I should weaken the sanctions of the gospel; but here, abiding by scriptural tests, we may indulge a security and satisfaction of no common force. Where Christian principle displays itself in its genuine features; where it shines with a constant influence on the general tenor of life; where it sanctifies and regulates the domestic affections; where it leads to erect an altar to the Lord, and to guide a household in the ways of religion; where it produces the steady flame of internal piety—leads to uprightness and sincerity and faithfulness and truth and benevolence, in the various intercourses of life—to prudent yet earnest zeal to promote the best of causes, the cause of Christian truth and duty, to direct the ignorant, to aid the distressed, to comfort the afflicted;—where, in short, it leads to live a sober, righteous and godly life, to walk humbly with God as in his sight, with grateful love to *him* who gave himself for us, with unconfined good-will to mankind, with manly courtesy to all, with cheerful tenderness in the nearer relations, and an habitual desire, even in the most dangerous period of life, to avoid the pollutions of the world: in such a case, what is there to throw a cloud over the bright rays of the Christian's hopes?

"I persuade myself the hearts of those who knew him best whom for the present we have lost, need no application. Memory too faithfully tells them that, though only an outline sketch, it is a distinct likeness.

"But while you mourn, my Christian friends, and many with you, carry your views onward to that glorious morning when that which is now sown in tears shall be reaped in joy everlasting; when all that made you love him as a son, a brother, a filial, fraternal, or conjugal friend, all that endeared him to a wider circle, all that made him respected and esteemed as a man and a Christian, will arise without alloy or imperfection; when those ties which religion formed or sanctioned, will again unite you in the bonds of never-ending affection, and when the family of Christian love on earth, shall join as a family of love in heaven!" C.

* See Mon. Repos. XIII. 278.
† Ibid. XI. 539. ‡ P. 528.

ALDERMAN JAMES RAMSEY.

(From the Waterford Chronicle of Tuesday, July 28, 1818.)

"In recording the death of this esteemed citizen of Waterford, and most valuable member of society, a large and highly respectable portion of the community will deeply share in the feelings of sorrow which his departure from life has produced in the breasts of his relatives, friends and acquaintances. This sorrow, indeed, will find its alleviation in the reflection, that the object of it has passed to a scene of happier existence at a good old age, full of honour, and high in reputation for the uniform exercise of those qualities by which human nature is most eminently dignified.

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Our long and intimate connexion with the deceased would induce us to observe a total silence on his virtues; but something, for the sake of the living, is due to departed worth, and friendship and affection will be pardoned for the memorial of simple and unexaggerated truth.

"Shortly after nine o'clock, on Saturday last, Mr. Ramsey expired at his house, James's Place, in the 73d year of his age, after an illness of considerable duration. That illness long and visibly pointed to its issue, and he who suffered under it was fully sensible of his approaching dissolution. He was in the entire possession of his faculties to the last moment of his existence, and conversed on the close of that existence with placid serenity and pious resignation He had inflicted no injuries on his brethren of mankind—he had defrauded no man—he had done justice to all in the whole of his intercourse with the world—and his conscience 'had therewith nothing to reproach him.' Perhaps, no man was more ardently desirous for the happiness of every human being; and this generous feeling manifested itself in unostentatious activity, wherever opportunities presented themselves. To relieve indigence by giving it occupation, was one of his first principles; where the claimant for benefactions was incapable of labour, pecuniary aid was ever liberally administered; but the severity of censure, and the indignant refusal of assistance, were the uniform treatment which idleness and vice experienced at his hands. As a trader, no reproaches were ever passed upon his name: his integrity was so rigid and so well ascertained, that his word was deemed equal to the strictest legal bond. To the young and deserving adventurer in business, he was a kind and protecting benefactor, and those who failed in their obligations to him never experienced that harshness of usage with which unmerciful creditors are so frequently charged. In the progress of a long and industrious life, he accumulated an ample fortune, and his prosperity was the reward of patient toil, of contentment with small profits, and of that purity of mind and conduct which no temptations of gain could eradicate, or even enfeeble. Possessed of a strong natural understanding, he penetrated deeply into the characters of men; but he was far more inclined to dwell upon favourable views of his brethren, than to pass upon them the sentence of condemnation. He had no enemies, and the offences he may have encountered, for offences will come to every man, were with him but of brief and momentary consideration. He had numerous friends, and his attachments, which were stedfast and almost immoveable, were varied only by the degrees of merit which attracted his regards, or by the closer intimacies of relationship or domestic bonds. On every subject, political, civil and religious, he thought for himself, and he was tenacious of those opinions which he deemed to be founded in truth; but the liberty which he demanded for himself, he left every other man freely to enjoy; and, while he often delighted to indulge in the collision of argument, no opposition to his peculiar opinions could, in the slightest degree, affect his sentiments of previous esteem. Over the death of friends whom he loved he had sometimes to shed the tear of genuine affliction, but his life was not otherwise exposed to adversity, and good fortune never created in him that superciliousness and pride, of which it is too often the fertile source. Hospitable in his disposition, it was his happiness to see those around him in the full enjoyment of happiness. In discharging the duties of mayor and sheriff of this city, he was just and equitable on every occasion, and exhibited an example of impartiality and firmness highly worthy of imitation. He built the house in which he expired, and his name was given to that quarter of the city, and the improvements which he there commenced will long remain an honourable testimonial to his public spirit. Sir John Newport was the early friend of Alderman Ramsey, and it was one of his favourite topics of conversation to expatiate on the private excellence and the illustrious public merit of the Right Hon. Baronet. Their connexion lasted long, and their mutual esteem is not to be extinguished by death. Friendship and affection will survive the grave, and kindred spirits will meet in the land of everlasting felicity."

In addition to the above account, extracted from the Waterford Chronicle, we may add, from unquestionable authority, that Mr. Ramsey had long been one of the elders of the Presbyterian congregation at Waterford, and that, in his religious opinions, he was a decided Unitarian. The loss of such a character is severely felt by the society. So highly was he esteemed by his fellow-citizens, that on the day of his funeral, the shops in Waterford were shut. Mrs. Hone, whose death is recorded above, was his niece, and a congeniality of disposition and character, had greatly endeared them to each other.

July 26, at *Newcastle-upon-Tyne*, aged 34, MARY ANN, eldest daughter of the late Rev. Edward PROWITT. She had been subject to sickness and suffering for years, but appeared to enjoy the summer, and had even been able to attend two or three times at the chapel in Hanover Square, on the ministry of her pastor and friend, Mr. Turner. A sudden attack, however, reduced

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her so low, that exhausted nature had no longer power to maintain the struggle. During this last illness, she frequently observed, that "she was most mercifully held," and to the latest moment retained her apprehension, and frequently welcomed her happy approaching change.

August 5, at *Brighton*, after a decline of many months, Mrs. Sarah Parsons, aged 52, leaving a widower and a numerous family, who knew well her value, and deeply deplore their loss. Her understanding was naturally strong, her perceptions quick and lively, her affections warm and kind; and she wanted only greater advantages of education to be distinguished as the superior woman, which she really was. During her long illness she often congratulated herself, and blessed God that she was a Unitarian, and was no longer tossed upon the horrors of her former faith, when she attended at a chapel of the Countess of Huntingdon. Of this deliverance she spoke frequently and emphatically, lamenting that so great a part of the religious world was unblest with those cheering views of which she felt the efficacy.

The event was improved by a funeral sermon, which was preached on the evening of her interment, by Dr. Morell, in the Unitarian Chapel, Cumberland Street, and in which the fact, that the deceased had shewn her faith to be one in which she could die joyfully as she had lived piously, was opposed to the unfounded assertion, that the faith of the Unitarian is not sufficient to sustain the afflicted, and to console and cheer the dying.

If "the memory of the just is blessed," if the departure of the wise and good from this sublunary scene, have any tendency to awaken the minds of others to the fleeting nature of their own existence, if the example of those who, "through faith and patience inherit the promises," be at all instrumental in leading survivors to walk in their steps, it is hoped, that this short memento of a most valuable member of the Christian church, will not be without its use. This hope alone prompts us to record the lamented death of Mr. Thomas Fisher, of *Dorchester*, who was cut off from his widely-extended sphere of usefulness, by an attack of apoplexy, on the evening of the 13th August, in the 61st year of his age. He had been long subject to distressing pains in the head, and other symptoms of the constitutional tendency, which has now terminated so fatally; but his uniformly temperate habits of life, with the abstemious regimen, which he had for some time adopted, encouraged the hopes which his affectionate relatives too fondly cherished, that his valuable life would have been long continued for their comfort and support.

Mr. Fisher was a native of Bradford; deprived of paternal instruction in infancy by the death of his father, the void was filled, and well filled, by the unremitting cares and admirable example of his mother, the youngest daughter of the Reverend and eminently pious Malachi Blake, who was for fifty years minister of the Dissenting congregation in that town. Under instructions, such as hers, he was led to "fear the Lord from his youth," and the uniform tenor of his life may be considered as one amongst the numerous instances of the great importance of early religious impressions. His family connexions were all of the Calvinistic persuasion, and till after his settlement in life, such were his views of Christianity; but the truth worked its way in his mind, and he gradually, though not without much deep thought and earnest investigation, renounced the tenets which he had before held most dear, and embraced and openly avowed, and actively supported the most cheering views of the divine dispensations. This change in his religious opinions produced no change in the most affectionate family intercourse. His sentiments were strictly Unitarian, and never was their efficacy for the regulation of the life, for affording consolation under heavy and often-repeated afflictive dispensations, for promoting and encouraging the most cheering anticipations of a calm and peaceful death, and a happy and glorious eternity, through the free mercy of God, as revealed by Jesus Christ, more strongly exemplified than in his character. He felt the happiness resulting from such views of God and his government, and was anxiously desirous that others should participate in them; it prompted him to omit no fair opportunity of promoting the diffusion of them, by personal as well as pecuniary exertions, and many there are, young persons particularly, who will now more than ever value his gifts, and treasure up his advice. He was a firm friend to civil and religious liberty, which he inherited from his ancestors, some of whom suffered severely for their attachment to it. Moderation in all the gratifications of this life marked his character, and having, by his active industry and strict integrity, realized a comfortable independence, he had just relinquished the cares of the world and his interest in a respectable business to his two sons. Thus the command, "set thine house in order for thou shalt die," was in him completely obeyed. The perfect benignity of the Divine Being in all his appointments, was his constant theme of rejoicing, and enabled him, under the repeated and very recent breaches in his

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family circle, referred to in p. 526, to set an example of meek and calm resignation to the will of his heavenly Father, which it is now the painful duty of his much-afflicted and affectionate widow and family to imitate. To them it is the source of the greatest, indeed, their only consolation, that they are enabled confidently to believe that *all* the appointments of their God are wise and good; that they are the effects of unerring wisdom, and unbounded love and mercy combined to promote the best interests of his rational, dependent creatures; therefore, the will of the Lord be done!

The Rev. L. Lewis delivered an excellent and impressive sermon on the Sunday evening after the interment, from Jeremiah xlix. 11, to a crowded and attentive congregation. May its effect prove beneficial and lasting!

INTELLIGENCE.

FOREIGN.

Unitarians in the Austrian Dominions.

By the following article, extracted into the Monthly Magazine, it will be seen that the reports of the number of Unitarians in Transylvania are not without foundation. It will not please the self-named orthodox, that these misbelievers begin to be "reckoned among the nations."

"By the last geographical details, published in Austria, the population of that monarchy amounts to 27,613,000 souls. In this number are included 11,750 of Sclavonians; 5,000,000 of Italians; 4,800,000 of Germans; 400,000 of Hungarians. As to their religion, they are divided into 21,000,000 Catholics, 2,500,000 belonging to the Greek Church, 2,000,000 belonging to the Reformed Church, 1,450,000 Lutherans, 400,000 Jews, and about 40,000 *Unitarians*.

The Jews.

In a tract lately published, at Paris, by M. Bail, the following is given as a fair calculation of the number of Jews in the different quarters of the globe:—

In all parts of Poland, before the partition of 1772 - -	1,000,000
In Russia, including Moldavia and Wallachia - - - -	200,000
In all the states in which the German language is spoken	500,000
In Holland and the Netherlands	80,000
In Sweden and Denmark - -	5,000
In France - - - - - -	50,000
In England [of which London contains 12,000] - - - -	50,000
In the states in which Italian is spoken - - - - - - -	200,000
In Spain and Portugal - - -	10,000
In the United States - - -	3,000
In the Mahommedan States of Asia, Europe and Africa -	4,000,000
In Persia and the rest of Asia, including China and India -	500,000
Total	6,500,000

DOMESTIC.

RELIGIOUS.

Meeting of Deputies.

At a general meeting of the Deputies for protecting the civil rights of Protestant Dissenters, May 29, 1818, on the motion of Mr. J. T. Rutt, seconded by Mr. J. Christie, it was unanimously resolved, "That as religious liberty is the most valuable civil right, and essential to the cause of Protestant Dissenters, it is a most important object of this deputation to protect congregations of Protestant Dissenters against illegal interruptions of their worship; and also to assist individuals among them who may be aggrieved by unfounded charges of misconduct, in the public exercise of their Christian ministry." (See pp. 455—461.)

Southern Unitarian Society.

The Annual Meeting of the Southern Unitarian Society, was held at Brighton, in Sussex, on the 22d of July. The Rev. John Fullagar, of Palgrave, in Suffolk, delivered in the morning a very impressive discourse from John xvi. 23, on the proper object of divine worship. He examined the various passages of Scripture which are supposed to authorize the offering of such worship to Jesus Christ: and shewed that they furnished no authority whatever for such a practice, while, on the contrary, he proved it to be the uniform custom both of our Lord and his primitive disciples, to address their supplications to the Being whom Jesus emphatically styles, his Father and our Father, his God and our God: and lest at some future period, when he should be no longer personally present with them, to direct their conduct, they should suffer that respect for their Master, to which he was justly entitled, to derogate from that supreme adoration and reliance which were alone due to his Almighty Father, he left with them the admonition contained in the text: "And in that day ye shall ask me nothing, but ask every thing of the Father in my name."

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After the service, a meeting was held for transacting the usual business of the Society, Ebenezer Johnston, Esq. in the chair, when thanks were unanimously voted to the preacher for his very excellent sermon, together with a request that he would permit the Society to print the same; to which he acceded. In the evening, the Rev. Mr. Horsfield, of Lewes, in an animated discourse, from Luke xxii. 52, shewed the folly and wickedness of religious persecution. The congregations in both parts of the day were numerous and attentive. Between fifty and sixty persons dined together at the Regent Hotel, on an economical, though comfortable plan: the numbers who attended, and the spirit which animated the meeting, must have filled with delight the mind of every sincere friend to scriptural Christianity, particularly considering, that but a few years since, Unitarianism was scarcely known, even by name, in this populous town. After dinner several gentlemen addressed the company, and some conversation took place on the propriety of dividing the district over which the society extends, into two parts. It was stated that Unitarians had so much multiplied of late, that they were now sufficiently numerous to form societies within more circumscribed limits, which would prevent the inconvenience which the members sometimes experience in being obliged to take long journeys in order to attend the different annual meetings, which must, of necessity, be sometimes fixed at a considerable distance from their respective places of residence. It was, however, agreed to adjourn the farther consideration of this subject, as it appeared to be the general feeling that such a plan would defeat one important object which such societies are calculated to effect, that of bringing persons from a distance acquainted with each other, and thus promoting that union and co-operation which it is so highly desirable should exist among persons embarked in the same cause.

The meeting next year is to be held at Lewes, in Sussex.

T. C. Jun.

Unitarianism in Alnwick, Northumberland.

Sir,

In the year 1815, three-fourths of the congregation that worshiped in Bethel Chapel, Alnwick, belonging to the Methodist New Connexion, being dissatisfied with the proceedings of the Conference, withdrew peaceably from that body, and formed themselves into an independent church. As I was the stationed minister in Alnwick at the time, I had the honour of being invited to accept the pastoral charge of those who separated, and, conceiving myself injured by the Conference, I accepted the invitation. When we separated, there were several Universalists and Arians amongst us, but not one Unitarian; however, as we encouraged a spirit of free inquiry amongst ourselves, many of us have become Unitarians upon principle, and most of the rest bid fair for embracing similar principles.

We were favoured with the use of the Town Hall to worship in, for a considerable time after we left the Methodists, but our numbers and principles giving umbrage to some leading men of the sect as by law established, we found it necessary to look out for another place to worship our Maker in; but as none could be found that would contain even one half of our people, (our numbers being between three and four hundred,) we found it requisite to erect a house for ourselves and our posterity. This we built upon the most economical plan, as the building, including incidental expenses, cost us no more than £450, and will seat four hundred people.

Being, in general, but poor people, and a great depression arising in the farming interest, we were not able to contribute more than £117, in consequence of which, there is a heavy debt upon our concern. Conversing with my valuable friend, Mr. Turner, of Newcastle-upon-Tyne, upon the subject, he recommended me to wait upon the friends of truth, requesting their assistance towards the liquidation of the debt, and kindly favoured me with the following recommendation, which I take the liberty to transcribe.

"*Newcastle, June* 24, 1818.

"I have visited and preached to the congregation at Alnwick, and have had great pleasure in witnessing among them a spirit of free inquiry, under the direction of Christian love; and I cordially recommend their case to the benevolent notice of the friends of truth and liberty.

"WILLIAM TURNER."

In consequence of this recommendation I waited upon several friends, who generously contributed their mite for the support of our cause. Permit me, Sir, through the medium of the Repository, to solicit the kind regard of your numerous readers, and the committees of fellowship funds, to our infant cause, as our success here will considerably depend upon the support which we receive in removing our debt. For, as the debt upon the place is so heavy, my income does not amount to £50 per annum, which is too little to maintain a family. Those friends who may be disposed to contribute to our relief, are requested to send their contributions either to me, or to Mr. Turner, of Newcastle.

WILLIAM PROBERT.

Ebenezer Chapel, Aug. 10, 1818.

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Wolverhampton Case.

[HAVING published not a little upon this case, we deem it right to insert the following Report of the *Congregational Board*. Whatever be the merits of the cause, and we have no doubt upon the subject, it is clear that the Congregational or Independent Board step out of their province in setting up a sort of claim to a Presbyterian Chapel. ED.]

Bank Coffee-House, Cornhill, July 7, 1818.

AT a Meeting of the CONGREGATIONAL BOARD, the Rev. Joseph Brooksbank in the Chair:

The Committee appointed by the Congregational Board to examine into the merits of the Wolverhampton Case, Report, That having carefully perused the documents on both sides relating thereto, they are fully of opinion, that the Meeting-house in John's-lane, Wolverhampton, belongs of right to the persons of Trinitarian sentiments, who now claim it. The worship in the said place was originally Trinitarian: the Rev. Mr. Jameson, a Trinitarian minister, was chosen pastor in the year 1781, by a large majority of the church and congregation, and in consequence of that choice, removed with his family to the town soon after his election by such majority, but was prevented from exercising his ministry there by a small minority of Unitarians, whose unjust and violent proceedings left Mr. Jameson and his friends no other alternative than either to commence legal proceedings against them, or quietly to retire. The Committee conceive that from that time the Unitarians have unjustly held the place; and therefore, without entering at all into the question of more recent proceedings, it is their opinion, that the Trinitarians have a claim upon the generosity of the Evangelical part of the community, in aid of the expenses they have incurred in support of their rights.

(Signed)
JOSEPH BROOKSBANK,
Chairman.

Resolved, That the foregoing Report be received and approved, and that a copy be sent to Mr. B. Maunder.

Signed (for the Rev. Mark Wilks, Sec.)
THOMAS HARPER.

NOTICES.

Gainsborough Unitarian Association.

The Association of Unitarian Christians residing at Gainsborough, and adjacent places, will meet at Hull, on Wednesday, the 30th of September, when the Rev. C. Wellbeloved, of York, and the Rev. R. Little, of Gainsborough, are expected to preach at the chapel in Bowl Alley Lane.

Manchester College, York.

THE next Session will commence on Thursday, September 24, 1818, on which day all the students are expected to assemble. The choice of apartments will take place on Friday the 25th, the formation and arrangement of the classes on Saturday the 26th, and the regular college lectures will begin on Monday, September 28.

Applications for the admission of Lay Students may be addressed to the Rev. C. Wellbeloved, Manchester College, York.

THOMAS H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

Manchester, August 15, 1818.

LITERARY.

THE subscribers to Dr. Priestley's Works are requested to take notice, that another volume is now ready for delivery at Mr. Eaton's, 187, High Holborn. Those subscribers who have not received the former volumes are also requested to send for them. It is designed to publish the next volume in October.

THE PRIZE SUBJECTS proposed by the *Society for promoting Christian Knowledge and Church Union*, in the diocese of St. David's, for the year 1818, are, 1. On the Evidence from Scripture that the *Soul*, immediately after the death of the body, is not in a state of *sleep* or insensibility, but of happiness or misery; and on the moral uses of that doctrine. 2. On the Definition and Characteristics of *Blasphemy*, from Scripture and the Statute Law, and on its Consequences, religious, moral and political. The *premium* (by *benefaction*) for the best Essay on the former subject is £50, and £10 for the second best. The premium for the latter subject is £10.

IN the press, and shortly will be published, by subscription, in one handsome volume, 8vo. price 12s., Lectures on the Gospel of St. Matthew. By the Rev. Oliver Lodge, B. A., Curate of St. Margaret, Barking, in the county of Essex. Subscriptions will be received by Mr. Lodge, at Barking Vicarage; by Messrs. Sherwood, Neely and Jones, Paternoster-row, and by the principal booksellers.

THE Youth's New Theological Dictionary. In the press and speedily will be published, a Spelling, Pronouncing and Explanatory Theological Dictionary of the New Testament, in one volume 12mo. In which all the words of the four leading parts of speech, in the New Testament, are arranged under their respective heads, and the explanations given in as clear and concise a manner as possible.

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MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

AMONG the many disgraceful circumstances which marked the character of pretended Christians in the dark ages, their treatment of the Jews is a strong instance of their departure from the principles of him, whom they affected to worship not only as their master and teacher, but as their God. Jesus, the author of our religion, under God, was a Jew; his apostles were all Jews; for some time after his death his society consisted only of Jews. The Jews therefore must be considered as the original teachers and propagators of the Christian religion to the whole world. Whatever therefore may have been the real or pretended crimes of this nation, to it we Gentiles are indebted for having emerged from the horrid darkness, in which the greater part of mankind was, and is now immersed.

As Paul beautifully expresses it, we the wild olive were grafted on the true olive, and he intimates pretty strongly, that the rejected branch would in a future time be restored to its original root. The miraculous dispersion of this nation, and its adherence to the divine laws propagated by Moses, is continually appealed to by divines, as a proof of the truth of the Christian religion; but in their writings is scarcely ever to be found a hint of the great advantage of this dispersion to the cause of truth. They have been the guardians of those books, which all parties of Christians unite in holding sacred: but more than this, they have been and are the witnesses to the great truth of the unity of God, and the unrivalled supremacy of one only Being in the government of the world. If by means of persecution these witnesses had been destroyed five hundred years ago, this truth would have been in the greatest danger of being lost in the corruptions of the times: but the watchful eye of Providence preserved the nation, which it first chose, and which it will never forsake.

These remarks are suggested by a curious cause brought before the Lord Chancellor, whose decision has in part been given, but part has been reserved till his Lordship has made up his mind more fully on this subject. The question is of considerable importance; not so much on account of the peculiar matter in agitation, but as it tends to shew, how far the Christians of the present day retain those prejudices, by which their ancestors so much disgraced themselves. The case was this: at Bedford is a considerable charity for the inhabitants of that town, in which the Jews, in common with the rest of their fellow-townsmen, were accustomed to participate. This participation it seems was not pleasing to some of the trustees of this charity, and it was determined that it should no longer be allowed. Upon this, the case was brought before the Chancellor, and it was argued with great skill. On one side was brought up all that prejudice could suggest against the Jews, which was refuted by the usual manly eloquence and solid argument of Sir Samuel Romilly. One curious argument against the Jews is not to be omitted, founded on the prohibition in the Jewish law against the worshiping of images. Now, as an image of the founder is ordered to be preserved, it was pretended, that he could never mean that Jews should be trustees, and of course by inference, that they should not participate in his charity. The pleader forgot, that, in the most holy place, were two images, spreading their wings over the ark, made by two workmen, in whom was a divine spirit; and also that the second commandment is as peremptory upon Christians as Jews.

The charity consists in a school, to which the inhabitants of Bedford may send their children, and in donations according to their distresses. The Chancellor has decided, that the Jewish youth shall not have access to the schools; but their participation in the other parts of the bequest he has left to a farther opportunity. Now this rejection of the Jews from the benefit of education, seems to have been dictated by the same spirit which presides over what are falsely called the national schools; and we should have thought that, when the Christians have been called upon to contribute, and have contributed vast sums of money for the education of the Jewish youth in the principles of the Christian religion, this opportunity of giving them education would rather have been sought after than rejected. For, it is from the Jewish parent, that we should have expected a repugnance to his children entering a Christian school, not from the Christian directors to prohibit it. The school is under certain management, and the books to be read are under Christian direction. What injury the introduction of Jewish youth to the school could produce, we are at a loss to discover; but the benefit of it is visible. It would gradually subdue the prejudices of each party against the other; and, if the Jews did not

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become Christians, they would still have an opportunity of understanding better the nature of our religion, than when they are kept separate, and confined only to the teaching of their own masters.

We shall be curious to see in what manner the Chancellor disposes of the rest of this case, and whether in a matter of charity a distinction is to be kept up, which does not seem very reconcilable with the spirit of the gospel. It is not improbable, that a descendant of one of the apostles may thus be excluded; and any one who reads the beautiful parable of the Samaritan and the wounded traveller, may easily foresee what would be the decision of our Saviour upon such a subject. Christianity is said to be the law of this land: if it is so, and any party is not peculiarly excluded by the express words of the testator, it cannot be made compatible with the Christian religion to exclude any person on account of his religion in an act of benevolence. The Jews do not act upon this narrow principle, as will be abundantly testified by their very liberal contributions to the public charities of this metropolis.

Whatever may be the decision of the law on this head, it is hoped, that none of the readers of this article will be led away by any false prejudices against our elder brethren the Jews; whose are the glorious adoption, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and even Christ by natural descent. Blessed be God, who is over all, both Jews and Christians for ever. Amen.

Another cause has excited more general interest. It is of a political nature, and a lady pleading her own cause completely overcame the sophistry of the court. She was indicted for a libel, and her defence was founded on the principles of eternal truth, not on the perverted maxims and technical rules of law. The judge lamented her ignorance of the law, and her error in not having submitted her case to the learned expounders of it, who attend the courts, and are ready to display their eloquence and knowledge on either side of the question: but she acted more wisely, for we suspect that not an advocate is to be found who could have done the argument that justice which she manifested. She maintained her innocence of any crime on this basis, that what she had uttered was true, was not malicious, and there was no scandal in uttering it. On the other side, the falsehood, the malice and the scandal were not proved; but it was contended and maintained that truth was a libel. Against this false doctrine the lady argued with great energy and on the principles of morality; and, though the judge declared it as his opinion that her publication was a libel, the jury were of a different opinion, and declared her to be not guilty, and in this opinion the audience generally concurred; and it is, we believe, the prevailing opinion in every quarter of the island.

Thus the opinion of the judge and of the jury in question of libel is again, as in several preceding instances in the case of libel, completely at variance; and it will become necessary, that the subject should be cleared from the difficulties, under which it is supposed to labour. Three things appear to us to be necessary to constitute the criminality of a libel, for libel in its original meaning is only a little book, it may contain truth or falsehood, and it must be from something criminal in its falsehood, its maliciousness, its scandalousness that the writer is deserving of punishment. Of this the jury are happily the judges. The dictum of the judge is mere opinion, and we cannot see any benefit whatever in his declaring it, before the jury have given their verdict, that it is deserving of punishment. If truth is to be considered as a libel, the pen of the historian must be stopped; for what is all history but the record of truths most obnoxious to wicked kings, wicked nobles, wicked priests, wicked judges and wicked people? And in every age, however we may in the present days be free from such characters, in our own country, there will be a sufficient fund elsewhere for the delineation of their atrocious actions. That truth is not to be spoken at all times is a well-known adage: but in whose favour it was made it is not difficult to determine, and before the speaking of the truth is declared to be criminal, it must be clearly shewn in what manner the party of whom the truth is spoken is damnified. Suppose him to be a wicked, prostituted minister, a violent, overbearing judge, a corrupt magistrate, must such a character not be delineated in its proper colours? With what spirit this is done, and how far the writer has overstepped the bounds of propriety, twelve honest and independent men may easily determine; but to say in general that the truth of the libel (*i. e.* the truth of the writing,) can in no case be a vindication, is to declare war against common sense and the dictates of reason and conscience.

It may be here observed, that the people of this country enjoy an inestimable privilege over those of most other nations, in the publication of the proceedings of courts of law. The institution of juries is highly and deservedly prized by us; for through it a great number of persons are annually called forth to exercise their judgments on the most important topics; and by the publication of the proceedings, the whole nation in great measure participates in these judgments. In other countries a few men only act as judges; and their decisions, known to a very small sphere, are chiefly

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founded on miserable technicalities, which, not being exposed to the public eye, are retained from age to age without animadversion. The present practice of detailing trials in the newspapers will be attended with very beneficial effects. What is done in one extremity of the kingdom is quickly known at the other, and the common sense of mankind being so frequently exercised upon similar subjects, the arguments of sophistry will daily lose their force, and the principles of justice be spread and maintained. The press acting in this manner will be found a better censor than any that can be appointed by authority. Publicity will be found to be the best censure, and the verdict of an impartial jury the best censor.

The eyes of all Europe are now fixed on the intended congress of its great sovereigns, for which the usual preparations of royalty are making. Many are the conjectures of the good or evil to result from this meeting. It is not often that such meetings have taken place, without much of the latter being a consequent of them. There are two parties whose interests are to be consulted, those of the higher powers, and those of the people under them; but the latter have not their representatives there to make known their wishes and desires. The present enlightened state of Europe and communications by the press afford much ground for instruction to the potentates, that are to deliberate on this occasion: and it will be well for them to remember, that however they may deliberate and however they may determine, and whatever force they may possess to enforce their determinations, still the results are not in their power. According to the well-known and true adage it may be said to them, man proposes, but God disposes: and every true Christian will see through the dark cloud that covers the political hemisphere, and trust that under his almighty direction all things will work for good to those who fear him

There is one subject which calls for the deepest attention on the part of these sovereigns. They meet together in holy alliance; but who that looks to Europe bristling with bayonets will see any thing in it resembling that peace, which is professed to be the object of all their wishes? What is the aspect it presents to us, but that of an armed truce? And the first thing for encouraging true morality among the people is, to remove these signals for warfare. The number of troops now employed by the different powers, is not only injurious to their respective countries by the burden of taxes which it imposes on their subjects, but it hurts the morals of both prince and people. It encourages an attachment to the base spirit of war, and the foolish glory resulting from it—too much the theme of the poet and the politician. Here is now a fine opportunity for counteracting it, and pointing out to nations that their true glory and interest consist in peace. The religion they profess is the religion of peace, and the master whom they acknowledge, is emphatically called the Prince of Peace.

They are likely to be urged to a very different conduct, for it is said, that the king of Spain is to make a strong application to them against what he is pleased to call his rebellious subjects in America. It is pleasing to think that he is obliged to make such an application, as it argues a great want of power in himself to effect his purpose. But we shall hope that the sovereigns will be too wise to enter into his quarrels. Their subjects are at present sufficiently desirous of transporting themselves to the transatlantic world; and, if they should send them with arms in their hands, they will soon detach themselves from such a service, and diffuse themselves over those vast regions, where is abundant employment for them in cultivating the earth, instead of subduing their brethren and bringing them again under the detested yoke. The interest also of Europe calls for the independence of America and an open commerce, and a contest on this point will have the same end as that of Great Britain with her colonies. Much blood may be shed, but the cause of independence will be at last triumphant.

The United States have shewn by their conduct in the Floridas, what will probably be the part taken by them, if Europe should interfere in the dissensions between the Spanish king and his former subjects. An occurrence has taken place of melancholy presage, but we hope that in spite of the desire to make it worse than it probably is, there will be better sense in the two parties than to make it a ground for war. In the advance of the Americans to the Spanish States two Englishmen were taken, who have been executed on the ground of exciting the Indians to war against the former. We have not sufficient data to form an accurate judgment of the nature of this case, and the History of America affords too many instances of all parties, using these unhappy people as instruments in their contests with each other. Taking the case at the worst, a wise and Christian power would pause, before it thought of avenging the blood of two men by that of thousands and tens of thousands, who must fall before the contest is brought to a conclusion. They will do better to abide by the sacred words: "Vengeance is mine," and "I will repay saith the Lord."

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D. on Mr. Belsham's Censure of Mr. Robinson, and *Vigil* on the subject of Religious Disabilities as peculiarly relating to the Jews, are unavoidably postponed.

We are obliged to refuse admission to Lists of Subscriptions, for whether they appear in the body of the work or on the wrapper, they are subject to the Stamp-office Duty. Henceforth, they can appear only as Advertisements.

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ERRATA.

To the names of the Committee of the *Society for the Relief of Aged and Infirm Protestant Dissenting Ministers*, page 455, column 2, line 15, add, *Rev. Joseph Brookbank.*

In the Report of the York College Annual Examination, p. 462, col. 1, line 8 from the bottom, "the name of Mr. *Chatham*, was inadvertently omitted, as one of the Students who had distinguished himself during the Session."

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THE

Monthly Repository.

No. CLIII.] SEPTEMBER, 1818. [Vol. XIII.

MISCELLANEOUS COMMUNICATIONS.

Some Account of Doctors Baron and Bullock, Deans of Norwich, by Mr. Edward Taylor.

SIR, *Norwich.*

MR. TOMS's notice of Dr. Baron [XII. 383] will, perhaps, excite the curiosity of some of your readers to know more of him, and especially to see the Epitaph to which Gillingwater, the Lowestoft historian refers. Baron was Rector of the Saxlinghams, in Norfolk, succeeded to the Deanery of Norwich in 1733, and was the same year made D. D. by the Archbishop of Canterbury, being then Archdeacon of Norfolk, which he resigned not long after. He died at his Rectory-house of Saxlingham, July 11, 1739, and is buried in that church. On the south side of the altar is a neat mural marble monument, with the following inscription, written by the Dean:

Cujus ossa hic sita sunt,
Si rerum novarum curiosus, scire desideras,
Quisquis ades spectator,
Saxo nihil, vicinis dubia respondentibus,
Me forte mei certiorem habes indicem:
Fui JOHANNES BARON, Clericus,
Hujus ecclesiæ quondam *Rector*,
Ecclesiæ Cathedralis *Norvici* tandem DECANUS,
Qui
Exuvijs hîc depositis, nè Vermibus deficerent pabula,
Animus in Creatoris manus transmissi;
Reducem,
Sæcula expectantem meliora.
Si fortunæ dotes in primis quæritis, quæras; eas vix esse nostras
Existimo,
Deo tamen dante, me fuisse intelligas,
Quoscque per ingenium, per malevolis licuit,
Doctrinâ, opibus, famâ, loco, sic satis,
Cum hoc mihi potissimum in votis fuerit,
Ut declinatâ invidiâ, otio fruerer honesto primorum extremus,
Si vitæ jam exactæ rationem quæras; frustra quæris in præsentiâ
Cum neque respondere probè sciam *Ipse*,
Nec curat populus omnino, aut curaut minimè,
In alium diem differenda est cognitio,
Quando omnium judici DEO rationem sum redditurus;
Tu, quoque,
Interea, Tu candide spectator,
Hunc hominem consideranus, teipsum respice,
Tu Judex æquissime, Pater optime,
Servum de multis malis malè admissis dolentem, *absolve*,
Filijque immerentis, et supplicis
Miserere mei.

Natus 31 *Octobris* } Anno Salutis } 1677
Obijt undecimo Julij } } 1739

Dr. Baron was succeeded in the Deanery of Norwich by Dr. Bullock, who was of a very liberal turn of mind, as appears from a volume of sermons, which he published under the following title: "The Reasoning of Christ and his Apostles in their Defence of Christianity considered, in seven Sermons, preached at Hackney, 1724." I believe your readers will be pleased with a few passages from the first of these discourses. Its title is "Divine Revelations how proved." The text, "Hereby know we the spirit of truth from the spirit of error." After explaining the terms, and shewing the meaning of the apostle in the verses whence the text is taken, he proceeds to "some observations which may serve as rules to us, whereby we may distinguish between *the spirit of truth and the spirit of error.*"

"I observe, that the apostle supposes the use of our natural reason, necessary to distinguish a revelation coming from God, from that which does not. The rule prescribed by him for the trial of spirits, whether they be of God or not, is this, that we compare their doctrines with the notions and apprehensions we have of God. This plainly supposes that we ought to have some just and true apprehensions of the Divine nature, before we can be qualified (according to this rule) to judge of a revelation coming from him. How then are these apprehensions of God to be acquired? Not by revelation, it is plain:

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because they are pre-requisite to the trial of revelations. The existence of God, and in a good measure his attributes and perfections, must be understood by us, before we can expect him to reveal himself to us, before we can judge whether the doctrine revealed be worthy of him. In this case, therefore, natural reason must be our guide, and what *that* teaches, upon impartial inquiry, must be depended upon.

"There cannot be a worse reflection cast upon religion, than to represent it, not as founded in reason, but built upon the ruins of it. It was plainly the opinion of the first teachers of Christianity, that their doctrine had a just foundation in reason, that *it contained nothing inconsistent with it*, but that the whole Christian scheme was agreeable thereto. Therefore we find them often appealing to the reason of mankind in justification of it.

"Since, therefore, the use of natural reason is necessary truly to distinguish a revelation coming from God, from that which does not, we may observe,

"That any doctrine which contradicts the evident dictates or deductions of reason, *ought not to be received as coming from God;* but to be rejected as proceeding from a *spirit of error*. There are certainly some things necessary to be received and depended upon as true, before any such thing as a revelation can be admitted. As for instance, that there is a God, and that he is a Being of never-failing truth. Till I am satisfied of these, I have no room to look for, or depend upon a revelation from him. And the only course I can take, antecedently to revelation, to come at the knowledge of these, is to consult my reason; and all the certainty I can have about them, must be such as my reason is able to furnish me with. If, therefore, I cannot depend upon the evidence of reason, I cannot depend upon the truth of these two propositions, nor consequently upon the truth of revelation, which *necessarily* presupposes the truth of them.

"It is plain, therefore, that to question the evidence of reason, is to render revelation equally questionable; and to receive any thing as a revelation coming from God, which contradicts the evidence of reason, is to undermine the very foundation of revelation itself, and to leave that groundless, upon which we build the truth of the doctrine revealed. Should we admit any thing as a revelation coming from God, which contradicts the evident dictates of our reason, we sacrifice one revelation, that which God gave us with our very beings, to make way for another which is inconsistent with it. It is in effect admitting, that the very best gift which God has given us, is of no *real* use and service to us, no not even in discerning which doctrines come from God and which do not. For if I cannot depend upon the plainest dictates of reason, how can I be assured that *any* doctrine is a revelation come from God? If I receive it without consulting my reason, then, for ought I know, it may be an imposture, and I am every way as liable to embrace an error as the truth. But if I embrace it upon the trial and conviction of my reason, then, it is plain, I admit the principles of reason are to be depended upon; which, if I do, I cannot consistently admit any thing as true, which contradicts it."

Such were Dean Bullock's sentiments. You will probably think them worthy to be inserted in the Repository. If so, they are much at your service.

EDWARD TAYLOR.

SIR, *Islington, Aug. 3, 1815.*

IN the Number of the Antijacobin Review, for July, which has just appeared, and at the commencement of an article, entitled *Anecdotes of the Life of Richard Watson, Bishop of Landaff*, &c., occurs the following singular declaration respecting the Athanasian Creed, which will amuse the more intelligent and judicious readers of your Miscellany. "The Athanasian Creed contains the most clear and admirable compendium of the controverted points connected with the doctrine of the Trinity. It gives us the decision of the Catholic Church on each of these points; and whatever be the private opinion of the clergyman, as long as it continues in the Book of Common Prayer, and is sanctioned by public authority, it is his duty to obey the authority to which he has sworn obedience! Bishop Watson, of course, wished its removal

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from the Liturgy, and great division of opinion has ever existed respecting it; but we shall regret the day when the long-threatened storm of innovation commences with the expunging of this Creed. The Athanasian Creed will never fall alone! New doctrines will creep in, and many well-tried institutions will perish in that convulsive change of opinion, which must agitate the nation before this and other changes could be accomplished. The Athanasian Creed, though not the corner-stone of the arch, is, as it were, a row of bricks in the outer wall of our house; its removal is attended with danger to the whole fabric!"

I shall say nothing of the clearness of a Creed, in which no rational idea can attach to the words of which it is composed, nor of the condition of a minister of the gospel, who is obliged to read publicly what in private is the object of his reprobation, nor of the structure of a fabric, where the striking off an incumbering row of bricks in the outer wall, fails not to insure its destruction. I will, by way of contrast, introduce a paragraph from the works of the amiable and conscientious Dr. John Jebb: the reader shall be left to form his own judgment.

"Come forward, Athanasius, let us peruse thy impious and abominable Creed! let us expose to the indignation of all mankind, that intolerant spirit which induced thee to indite it, (if indeed thou didst indite it,) and if we cannot prevail with our countrymen to rise as one man, with a determined resolution for ever to abolish such a reproach to human nature, at least we will indulge ourselves in the miserable consolation of lamenting, that a summary of faith so monstrously absurd, so contradictory to reason and to itself, so destructive of charity and peace, so dishonourable to our ideas of the Almighty, so opposite to the doctrine and example of the meek and lowly Jesus, could ever find a place in a Christian form of worship, could ever be countenanced by a Protestant prelate, could ever be established by an English Act of Parliament, and thus be permitted to transmit its pestilential virus into the maxims and morals of each succeeding generation."

The learned and pious Lardner, speaking of the Athanasian Creed in a practical point of view, has these memorable expressions: "This and other like Creeds are inserted in almost all the Established Articles and Liturgies in Christendom. But is not this teaching uncharitableness by authority? And if any join in such offices of religion, whilst they believe not the Creeds which they recite, or are supposed to recite, they are made to pass sentence of condemnation upon themselves. How great then is the privilege to be at liberty to choose our religion, and that way of worship which, upon a serious consideration, and after careful and impartial examination, we think to be reasonable, scriptural and edifying!"

And Doddridge, with his usual good sense and liberality, has these reflections on the subject:—

"How early did the spirit of bigotry and imposition begin to work in the Christian Church, that fatal humour of imposing a yoke on the neck of Christ's disciples, by making indifferent things necessary! An unmanly and antichristian disposition, which has almost ever since been rending the Church to pieces, and clamourously throwing the blame on those who have been desirous, on principles truly evangelical, to stand fast in the liberty with which their divine Master hath made them free. How foolish and how mischievous the error of making terms of communion which Christ has never made; and how presumptuous the arrogance of invading his throne, to pronounce from thence damnatory sentences on those who will not, who dare not submit to our uncommissioned and usurped authority! Prudent undoubtedly was the part which the Antiochian Christians acted in sending messengers (Acts xv. 1—11), to the apostles for their determination. And it will be our prudence, now we can no longer in person consult those ambassadors of Christ, to make their writings the man of our counsel, and the standard both of our faith and worship; appealing to the tribunal of Christ, our Master and Judge, from those uncharitable censures, which we may sometimes incur even from his faithful, though mistaken servants, for retaining the simplicity of that religion which these authorized interpreters of his will taught."

JOHN EVANS.

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P. S. The vicar of a parish in Wales once told me, that he had for years left off reading the Athanasian Creed, and that not one of the parishioners had complained of the omission, except his clerk Philip, who, when tipsy, was sure to mention it! This orthodox son of the church had, it seems, a zeal on the occasion, the ardour of which rose or fell like quicksilver in the barometer, being the exact measurement of his inebriety. An absurd and uncharitable Creed, always a burden to the enlightened and virtuous conscience, and sometimes the idol of a besotted profligacy, is most assuredly no recommendation to any religious establishment upon earth. Let the Bench of Bishops remedy the crying evil, which hath been denounced by a Tillotson, a Watson and a Jebb, actuated as they were by the hallowed motive of advancing the glory of the one only true and living God, and of subserving the present and eternal welfare of mankind.

Dr. Jones on the Deification of Jesus Christ at Rome, and the Conduct of Josephus, with regard to the Authors of that Doctrine.

THE following passage is taken from Tertullian, Apolog. C. vi. see Lardner, VII. p. 243: "Tiberius, in whose reign the Christian name appeared in the world, having received from Palestine, in Syria, an account of the works which revealed and verified the divinity of Jesus, proposed him to the senate, with the privilege of his own vote in favour of his deification. The senate, because he had refused that honour, rejected the proposal. Cæsar remained of the same opinion, and threatened to punish the accusers of the Christians."

If it were allowed that Tiberius had received from Pilate, in Palestine, an authentic account of Jesus, is it likely that the emperor, who was known to have been indolent, dilatory and indifferent even to the affairs of his own empire, should be hence induced to honour, as a God, one whom in the person of his representative he had crucified as a slave and a malefactor? If this be very improbable, it follows, that Tertullian has asserted what is not true, or has not asserted the whole truth respecting it.

The Heathens, who believed that there were many gods, and that those gods often appear among men, as soon as they became convinced of the miracles of Jesus, concluded that he was a God. His enemies the more readily embraced this notion, as it enabled them to account for his miracles without embracing his gospel. Tiberius, therefore, as soon as he became assured of the divine works done by our Lord, must have drawn the same conclusion. But how did he become acquainted with those works?

It has been answered, "from the acts of Pilate." This governor well knew that his sovereign would soon hear of the works and condemnation of Jesus. In common prudence, therefore, he would not neglect to transmit an authentic narrative of events, in which the name and power of Cæsar were deeply involved. It was, besides, his imperious duty to do this, and at his peril he would not omit it. These acts existed in the archives of Rome; and Justin Martyr, addressing the then emperor and senate, confidently appeals to them as existing there in his days. If this answer be not satisfactory, every doubt must be removed by Josephus, whose history supplies the astonishing fact, that the gospel, as the philosophy of Moses and the prophets, was preached in Rome, made known to all and received by multitudes even before the death of Tiberius. But if this emperor proposed the deification of Jesus, he must have been prompted to do so by some pretended friends of Jesus. And here I am led to another passage. In one of the dialogues of Plutarch, it is asserted, that "Thaumas, an Egyptian pilot, lately come from Egypt, brought with him a report, heard at the Palodes, that the great Pan was dead." "This report," adds Plutarch, "spread throughout Rome, so that Tiberius sent for Thaumas, and asked of him who this Pan might be: and he made other inquiries respecting him. But the philologers, who were very numerous about the emperor, represented this Pan as the son of Mercury and Penelope." See Lardner, VII. p. 247.

The Pharisees would willingly believe that Jesus had Beelzebub dwelling in him. The Egyptians might think him to be Osiris; and this accounts for the extraordinary fact stated

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by Hadrian, namely, that the bishops of Christ worshiped Osiris. The people of Lystra would easily take him, as they did Paul, for Jupiter come down among them: and we here see that the magicians, in the court of Tiberius, supposed him to be Pan, the son of Mercury and Penelope. Eusebius, indeed, affects to suppose, that by the great Pan was meant not our Lord, but one of the demons destroyed by him. He must, I presume, have known better; but though contending for the divinity of Jesus, he was ashamed to make him one of the most despicable of the heathen gods. Lardner objects to this story in Plutarch having any reference to Christ, as being all over heathenish. But might we not expect the truth to be mixed with Heathenism when related by Heathens? If it had been recorded in the archives of Lystra, and not in the Acts of the Apostles, that Jupiter and Mercury had appeared in the form of men, and healed a cripple in that city, and Eusebius had recorded it on that authority, as referring to Paul and Barnabas, it is evident that Lardner would have disbelieved it, and said that the story was altogether heathenish and unworthy of credit.

The miracles which our Lord performed, the reality of which was universally believed in Judea and other countries, disposed the minds of men to receive *false miracles*. The impostors, who, in Rome and in the provinces, practised the arts of magic, availed themselves of this disposition; and endeavouring, from the real works of Jesus, to attach credit to their own impostures, affected to use and extol his name, while they were enemies to him and to his gospel. The Samaritan Simon, Barjesus, the sons of Sceva, all mentioned in the book of the Acts, are examples of this kind; and it is reasonable to suppose, that the magicians around Tiberius acted on the same principle. They pronounced him to be Pan, the son of Mercury and Penelope. The character of this god may be seen in one of the dialogues of Lucian; and the monster, as he is there described, shews, that the deceivers, above-mentioned, regarded the blessed Jesus with bitter malice and derision. Tiberius, though a fatalist, was extremely superstitious, and always surrounded by a herd of magicians. The wicked Jew, whom Josephus holds forth as a teacher of the gospel in Rome, was probably in the number of these impostors: for he was in league with the priests of Isis, who effected the destruction of Fulvia, the wife of Saturninus, an intimate friend of the emperor; and these priests no doubt constituted in part the magicians and astrologers, mentioned by Plutarch, under the name of philologers. This last author expressly declares, that the emperor consulted them on this occasion, and that they gave it as their opinion, that the person inquired after, was one of the Pagan gods. Now, as it was their opinion that Jesus was a God, or, in other words, that before he was put to death he was inhabited by a god, and as they gave this opinion to the emperor, is it not probable that they also advised him to procure his deification from the senate? And as, moreover, Tiberius was exceedingly devoted to such men, is it not farther reasonable to suppose, that he did, from their advice and under their influence, what he would not have done from his own temper or from the acts of Pilate? Tertullian and Eusebius were well acquainted with these circumstances; but being ashamed of the base advisers of the emperor, they threw a veil over their interference: but, at the same time, wishing to avail themselves of the fact, they left it by the omission destitute of its proper evidence.

Justin Martyr, in his first Apology, addressed to the emperor and senate, has the following passage, which has occasioned great perplexity to modern critics: "Simon, a Samaritan, from the village of Gitton, in the reign of Claudius, by means of demons working in him, is, in your royal city, deemed a god, and is honoured as such by a statue from you: which statue had been raised by the river Tiber, between the two bridges, having upon it this inscription, in Latin, 'Simoni Deo Sancto,'" p. 38. ed. Thirl. Simon was a shameless and profligate impostor: and it is a fact, that wherever he went he pretended to be a god. His language to his followers, as appears from the *Recognitions*, ascribed to Clemens, was, "I can be adored as a god, and have divine honours bestowed upon me, so that men shall make me a statue and worship me as a god." To his im-

pious pretensions, in this respect, we have the most authentic testimony; since we read in the Acts, that in Samaria he astonished the people by his magical artifices, and professed to be the *great power* of God. Nor can it be well doubted, but that he assumed this title in opposition to Jesus, who is called *the Son of God*. It cannot appear improbable that he held the same profession in Rome, where he exercised the same wicked arts. Nor is it less probable that the enemies of the gospel should avail themselves of his pretensions, in order to ridicule or defeat the claims of Jesus, and thus honour him with a statue. Nevertheless, Middleton, a fine writer, but a superficial inquirer, thus remarks, in regard to the above passage: "It is manifest, beyond all reasonable doubt, that Justin was led here into a gross blunder, by his usual want of judgment, and his ignorance of Roman affairs, and his preconceived notions of fabulous stories, which passed current about this Simon amongst the first Christians; for the statue and inscription to which he appeals, were not dedicated to his countryman Simon Magus, of whose deification there is not the least hint in any Roman writer, but to a Sabine deity of ancient worship in Rome, and of similar name, Semoni Sanco, frequently mentioned by the old writers, as the inscription itself, dug up about two centuries ago from the ruins of that very place which Justin describes, has clearly demonstrated."

The true state of the case was the following: Among those idols which superstition had created in Rome, there was one dedicated to *Semo Sanco*, the Sabine deity above-mentioned. Simon, during his residence in that city, becoming acquainted with that idol, pretended, from the similarity of that name to his own, that he was the divinity meant by it. This similarity was a lucky coincidence; and his artifice in claiming a name so like his own, is well illustrated by what he pretended concerning the prostitute whom he led about with him. She was called *Helen*, and from this circumstance he gave it out, that she was the wife of Menelaus, whose conjugal infidelity had occasioned the Trojan war. Of Simon's pretensions no proof was necessary with the enemies of the gospel: for the deep-rooted malice which the Romans cherished towards the Jews in general, and towards Jesus and his disciples in particular, induced them to favour and support any impostor, who partook of their malice and hatred. They, therefore, suffered a new statue, or the old one, to be erected with the inscription, not as before, of Semoni Sanco, but Simoni Deo Sancto. The Roman Senate, base as they were become, had reason to feel shame in conferring a statue on a man who was at once a stranger, a vagabond and an impostor, and that from mere malice towards Jesus and his followers. When, therefore, their purpose was answered, and the name of Simon had passed away, they naturally wished to bury this infamous act in oblivion, by restoring the statue to the original divinity, with the inscription of Semoni Sanco. The statue thus restored was found, as Middleton observes, in the common ruins; and the charge of blunders, with which he seeks to crush poor Justin Martyr, recoils with double weight upon himself.

Some years after the claims of Jesus and of Simon had been discussed at Rome, Josephus was brought an illustrious captive to that city. He witnessed the reproaches thrown upon Jesus and his faithful followers, and he thought it his duty to meet them, by a full and explicit testimony, in his Antiquities. "And about this time existed Jesus, a wise man, if indeed he might be called a man: for he was the author of wonderful works, and a teacher of men, who with delight embraced the things that are true," &c. Now what are *the truths* to which Josephus here alludes, and what the falsehoods, the charge of which being opposed to them, he had in view to repel? Let this writer be his own interpreter. After his testimony to Jesus, he subjoins an account of the wicked Jew and his associates, who professed to teach the philosophy of Moses, or as we call it, the gospel. It was not consistent with his views, as an historian, to give a detailed account of the doctrines which they taught respecting Christ. It was not at that time necessary; for it was then notorious, that they were in the number of those who inculcated that he was a god, and, as such, not born like other men. He, therefore, contents himself with holding them forth as

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impostors, wicked in every respect. But that his aim might not be overlooked, he sets out with saying, that Jesus was a *man:* and, as it were, to apologize for many sincere believers in him among the Gentiles, who, from his wonderful works, might think him above human, he adds, "If, indeed, he might be called a man." After relating the extraordinary events which concerned Jesus, he adverts to the Samaritan impostor, whom, as the antagonist of Jesus, the Roman Senate had honoured with a statue. "Nor did the Samaritans escape disturbance. For they were stirred up by a man, who made no scruple of telling falsehoods, and who, influenced by the desire of popularity, imposed on the multitude by various artifices." Ant. Jud. L. xviii. C. iii. Sect. iv. It is singular, that Josephus should place his account of Jesus at the head of transactions which happened at Rome; and still more so does it appear, that he should relate, in the same connexion, events that took place in Samaria. His reason is now obvious; and his testimony for Jesus is equally genuine with that which he bears against Simon. They point each to the other, as the productions of the same hand; and it must appear marvellous, that a paragraph respecting Christ, which has been deemed spurious for want of connexion, should be found to be the corner-stone of the whole context.

In his testimony to Jesus, Josephus has excluded the notion of his supernatural birth, as not belonging to his history: and that he might point out the base origin of it, he subjoins the wonderful transaction that gave it birth. But this shall be the subject of a subsequent paper.

JOHN JONES.

Ratcliff Highway,
Aug. 3, 1818.

SIR,

I FEEL great pleasure in forwarding, for insertion, the following anecdote of Sir William Garrow, copied from the Monthly Magazine of last May. It forms a striking contrast with the instance of malignant bigotry recorded in the Repository of July, p. 443; and is the more interesting when we consider that Sir William, when Attorney-General, was never remarkable for his attachment to the cause of freedom. But "*Libertas quæ sera tamen respexit inertem.*"

J. W. F.

In a trial at the late Leicester assizes, an attempt was made to invalidate the testimony of a respectable witness, by some impertinent and insulting questions put to him by one of the counsel relative to his religious faith,—which Mr. Baron Garrow said he was not obliged to answer; and he added, "I should not, however, have prevented him from giving an answer if he had chosen, because the answer might have vindicated him from the imputation which the question conveyed. But, whatever might have been his answer, whether he declared himself to be a believer in every part of the Holy Scriptures or not, I should, in my address to the jury, have said, that his belief or disbelief in these matters should not impeach his testimony. He might be equally disposed to tell the truth whatever were his religious opinions."—Such language is calculated to increase the number of true Christians.

SIR,

Liverpool, Nov. 15, 1817.

THE lamented death of the Right Hon. John Philpot Curran, recorded in your Obituary, [XII. 625, 626,] reminded me of the following extracts which I made some time ago, from a collection of his Speeches, the 4th edit. 8vo. 1815. The additional interest they derive from the reflection that now they are amongst the monuments of departed genius, joined to that which their intrinsic excellence claims, will perhaps render them worthy a place in the pages of the Repository—a work that, I trust, will ever be ready to offer its tribute of willing admiration to talents, which like those of Curran's were always employed in the service of liberty. The speeches from which these extracts are made, were printed from short-hand notes taken during their delivery, and never received the finishing touches of their author's hand; but with all their imperfections they furnish highly favourable specimens of his commanding eloquence. It will soon be discovered that this eloquence is completely *Irish;* —which, whilst it disclaims the formality of the schools, and by the gaudiness of its ornaments continually offends against the refinement of an

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elegant taste, is yet nearly allied to the eloquence of nature, and seldom fails to arouse the strongest feelings of the human heart. The following account of Mr. Curran's eloquence, which is itself no bad specimen of the faculty it describes, will form a suitable preface to the extracts:

"In the cross examination of a witness, he (Mr. C.,) is unequalled. The most intricate web that fraud, malice or corruption ever wove against the life, fortune or character of an individual, he can unravel. Let truth and falsehood be ever so ingeniously dovetailed into each other, he separates them with facility. He surveys his ground like a skilful general, marks every avenue of approach, knows when to attack, when to yield; instantly seizes the first inconsistency of testimony, pursues his advantage with dexterity and caution, till at last he completely involves perjury in the confusion of its contradictions. And while the bribed and suborned witness is writhing in the agony of detected falsehood, he wrings from him the truth, and snatches the devoted victim from the altar. It is when in a case of this kind he speaks to a jury, that he appears as if designed by Providence to be the refuge of the unfortunate, the protector of the oppressed. In the course of his eloquence the classic treasures of profane antiquity are exhausted. He draws fresh supplies from the sacred fountain of living water. The records of Holy Writ afford him the sublimest allusions. It is then he stirs every principle that agitates the heart or sways the conscience, carries his auditory whither he pleases, ascends from man to the Deity, and again almost seems to call down fire from heaven; while they who listen, filled with a sense of inward greatness, feel the high nobility of their nature, in beholding a being of the same species gifted with such transcendent qualities, and wrapt in wonder and delight have a momentary belief, that to admire the talents, is to participate in the genius of the orator." *Prel.* p. 10. B. G.

1. *A Detail of a single Fact, often more impressive than a general Description.*

If, for instance, you wished to convey to the mind of an English matron, the horrors of that direful period, when in defiance of the remonstance of the ever-to-be-lamented Abercrombie, our people were surrendered to the licentious brutality of the soldiery, by the authority of the state; you would vainly endeavour to give her a general picture of lust and rapine and murder and conflagration. Instead of exhibiting the picture of a whole province, select a single object, and even in that single object, do not release the imagination of your hearer from its task, by giving more than an outline. Take a cottage, place the affrighted mother of her orphan daughters at the door, the paleness of death upon her face, and more than its agonies in her heart, her aching eye, her anxious ear, struggling through the mists of the closing day to catch the approaches of desolation and dishonour. The ruffian gang arrives; the feast of plunder begins; the cup of madness kindles in its circulation; the wandering glances of the ravisher become concentrated upon the shrinking and devoted victim. You need not dilate, you need not expatiate; the unpolluted mother to whom you tell the story of horror, beseeches you not to proceed; she presses her child to her heart, she drowns it in her tears; her fancy catches more than an angel's tongue can describe; at a single view she takes in the whole miserable succession of force, of profanation, of despair, of death.

2. *A Slave cannot breathe in England.*

The spirit of British law makes liberty commensurate with and inseparable from British soil; it proclaims even to the stranger and sojourner the moment he sets his foot on British earth, that the ground on which he treads is holy, and consecrated by the genius of universal emancipation. No matter in what language his doom may have been pronounced; no matter what complexion incompatible with freedom, an Indian or an African sun may have burnt upon him; no matter in what disastrous battle his liberty may have been cloven down; no matter with what solemnities he may have been devoted upon the altar of slavery; the first moment he touches the sacred soil of Britain, the altar and the God sink together in the dust, his soul walks abroad in her own majesty; his body swells beyond the measure of his

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chains that burst from around him, and he stands redeemed, regenerated, and disenthralled by the irresistible genius of *universal emancipation*.

3. *Irish Hospitality.*

An Irishman's hospitality is not the running account of posted and ledgered courtesies, as in other countries; it springs like all his qualities, his faults, his virtues—directly from the heart. The heart of an Irishman is by nature bold, and he confides; it is tender, and he loves; it is generous, and he gives; it is social, and he is hospitable.

4. *Scotland.*

A nation cast between the spiritless acquiescence of submissive poverty, and the sturdy credulity of pampered wealth; cool and ardent, adventurous and persevering; winging her eagle flight against the blaze of every science, with an eye that never winks, and a wing that never tires; crowned with the spoils of every art, and decked with the wreath of every muse, from the deep and scrutinizing researches of her *Hume*, to the sweet and simple, but not less sublime and pathetic morality of her *Burns*.

5. *Force of Public Opinion.*

Though a certain class of delinquents may be screened from punishment, they cannot be protected from hatred and derision. The great tribunal of reputation will pass its inexorable sentence upon their crimes, their follies and their incompetency; they will sink themselves under the consciousness of their own situation; they will feel the operation of an acid so neutralizing the malignity of their natures, as to make them at least harmless, if it cannot make them innocent.

If you are obliged to arraign the acts of those in high station, approach them not in malice, nor favour, nor fear. Remember that it is the condition of guilt to tremble, and of honesty to be bold; remember that your false fear can only give them false courage;—that while you nobly avow the cause of truth, you will find her shield your impenetrable protection, and that no attack can either be hazardous or inefficient, if it be just and resolute. If Nathan had not fortified himself in the boldness and directness of his charge, he might have been hanged for the malice of his parable.

6. *Bigotry.*

Analyze the bigot's object, and we see, he takes nothing from religion but a flimsy pretext in the profanation of its name. He professes the correction of error and the propagation of truth; but when he has gained the victory, what are the terms he proposes for himself? Power and profit. What terms does he make for religion? Profession and conformity. What is that profession? The mere utterance of the lips—the utterance of sounds which after a pulsation or two upon the air are just as visible and lasting as they are audible. What is the conformity? Is it the forgiveness of injuries, the payment of debts, or the practice of charity? No such things. It is the performance of some bodily gesture. It is going to some place of worship. It is to stand, or to kneel, or to bow; but it is not a conformity that has any thing to do with the heart, the judgment, or the conduct. All these things bigotry meddles not with, but leaves them to religion herself to perform. Bigotry only adds one more, and that a very odious one, to the number of those human stains, which it is the business of true religion not to burn out with the bigot's fire, but to expunge and wash away with the Christian's tears. Such invariably in all countries and ages have been the motives of the bigot's conflicts, such the use of his victories;—not the propagation of opinion, but the engrossment of power and plunder.

7. *The Revolution.*

The glorious æra of the revolution shewed that if man descends, it is not in his own proper motion; that it is with labour and with pain, and that he can continue to sink only until by the force and pressure of the descent, the spring of his immortal faculties acquires that recuperative energy and effort that hurries him as many miles aloft,—he sinks but to rise again. It is in that period that the state seeks for shelter in the destruction of the press,—then that the tyrant prepares for an attack upon the people by destroying the liberty of the press,—by taking away that shield of wisdom and virtue behind which the people are

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invulnerable; in whose pure and polished convex, ere the lifted blow has fallen, the tyrant beholds his own image and is turned into stone:—it is at those periods that the honest man dares not speak, because truth is too dreadful to be told; it is then, humanity has no ears, because humanity has no tongue. It is then the proud man scorns to speak, but like a physician baffled by the wayward excesses of his dying patient, retires indignantly from the bed of an unhappy wretch, whose ear is too fastidious to bear the sound of wholesome advice, whose palate is too debauched to bear the salutary bitter of the medicine that might redeem him; and therefore leaves him to the felonious piety of the slaves, that talk to him of life and strip him before he is cold.

8. *Irish Informers.*

I speak not now of the public proclamation for informers, with a promise of secrecy and of extravagant reward; I speak not of the fate of those horrid wretches who have been so often transferred from the *(witness)* table to the dock, and from the dock to the pillory; I speak of what your own eyes have seen, day after day during the course of this commission, from the box where you are now sitting; the number of horrid miscreants who avowed upon their oaths, that they had come from the very seat of government,—from the Castle, where they had been worked upon by the fear of death and the hope of compensation, to give evidence against their fellows,—*(each a proof)* that the mild and wholesome councils of this government are holden over those catacombs of living death, where the wretch that is buried a man, lies until his heart has time to fester and dissolve, and is then dug up a witness!

Is this fancy, or is it fact? Have you not seen him after his resurrection from that tomb,—after having been dug out of the region of death and corruption, make his appearance upon the table, the living image of life and death, and the sovereign arbiter of both? Have you not marked, when he entered, how the stormy wave of the multitude retired at his approach? Have you not marked how the human heart bowed to the supremacy of his power, in the undissembled homage of deferential horror? How his glance, like the lightning from heaven, seemed to rive the body of the accused, and mark it for the grave, while his voice warned the devoted wretch of woe and death;—a death which no innocence can escape, no art elude, no force resist? There was an antidote—a juror's oath; but even that adamantine chain that bound the integrity of man to the throne of eternal justice, is solved and melted in the breath that issues from the informer's mouth; conscience wings from her moorings, and the appalled and affrighted juror consults his own safety in the surrender of the victim:—

> Et quæ sibi quisque timebat
> Unius in miseri exitium conversa tulêre.

9. *From Mr. C.'s Defence of Finnerty, charged with a Libel for having published an exposure of the unjust conduct of the Irish Government in their treatment of Mr. Orr, who had been executed as a Conspirator. The circumstances of this treatment will be learnt from the Extract.*

But, gentlemen, in order to bring the charge of insolence and vulgarity to the test, let me ask you whether you know of any language which could have adequately described the idea of mercy denied, where it ought to have been granted; or of any phrase vigorous enough to convey the indignation which an honest man would have felt on such a subject? Let me beg of you for a moment to suppose that any of you had been the writer of this very severe expostulation with the Viceroy, and that you had been the witness of the whole progress of that never-to-be-forgotten catastrophe. Let me suppose that you had known the charge on which Mr. Orr had been apprehended, the charge of abjuring that bigotry which had torn and disgraced his country, of pledging himself to restore the people of his country to their place in the Constitution, and of binding himself never to be the betrayer of his fellow-labourer in that enterprize;—that you had seen him upon that charge taken from his industry and confined in a gaol; that through the slow and lingering progress of twelve tedious months you had seen him confined in a dungeon, shut out from the common use of air and of

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his own limbs; that day after day you had marked the unhappy captive, cheered by no sound but the cries of his family or the clinking of chains; that you had seen him at last brought to trial; that you had seen the vile and perjured informer deposing against his life; that you had seen the drunken and worn-out jury give in a verdict of death; that you had seen the same jury, when returning sobriety had brought back their conscience, prostrate themselves before the humanity of the bench, and pray that the mercy of the crown might save their character from the reproach of an involuntary crime, their conscience from the torture of eternal self-condemnation, and their souls from the indelible stain of innocent blood: let me suppose that you had seen the respite given, and the contrite and honest recommendation transmitted to that seat where mercy was presumed to dwell; that new and before unheard of crimes are discovered against the informers; that the royal mercy seems to relent, and that a new respite is sent to the prisoner; that time is taken, as the learned counsel for the crown has expressed it, to see whether mercy could be extended or not!—that after that period of lingering deliberation passed, a third respite is transmitted; that the unhappy captive himself feels the cheering hope of being restored to a family he had adored, to a character he had never stained, and to a country that he had ever loved; that you had seen his wife and children upon their knees giving those tears to gratitude which their locked and frozen hearts could not give to anguish and despair, and imploring the blessings of eternal Providence on his head, who had spared the father and restored him to his children; that you had seen the olive branch sent into his little ark, but no sign that the waters had subsided. "Alas! nor wife, nor children more shall he behold, nor friends nor sacred home." No seraph mercy unbars the door of his dungeon and leads him forth to light and life, but the minister of death hurries him to the scene of suffering and of shame; where, unmoved by the hostile array of artillery and armed men, collected together to secure, or to insult, or to disturb him, he dies with a solemn declaration of his innocence, and utters his last breath in a prayer for his country. Let me now ask you, if any of you had addressed the public ear upon so foul and monstrous a subject, in what language would you have conveyed the feelings of horror and indignation? Would you have stooped to the meanness of qualified complaint? Would you have been mean enough—but I entreat your forgiveness, I do not think meanly of you; had I thought so meanly of you I could not have suffered my mind to commune with you as it has done ***. If I do not, therefore, grossly err in my opinion of you, you could use no language on a subject like this, that must not lag behind the rapidity of your feelings, and that would not disgrace those feelings if it attempted to describe them.

Gentlemen, I am not unconscious that the counsel for the crown seemed to address you with a confidence of a very different kind; he seemed to expect from you a kind and respectful sympathy with the feelings of the Castle and the griefs of chided authority. Perhaps he may know you better than I do; if he does, he has spoken to you as he ought; he has been right in telling you that if the reprobation of this writer be weak, it is because his genius could not make it stronger; he has been right in telling you, that his language has not been braided and festooned as elegantly as it might; that he has not pinched the miserable plaits of his phraseology, nor placed his patches and feathers with the correctness of millinery, which became so exalted a personage. If you agree with him,—if you think that the man who ventures, at the hazard of his own life, to rescue from the deep the drowning honour of his country, must not presume upon the guilty familiarity of plucking it up by the locks;—I have no more to say: do a courteous thing. Upright and honest jurors! find a civil and obliging verdict against the printer. And when you have done so, march through the ranks of your fellow-citizens to your own homes, and bear their looks as you pass along; retire to the bosom of your families and your children, and when you are presiding over the morality of the parental board, tell those infants who are to be the future men of Ireland the history of this day. Form their young minds by your pre-

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cepts, and confirm those precepts by your example; teach them how discreetly allegiance may be perjured on the table, or loyalty forsworn in the jury-box; and when you have done so, tell them the story of *Orr;* tell them of his captivity, of his children, of his hopes, of his disappointments, of his courage and of his death; and when you find your little hearers hanging from your lips, when you see their eyes overflow with sympathy and sorrow, and their young hearts bursting with the pangs of anticipated orphanage, tell them that you had the boldness and the justice to stigmatize the monster — who had dared to publish the transaction!

Sir, *Bridport, Aug.* 8, 1818.

BEING well acquainted with the character of the Rev. L. Way, who was educated for a barrister, but is now, what is usually termed, an evangelical clergyman of the Established Church of England, my attention has been particularly directed to his letters from the Continent, which have lately appeared in the Jewish Expositor. No man has taken up the cause of the dispersed and degraded children of Israel, with more ardent and persevering zeal than himself. He has been for some time travelling in various parts of Europe, with a view to promote the object of the London Society established for the conversion of the Jews to Christianity, and to this he readily devotes a considerable part of an affluent income. That he is influenced in his undertaking by the most pious and benevolent motives, cannot be doubted by those who best know his disposition and character; while intelligent and considerate men have, I believe, no expectation of his success in making *many* sincere converts to his religious system, from among a people set apart by Jehovah, for preserving the knowledge and worship of *himself*, the one only living and true God.

Much has been lately said of the change of sentiments which has gradually been effected in the minds of the ministers of Geneva, formerly the chief seat of Calvinistic theology. From Mr. L. Way's letters it appears, that a spirit of free inquiry prevails in various other parts of the Continent, leading to results which he deeply laments. The Lutherans he states in one place to have renounced the doctrine of *consubstantiation*, and in another, of *justification* by *faith*. The great body of the Calvinists have given up some of the peculiar tenets of their founder, especially *predestination*. A considerable number of Jews in Germany and Poland admit Jesus Christ to be a *true prophet*, though not the promised Messiah. When he states the generality of professed Christian ministers in Berlin, to be Deists and Socinians, due allowance must be made for his religious system, which leads many who embrace it to represent those who deny the proper deity of Jesus Christ, though strenuous advocates for the *divinity* of his *mission*, to be no otherwise than Deists.

To shew the correctness of the above observations, I shall make a few quotations from Mr. L. Way's Letters.

From Berlin, the capital of Prussia, he writes, Oct. 4, 1817:

"There is a great difference in Germany as to party and opinion. There are a *few staunch Lutherans* who hold consubstantiation, and a *few Calvinists* who hold predestination, and will hold it. But the *mass* of the *clergy*, (as the spiritual part allow,) are Deists, Socinians, or any thing but evangelical Christians, and the thinking part of the community are strongly infected still with the infidelity of Voltaire, and the philosophy of Kant, Wolfe and others of the German school."—Jewish Expos. for April 1818, p. 155.

"The character and condition of the remnant of Israel resident in the capital of Prussia, exhibit an appearance altogether dissimilar from that of any other place perhaps on the face of the earth. The rabbinical opinions and systems have almost disappeared, and the commercial body is composed of men of more education and liberality of sentiment, than the ordinary class of trading Israelites. The origin of these distinctions is doubtless to be traced to the character and writings of Moses Mendelsohn, who passed his life at Berlin, and rose by dint of industry and the exercise of no ordinary capacity to a degree of literary fame and personal distinction, which no Jew perhaps has attained since the times of Abarbinel and Maimon. He is honoured by his Jewish brethren as a Reformer, but a Christian would see more of

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Voltaire than of Luther in that part of his character. His works are much read by the Jews in Germany, but from the extracts I have seen, he is not the man to lead them from Moses to Christ; as he does not seem to recognize the divine legation of the former, we know from the best authority, he cannot believe in the latter. His followers go a step farther: they very generally acknowledge that Christ was a *prophet*, and even *greater* than Moses, but they suppose both to have been competent to discover and lay down the rules of moral obligation, and even to exercise faith and love, and worship God acceptably, by the force of their *natural* powers."

"The philosophical spirit they have imbibed from the reasoning and principles of Mendelshom, has led the greater part of the Berlin Jews to reject the use of the Talmud, and a considerable party has been formed under the denomination of Reformed Jews." "I have heard since I left Berlin, that attempts are making to extend the principles and practices of this body, and that deputies have been sent to Paris, Geneva and other places. For the truth of this I cannot vouch, but nothing is more probable than that Satan, the great master of the synagogue 'who say they are Jews and are not but do lie,' should be ready to forward any work and set up any service, that may keep this people in legal bondage, or draw off their minds from the simplicity of Christ. He will doubtless allow his character as a *prophet*,* if by so doing he can reduce him to a level with Mahomet or even Moses, and to obviate the consequences of his reception as a sacrifice, priest and king in Zion; but we know none of his devices shall prosper." Jewish Expos. for April 1818, p. 156.

In the same number is a Letter from the Rev. R. Cox, written from Berlin, who says, "Not a few of the Reformed Jews profess their belief in Christ as a *true prophet*, though they inconsistently decline hailing him as the promised Messiah." P. 159.

I shall make but one extract more from Mr. L. Way's Letters. He writes from Mozyr on the Prypetz River in Russian Poland, March 26th, 1818: "From Smolensko to Titomir and so on, the Catholic, the Greek and the Lutheran churches, are to be found within a stone's throw of each other; and as far as I have been able to collect the sentiments of their respective members and ministers, they live together rather like the philosophical sects at Athens, than like bodies or communities of Christendom, and indifference prevails, perhaps as much as toleration. It is impossible not to remark the *degeneracy* of the *Lutheran*. The principles of Deism and false philosophy have overshadowed the morning star of the Reformation in the great doctrine of *justification* by *faith*, once called among them, Articulus stantis vel cadentis ecclesiæ."—Jewish Expos. for July 1818, p. 278.

Had an Unitarian Christian given the account contained in these letters, of the defection of the great body of Protestants on the Continent of Europe from the standard of reputed orthodoxy, it might have been ascribed to misrepresentation of facts, from the bias of his own mind; it might have been said, we easily believe on slight evidence what we wish to be true. This, however, is not the case with the Rev. L. Way; his prepossessions are all in favour of those religious sentiments, which, in the course of his travels, he sees with grief to be *generally exploded*, and which honest truth obliges him to acknowledge, though in strains of pathetic lamentation. That many among the *thinking* part of the community on the Continent, are really infected with the *principles of infidelity*, is probably true; and to the genuine friend of Christianity, a subject of deep regret. This, indeed, may easily be accounted for, from the *corrupt systems of religion* which have generally prevailed. Having been taught from their earliest youth to consider one or other of these as constituting the gospel of Christ, they reject the latter, on account of the evident inconsistency with reason and

* This does not appear altogether consistent with the *cunning* usually ascribed to this wily old serpent, by the believer in his personal existence and influence. If Satan, Mr. L. Way's "great master of the synagogue" of the Reformed Jews, permit them to believe Jesus Christ to be a true prophet, he will find it very difficult, I should conceive, with all his artful devices, to prevent them from embracing Christianity as a religion of divine origin. T. B.

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the divine perfections which characterizes the former. The evil, however, I trust, is but temporary, and that infidelity itself, under the direction of a wise and beneficent Providence, will be made eventually productive of good, like storms and tempests in the natural world. Infidelity will contribute to overturn superstition, priestcraft, or dominion over conscience, and every species of corrupt doctrine, and thus clear the way for the prevalence of Christianity in its native purity and simplicity.

That this will be really the case, when the causes now in operation produce their decided effects, may, I think, be relied on with unshaken confidence. The prospect now presented to the friend of religious inquiry and pure Christianity, is pleasing and animating.

A new æra appears to be about to commence, favourable to the knowledge, virtue and happiness of mankind. A spirit of investigation is gone forth, which, like Ithuriel's spear, will detect and expose what is false and erroneous. The prevalence of schools on the improved modes of education, will teach the young and rising generation both to read and think, and the British and Foreign Bible Society will furnish them with the Scriptures to peruse in their respective languages. Though the versions circulated are not as *perfect* as they might and ought to be, the obstruction to truth arising from hence, will be, in my opinion, of trifling injury, in comparison with the *good* which will be done by the universal spread of the records *of* divine revelation, even in their present state.* Let men be taught to form their religious systems, from the *sense* rather than the *sound* of words and phrases, from the *general strain* of the sacred writers, instead of from *single* and *detached* passages, and from explaining the more *difficult*, by those which are *clear* and *obvious*, and we need be under no apprehension respecting the *final* prevalence of pure, rational Christianity. In the mean time, it is the duty of its friends and advocates to contribute what they are able, by their exertions in their several spheres, to promote the cause, in their view, of God, truth, righteousness and human happiness, and more especially to recommend it to others, by the attractions of Christian dispositions, of pious and benevolent examples, of sober, holy and unblameable lives.

T HOWE.

* Upon this principle, I conscientiously and heartily co-operate with the friends and supporters of the British and Foreign Bible Society. I consider this institution, not only as forming a new bond of union among Christians of different denominations, but as likely also, in due time, to connect, in friendly intercourse, the most distant nations of the habitable globe.

Macclesfield,
August 19, 1818.

SIR,

IT was with no small degree of surprise, and even pain, that a letter was noticed in the Repository, for the last month, [p. 422,] purporting to be from the late venerable Mr. Lindsey to Dr. Harris, containing some reflections upon a highly respectable character, and distinguished minister of the Dissenting church, the late Mr. *Lowthion*, (for so he always wrote his name, not *Lothian*,) of Newcastle; which, the writer of this is persuaded, were not the deliberate sentiments of the reputed amiable and respectable author, but only the feeling of the moment, occasioned, probably, by misinformation, the communication of which to the public is, therefore, much to be regretted. It is insinuated, that Mr. Lowthion was friendly to Popery, that he "aped" the obsolete rites of the Established Church, that he was desirous of "introducing an organ" into the place of worship of which he was the minister, and to use "a stated form of prayer." That some of these charges were utterly unfounded, the writer of this can positively affirm, from his own personal knowledge, and others, such (he is inclined to think) as will reflect no dishonour upon the late Mr. Lowthion, in the opinion of every candid and liberal-minded person, but the contrary. He as heartily disapproved of the doctrines and principles of Popery, as any man could do, consistently with the sacred rights of conscience and universal toleration, of which he was always the firm and declared advocate; at a time, too, when it was much more the fashion to entertain a jealousy of the designs of Popery, than

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it has been since: but on which side propriety and consistency lay, your Correspondent pretends not to decide. What endeavours were used, or whether any, to introduce an organ, he does not know; fifty years being too distant a period for him to recollect particulars, nor has he had much connexion with that congregation for near forty years. But he can positively state, that neither "an organ," nor "a stated form of prayer," was introduced in Mr. Lowthion's time. But if they had, where would have been the unpardonable transgression? With regard to the former, was it not rather a proof of his superior sagacity, strength of mind and freedom from prejudice, openly to propose the introduction of it, if he were persuaded, (which no doubt he was,) that the use of it was not only innocuous, but might be rendered conducive to good, by enlivening devotion, regardless of the censures of the illiberal and prejudiced; on whose conduct, in that respect, more enlarged sentiments, and increased light and knowledge, have since pronounced their sentence of approval?

That Mr. Lowthion used forms of prayer of his own composition occasionally, is not denied; but his usual mode of conducting the devotional service in his congregation, was by free prayer, in which he eminently excelled: and the writer of this recollects, with lively pleasure, the animating fervour with which he directed the thoughts and hearts of his auditors, to the pious contemplation of their Maker. But, however these things might be, with what consistency can the late Mr. Lindsey be brought forward as disapproving of stated forms of prayer among Dissenters, when he himself made use of them, from the very instant of his commencing his ministry among them, till the conclusion of it? It may also be asked, what connexion there is between the rite of confirmation, as practised in the Church of England, and the use of organs, or stated forms of prayer, among Dissenters?

In what has been said, nothing can be more remote from the intention of the writer, than to cast any imputation on the character of that distinguished confessor of the truth, the late Mr. Lindsey, whose uncommon disinterestedness in relinquishing the "ease and emoluments of an opulent, dignified and dignifying great National Church," (his own words,) from conscientious motives, deserves to be held in lasting and respectful remembrance. But he disapproves exceedingly of the indiscretion of his friends, in bringing before the public, without proper selection or curtailment, Mr. Lindsey's confidential communications to his friends, which never could have been intended to meet the public eye, and of which, he is confident, it would have deeply wounded Mr. Lindsey's feelings, could he have imagined that such an use would have been made. What human character (and it is with great pleasure admitted, that Mr. Lindsey's was as perfect as most), could undergo such an ordeal, without, in some degree, suffering from it?

He is also of opinion, that the communicator of Mr. Lindsey's letter was wanting in delicacy to the memory of the late Mr. Lowthion, in giving his name and place of abode at length, without any reserve, or endeavour at concealment: some kind of veil, however flimsy or transparent, would have appeared respectful.

Your giving the foregoing insertion in the Monthly Repository, the first convenient opportunity, will greatly oblige a warm friend of that publication,

L. P.

Sir,

In the XXVIth Volume of the Evangelical Magazine, [p. 59,] appears a posthumous letter, written more than twenty-seven years ago, to one, signing himself Mancuniensis, from the late Dr. Simpson, Theological Tutor of the Hoxton Academy, who then resided at Bolton, in Lancashire.

A few remarks on the following extracts are submitted to your consideration, whether they be sufficiently interesting for insertion in the Repository.

"A Mr. J., from N., called upon me last week, with a design to collect some money among our people, towards defraying the expenses that attended the building of a chapel somewhere in Wales. I sent him to Mr. —— and his people. Mr. —— supposing him to be one of his frater-

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nity, exclaimed against the heretics, as he called us, the encroachments we made, and the speed of our heresy, especially in and about W—— (Wigan?) He told Mr. J. that he himself and other three were going to preach at W—— in rotation, that they would knock Calvinism on the head, &c. &c. There is vaunting for you." "What are these uncircumcised infidels, that they should think to defy the armies of the living God? Can they, with all the embattled hosts of hell, stop the progress of him who flies upon the wings of the winds? Knock Calvinism on the head! Stop the progress of heresy, as they call the gospel! Fine story indeed! Let them try whether they can arrest the sun in his course, hush the roaring winds and calm the raging sea.

"But do you, my friend, pour into the sides of their floating vessel, a whole volley of red hot forty-pounders, and blow it into millions of atoms, that they may have the mortification to find their efforts vain, and carry the doleful tidings to Diabolus, their prince, that instead of a triumph among the hosts of darkness, the prince may have reason to order all the apartments of hell to be hung in mourning for their shameful defeat."

The preceding, Sir, are a few of the most striking passages, in a letter addressed, probably, to Mancuniensis himself, who then, it seems, was a minister of what they called the gospel at W——, and who imagines, that in this epistle, and particularly, perhaps, in such extracts, the friends of Dr. S. will recognize "the vigorous conception and the soul of fire," which characterized the man.

But may not other features be also discerned, if not the antichristian assumption of being always in the right, that of being never in the wrong? From the nature of the scintillations too, or rather volcanic or explosive imagery, the profane might insinuate or fancy the presumed fire of the soul to have had its origin, not in that gracious light and heat which proceed from the Sun of Righteousness, or from the Father of Mercy, but from the lake which burneth with brimstone and fire.

But, allowing Dr. S. all the credit of genius and good intention, whether after the lapse of more than twenty-seven years, it became Mancuniensis to rake up old, uncertain stories, founded on the credulity and ardour of youth, and perhaps misrepresented by the artful, may be left for him and his friends to determine. Should he himself have suffered from *unfounded calumny, scandal and slander*, he might be expected to have more sympathy and charity for others. If he be not only a preacher of the gospel, but a professor of theology and an inquirer after sacred truth, it may deserve his diligent consideration, whether the spread of insinuations, to the disadvantage of any particular sentiments, or for the purpose of depreciating them, by stating the imprudence, it should seem, the guileless, unsuspecting imprudence of their too sanguine advocates, be a fair, candid, righteous or Christian mode of recommending his own cause; whether Mr. Simpson advised Mr. J., of N., to conceal from Mr. ——, that he was not of the same religious persuasion, with the last mentioned person, does not appear; whether Mr. J. be yet living to own, that after permitting the delusion of supposing him not to be a Trinitarian, he boasted of the feat, and gave his own statement of a private confidential conversation, seems equally uncertain. How far, after such conduct, he was entitled to the credit of giving a correct and faithful account of what was entrusted to him from a misconception of his views, which he countenanced, is a question yet to be decided.

The friends of the person to whom Mr. J. was sent by Mr. S., may be best able to bear testimony, whether it be like him to brand those as heretics, who differ from him in opinion, or whether, with the apostle Paul, (Acts xxiv. 14, 1 Cor. xi. 19,) he has not always represented heresy, which is the result of inquiry, to be rather creditable than otherwise.

If in an hour of youthful arrogance he used the elegant phrase of "knocking Calvinism on the head," (though it may be questioned, whether it do not rather savour of tale-bearing, dissembled zeal in a disappointed applicant,) there may still be fully as much vaunting manifested in affirming, that this Calvinism is the doctrine of the gospel, as there is certainly more bigotry in concluding, that they who

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attempt to shew the contrary are the subjects of Diabolus, and will behold hell in mourning for their supposed impotent and unsuccessful endeavours. What is this but the intolerance of Popery without its magnificence and power? Whether Calvinism do not bear some other marks of Antichrist, or if not, how far those who profess it agree with him, from whom they have derived their name, or in any great numbers with one another, it may be their part to consider or declare. But whilst they style themselves, or are styled, Antimonians, high or low, strict or moderate Calvinists, Evangelical Christians, &c., and find it difficult to unite in many sentiments of apparent or supposed moment, their encroachments, whatever they may be, in such scattered and discordant bodies, cannot well be regarded as very alarming. Their house is divided against itself, and they may do better to look at home, than with the wizard wand of defaming detraction, to raise a mist of groundless prejudices, from the supposed errors of individuals, against arguments which it is not so easy for them to confute. For though they may, by this unworthy craft, by these mean artifices, still longer maintain the empire of what by many is deemed superstition; though they may thus add to the genuine doctrines of the gospel; they may providentially still preach what they cannot deny, and thus like pioneers prepare the way for that purer and better system, which, according to the Unitarian faith, is alone sanctioned by the Holy Scriptures. If this faith be rather eclectic than differential, it may not require all that ardour of overflowing zeal, which seems necessary for the spread of what it supposes to be mysterious and unscriptural peculiarities. But though there may not be one article of this faith, which even the friends to the Evangelical Magazine do not allow, whatever additions they may make, it may be justly questioned, whether any of them would subscribe a mite towards the support of such general, uncontroverted and incontestible principles. How far then, after soliciting for assistance in their exertions, which they have often obtained from the generosity and candour of those, whom they miscall Socinians, it is handsome or right for them to report and spread the private, confidential, misrepresented conversation of the unsuspicious, credulous, deceived, imprudent or sanguine, as if it were an argument in their favour, is another problem proposed for their solution.

Liberal and candid minds would pass over the probably exaggerated errors of it might be, injudicious, too ardent and zealous advocates, to attend to the arguments for their cause. How that cause was defended at Wigan, more than twenty-seven years ago, whether with temper, candour, ability, or with what other essentials of a Christian spirit, may better be learned from the Letters to the inhabitants of that town, on the great subjects of theological controversy, than by anonymous or other communications, containing epistles or statements of deceased persons, respecting transactions or conversations, it may be of confidential, too sanguine, though deluded and misstated imprudence, which have long ago been effaced from the memory, which could only be the errors of too ardent and zealous youth, and which are not, therefore, either evidences or arguments for or against the sentiments in question. J. H.

Dukinfield,

June 10th, 1818.

SIR,

IT is somewhere said by Boswell, that Dr. Johnson had once intended to devote a portion of his time to an inquiry into the amount of fiction formerly existing, and yet made use of as common stock in works of imagination. This, or a similar undertaking, has lately engaged the attention of Mr. Dunlop. Give me leave to point out another region in which fiction has not been less exuberant, and in which its Protean qualities are yet, in one form or another, receiving the daily homage of every Christian denomination.

The Church of Rome has, at various periods, been compelled to yield the ground she previously occupied, to the progress of the Reformation. But, perhaps, in no instance has she quitted the contest, without leaving behind her as much of her torn mantle as would envelope the limbs of those antagonists by whom she became subdued. It would be no uninteresting subject for your pages to ascer-

tain how the shreds, the fringe, and the tatters of this mantle have been preserved, and carefully sewed into the "solemn stole" of almost every religious institution. The arrogance of the priesthood; the implicit confidence of the laity; the prescribed pale of salvation; the dogmata of belief; absolution for offences, and passports to salvation, are all found as satellites, affording their lesser influences to every planetary church in the reformed hemisphere of Christendom. Is it the weakness of humanity, the indolence of habit, or the feeble progress of knowledge, that inclines all to be desirous of some staff to lean upon, when the crook of St. Peter is wrested from their support?

If it be not too severe to identify the history of sacred fiction, and that of church establishments together, I beg your indulgence whilst I just mention a few instances, by which the above remarks will be corroborated. And should any of your Correspondents favour your readers with a history of religious fiction, the hints for such an undertaking now suggested, are capable of considerable addition, as well as great amplification.

Our national church, the achievement of so much effort, and the boast of many centuries, will be found, like her Metropolitan Temple, a very exact copy of her great prototype, St. Peter's at Rome. Her supreme head, her legislative authority, articles of faith, (even the Athanasian!) punishment of heterodoxy, and hierarchical jurisdiction, varying the shadowy effect a little, leave the lineaments of her great parent entire. Add to this the politico-religious fiction of the indispensable union of church and state, the equally convenient one of interpreting Scripture by the Prayer-Book, as by "law set forth," and the domination of the civil over every higher authority is complete.

The *Unitas Fratrum* boast their uninterrupted ordination from the apostolic times, and the visible guidance of their affairs, by the second person of the Trinity. The key of Paradise is appended to the observance of their ritual, and happiness here and hereafter secured, by living and dying in the close connexion of the society. The Methodist finds his security in being "bought with a price;" the Calvinist erects his pentagonal tower, immoveably fixed upon five points, by which he, like those of old, endeavours to reach unto heaven.

What shall we say to the impugners of infant baptism? Is not immersion with them the "Cretan ditany," able to staunch, like the wound of Æneas, every issue by which life ebbs away? Indeed, Mr. Editor, your pages hardly yet dry from the impression of this subject, but too readily evince how closely the alloy of an external coating, sticks to the pure ingot of superior intelligence.

Should those discoveries which Newton predicted, ever be realized, when he anticipated greater improvements in the moral world, than had then taken place in the natural, with what fading insignificance the distinctions of party will melt away! Amongst some of the probable advantages that will then be disclosed, the following suggestions may, perhaps, be included. That had it not been for the Passover, we should never have known the Eucharist: had there been no feasting at the conclusion of the Jewish sacrifices, we should not have had those in the primitive church denominated love-feasts: had there been no circumcision, no witness to the deed, no designation of the child by a name perpetuated in the tribe; "*They said unto her, there is none of thy kindred that is named with this name:*" had there been no "passing through fire to Moloch," no dedication of children to the protection of a favourite idol, no "baptism for the dead;" is it not equally presumptive, that no injunctions would have been recorded respecting the baptism of Christian proselytes? Names would never have been considered otherwise than as appropriate appellations, as they were in Homer's time:

> ——— "Say what the name you bore
> Imposed by parents in the natal hour;
> For from the natal hour, distinctive names
> One common right, the great and lowly claims."

Perhaps, the "vantage ground" of our present information will hereafter become more fully manifested, and it will appear that Christianity blooms the best in the meridian of knowledge; that the church has the accumulating

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certainty of the past, the evidence of testimony, and the assurance of historical facts, for its present security; that in consequence of this ripeness in years, the phraseology of its infancy may now be found extremely inadequate, if not quite obsolete. The terms faith, justification, sanctification, redemption, &c., will then descend to that oblivion to which the ten thousand volumes of controversy they have occasioned, are already gone.

It may then, perhaps, be apparent, that the fountain of our inestimable religion was as strictly Judean as

> "Siloa's brook that flow'd
> Fast by the oracle of God:"

and that the Christian Church was swathed in Judean bandages: it was afterwards papped and nursed by the Gnostic and Platonic philosophy administered to it by the mistaken officiousness of the fathers: the fair promise of its youth was blighted now by internal disorder, and now by external opposition: its manhood was disguised, and its strength crippled by that foster-mother, the mother of harlotry and fiction, who reared her throne on the seven hills of the eternal city: destined for immortality, the enchanted net-work that enveloped its limbs is burst asunder. We now view its "lineaments divine," and contemplate its stature emancipated from the thraldom of ignorance and bigotry. Henceforth, our song may be that of the Psalmist, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in."

W. H.

Sir, *July* 17, 1818.

ONE of your early volumes contains the character of Henry VIIIth. as given by Sir Walter Raleigh, in the Preface to his History. He says, and offers proof for the assertion, that "if all the pictures and patterns of a merciless prince were lost in the world, they might all again be painted to the life, out of the story of this king." [Mon. Repos. VII. 40.] Such was our first *Defender of the faith, and so forth.*

There is a story, very likely to be true, so far as his (Henry's) own conduct is concerned, but which I do not remember to have seen, except in the work from whence I now quote it, "The Memoirs of Sir James Melvil," a favourite courtier of Mary, Queen of Scots, first published from his MSS. in 1683. He passed through England, from France, in his way to Scotland, when "Queen Elizabeth was lately come to the crown;" and "at Newcastle, he fell in company with an Englishman, who was one of the gentlemen of the Queen's bedchamber; a man well skilled in the mathematics, necromancy, astrology, and was also a good geographer, who had been sent by the Council of England to the borders, to draw a map of such lands as lie between England and Scotland." Sir J. Melvil adds,

"The Englishman and I by the way entered into great familiarity, so that he shewed me sundry secrets of the country and of the court. Among other things he told me, that King Henry VIII. had, in his life-time, been so curious as to inquire at men called diviners or necromancers, what should become of his son, King Edward VI. and of his two daughters, Mary and Elizabeth: that answer was made unto him again, that Edward should die, having few days and no succession; and that his two daughters should the one succeed the other: that Mary, his eldest daughter, should marry a Spaniard, and that way bring in many strangers to England; which would occasion great strife and altercation: that Elizabeth should reign after her, who should marry either a Scottishman or a Frenchman. Whereupon the king caused to give poison to both his daughters; but because this had not the effect he desired, (for they, having suspected poison, had taken remedies,) he caused to proclaim them both bastards."

It is then stated, that Queen Mary, "to be revenged upon her father, caused secretly, in the night, to take up her father's bones and burn them." Sir J. Melvil adds, "This the honest gentleman affirmed to be truth, though not known to many. He was a man of great gravity, about fifty years of age. When he came to London he shewed me great kindness, and made me a present of some books." *Memoirs*, Ed. 2, *Edinburgh*, 1735, pp. 55, 56.

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Should any of your readers have met with any other authority for this story, or any remarks upon it, they will, I dare say, send them for your insertion.

HISTORICUS.

Washfield, near Tiverton,
June 6, 1818.

SIR,

I HAVE been much gratified by observing, in the last Number of your excellent Work, [p. 304,] a suggestion by your Correspondent, who styles himself "A Friend to the most Critical Examination, and most free Discussion of the Doctrines of Christianity." I sincerely hope, that the judicious advice he has given will meet the approbation, and obtain the contribution of many of our ministerial friends towards those small societies who are unable to support a regular minister.

Having, for the last fourteen months, undertaken the conducting of the services in the Unitarian Chapel at Tiverton, opened in April 1817, [XII. 309,] and being engaged in an agricultural occupation, which necessarily requires a very considerable part of my time and attention during the week; I have, therefore, had but little leisure to transcribe many sermons, and have consequently been obliged *chiefly* to read from a *printed* copy.

The observation your Correspondent states, as being "too often made," namely, "we may as well stay at home and read a *printed* sermon, as go to hear one read in public," has struck me very forcibly, from my having more than once heard, that similar remarks have been made by persons who have occasionally attended the public worship at our chapel. I, however, shall name a still stronger motive for wishing a plan of the kind to be accomplished. During the last winter half-year, I regularly delivered a Lord's day evening lecture, in addition to the two services of the day, and on these occasions, (with the exception, I believe, of three evenings, when I was unable to do so,) I read *written* manuscripts, compiled and transcribed by myself, and I invariably perceived, that I could command more attention from my hearers, and deliver them more both to their satisfaction as well as my own, than from a printed copy. These lectures were principally confined to an explanation and vindication of those views of the gospel, which are maintained by the worshiper of the one God, even the Father alone; and by way of exciting more interest and attention amongst those who frequented them, I constantly, at the close of the service, made known the subject proposed for the following lecture, and I had reason to be assured that, on several occasions, some attended again from a desire to hear the subject given notice of, discussed; and, I believe, I may with truth add, that a few went away less confident of the truth of their former opinions, and with their prejudices against our principles removed.

I purpose, should my life and health be preserved, and no more able person can be obtained, to undertake the evening lectures again the ensuing winter, to commence at Michaelmas; if, therefore, any of our ministerial friends should feel disposed to assist me by the loan of some manuscript sermons, *written in long hand*, they will be most thankfully received, and shall be carefully returned to them. I beg to add, that I shall be glad to receive them as soon as convenient, in order that I may arrange and circulate a list of the subjects prior to their commencement. I also beg to state, that I have, for some time past, at the request of the society, administered the Lord's Supper at stated periods, from the Form of Dr. Priestley for Unitarian societies; I name this, should any of your readers, who may be similarly engaged with myself, entertain any scruples at doing it, to shew them a very humble precedent for aiding in overcoming their objections thereto, as it is certainly most desirable that it should be done in every congregation, however small.

Had I not already exceeded the length I at first proposed these observations should extend, I should feel disposed to add some remarks on the most excellent plan of your Correspondent, W. Whitfield, [p. 305,] for a list of the Unitarian places of worship, which could not but be useful and interesting to every sincere friend to our good cause.

M. L. YEATES.

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THE question of population and production, has been brought before the public in a powerful manner by Mr. Malthus, to whose work, "The Principles of Population and Production investigated, by George Purves, LL.D." is an answer. But let it be understood where they agree, and how far the two great authors differ. On Mr. Malthus's two ratios, Dr. Purves replies, that the ratio of subsistence is purely fanciful, and in this there can be no ratio of increase. A field may be made, in a few years, to yield as much as it can do at any future time. In a newly occupied country, instead of the increase of subsistence being as 1, 2, 3, 4, it may, by extending cultivation, be made to increase in any ratio, as 1, 10, 100, &c. Of the increase of subsistence, therefore, there can be no ratio; but what is fundamental in the two systems, as they oppose each other is this: Mr. Malthus holds that population will always rise to the level of subsistence, and Dr. Purves holds, that subsistence will always rise to the level of population, *as long as the earth can be made to yield additional subsistence*, or until the earth be cultivated to its maximum.

Dr. Purves contends, that no individual, or class of individuals, will raise more corn than they can dispose of to advantage; that demand, therefore, regulates cultivation, that demand is created by population, and that this is the reason why more subsistence is not raised, in countries which are very imperfectly cultivated. He does not deny that population *may* become excessive, but he contends that this can never be the case, as long as more subsistence could be raised, than is, in fact, raised. According to Mr. Malthus, subsistence increases population; according to Dr. Purves, population increases subsistence, the earth being given as the supplier of subsistence by cultivation. Mr. Malthus holds, that Europe is too populous, though it is not sufficiently cultivated; Dr. Purves, that it is not sufficiently populous, otherwise it would be better cultivated. Mr. Malthus contends, that an increased population diminishes employment and wages; Dr. Purves, that an increased population increases employment and wages.

Were we disposed to throw Dr. Purves's book into propositions, for the sake of brevity, which he does not do, we should say that he attempts to prove the following:

1. That countries, the least peopled, according to their extent and capability, the characters of the inhabitants being similar, are uniformly the poorest, the least employed, and have the fewest accommodations.

2. That the wealth and accommodation of the inhabitants of every country, have ever increased with the increase of its people; and that this will ever be the case, until the earth is cultivated to its maximum.

3. That at present no extensive country exists, which is cultivated up to its maximum or near it.

4. That in every country where the population has declined, the people, instead of becoming richer and better fed, have become poorer and worse fed.

"When Greek meets Greek, then comes the tug of war"—and we must say that Mr. Malthus and Dr. Purves are equally powerful, equally prepared to examine this question to the bottom. And it will be examined. Political œconomy is undoubtedly the last-born of all the sciences, it is not a century old. But as it is the most important, and almost the only important science, (embracing all the interests of human nature,) it will now be examined with ten-fold zeal. Mr. Malthus has led the way, and presently the ablest men in the country will enter the lists. Dr. Purves is one of these, for it is evident to us, that Mr. Gray and Dr. Purves are the same author; indeed the volume before us is a mere application of the principles of "Gray's Happiness of States." Who is Mr. Gray? No other, we believe, than Dr. Purves.

This book may be safely recommend to every reader of Malthus. Malthus seems to teach that all the vice and misery which is in the world, or ever has been in the world, since the commencement of authentic history, has arisen from the principle of population. Dr. Purves is of a quite opposite opinion; holding, that vice and misery most abound in thinly peopled countries. Holland is the most populous state in Europe. Russia is the least populous. Dr. Purves says, Hol-

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land is the most virtuous and happy state in Europe, Russia one of the most miserable. And he contends, that this will ever hold good, until the earth is cultivated to its maximum. All this seems to be countenanced by facts, and Dr. Purves is the pupil of facts. He does not deny that the maximum of the cultivation of the earth may come; what then is to be done? This he leaves, not wishing to run into hypothesis, but to confine himself to facts.

The Christian religion seems to allow the choice of marriage, but it enjoins industry, care, sobriety and every effort for the support of a family. These must never be separated. Every man ought to consider, that if he is permitted to marry, he is not permitted to be idle. The question is, if all were to be thus virtuous, would the issue be still greater misery? Yes, says Mr. Malthus—No, says Dr. Purves, at least not until the earth is cultivated to its maximum. And we believe and hope that this is true. Undoubtedly those who live a life of virtuous celibacy are as respectable as the most exemplary amongst the married. Nature seems to give no privilege without a balancing trial. But nature can exhibit no spectacle more horrible, than a married man or woman not careful about a provision for a family. Sloth, intemperance, vanity, in married life, are most dreadful crimes.

As to the question of cultivating the earth, that may be brought to its maximum now without much emigration. A market is only wanted to spread cultivation every where. No matter whether this be foreign or domestic. Navigation is uniting all countries. America and England join, they are only divided by a distance of a fortnight's sail. Presently the time of the passage will be still less. Every thing points out this as not only possible, but certain. They say at Carlisle, that the landing of King William was not known there, till the lapse of a month after the event! Consider that the communication between London and Carlisle is now effected in forty-three hours. Population has done this. He who would understand, must read Malthus and Purves.

Mr. Malthus says, that in animal nature, (if we leave man out of the case,) his principle is universally true; as all animals increase faster than subsistence. Dr. Purves answers, that the law of universal nature is, that one animal subsists upon another, and this law admitted, it is a contradiction in terms to say that animals increase faster than subsistence, because their increase is to each other the increase of subsistence. This answer is certainly complete, and if Mr. Malthus could not see this, it may be hoped that he is equally blind, as to many of the other parts of his gloomy and horrible system.

The great question is, can any degree of comfort and morality be made to unite in the system of nature, as far as man is concerned? Mr. Malthus's system renders this impossible; Dr. Purves' system affirms its possibility, until the earth is cultivated to its maximum. Not till then can it be necessary for man to destroy or devour man, for want of necessary subsistence, nor on the other hand to deny the rite of marriage, without the existence of which Mr. Malthus affirms that life would at best be "a dreary blank."

Of all subjects, let it be repeated, this is the most important, and Dr. Purves seems to be the only man yet qualified to discuss this subject with Mr. Malthus; he is, therefore, again recommended to the attention of the reader.

It is evident, that the system of Mr. Malthus makes marriage a crime, and the greatest of crimes, as, according to him, it is necessarily connected with starvation, misery and murder. It is improper to introduce religion unnecessarily into this subject; but if there be revealed religion, forbidding murder, and if marriage leads directly to murder, why is that religion silent on this head? Moses was married, and did not prohibit it. The Christian religion originated in one of the most populous regions of the earth at that time, for Judea contained three or four millions of inhabitants, though it now does not contain three thousand, according to Volney, and yet marriage is permitted by this religion.

The fair conclusion is, that Mr. Malthus is either wiser or more humane than either Moses or Jesus Christ, or that, if he be less wise and less humane, his system is erroneous.

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Whatever weight there be in this consideration, to those who think that revealed religion has any evidence, it must have *some* weight.

A. R.

SIR, *Swakeleys, July* 17, 1818.

I KNOW not whether I ought to feel surprised at the reception which my well-meant, however questionable, project of a comprehensive, because fully scriptural form and place of worship [p. 122,] seems to have received from the Unitarian public. An assurance of our own absolute infallibility, and a disposition to anathematize in some degree or other all who differ from us in opinion, are perhaps infirmities of which many more theologians are guilty than conscious. Assuredly, let the image fall from Jupiter, and what model so pure or perfect as that we placed last in our own dear little inch-wide sacristy? The Trinitarian not content with his mysterious modification of an incomprehensible Being, must proceed to counting each on his fingers, and then call upon the whole world at the peril of their immortal part, to fall down and worship before the idol, which his licentious imagination has set up, arrayed in all its fantastic and unaccredited lineaments. The Unitarian in a too kindred spirit, hesitates not to cry out as well as fasten idolatry on the man who understands the term "Lord" as applied to Christ by an apostle in any other sense than that which he has been pleased to attach to it, in correspondence with his most deliberate and conscientious convictions. All this is human nature, I admit, but is it, let me ask, genuine Christian philosophy? Or if in our own closets, it be both, is it so every where or any where else? And even there, for my part, I am not ashamed to avow—honest haply in my own eyes, wrong most certainly in every pair beside, is a sentiment, an impression, worth a thousand times all the best dogmatism of the most conscientious bigotry. But let the merit of an erring conviction, and exclusive rectitude of judgment be what they may, must they be always acted up to and followed out to their every legitimate consequence? Must every man construe his Bible precisely as I do, before I can consent to kneel down with him under the same roof? To myself, at least, must every sanctuary but one be a house of Rimmon? Then, beyond all doubt, instead of there being at no very remote period of time one house of prayer for all the nations, must Christian temples be ever as multitudinous as Christian sects, and while only one Jerusalem should long ere this have existed on the globe, shall not every little precinct of each land teem for aye with its Gerizims? O sad, shameful prospect, for the Christian world! Was it for a consummation like this, that "the Logos came unto his own," saluted us as brethren, proclaimed himself our only Master, taught us to believe in a common Saviour, and enjoined us to adore a common Father and a common GOD!!! And that a happier vision has never yet, for ages past, not been realized, may not more of us than may be willing to criminate ourselves, have been verily most guilty? The precepts of the Son of God on this single point of worship are scarcely to be tortured by ingenuity into matters of "doubtful disputation." The good mode of an apostle's worship is a simple matter of fact that must be accessible alike to every reader of his Bible. But now, if a believer in *this* doctrine is to determine in spite of them how they could not have worshiped, and a believer in *that* is to conjecture how they could not but have uniformly worshiped—if to some palpable practice as an actual occurrence, *one* interpreter of the sacred oracle is to oppose his construction, and to an unimpeachably authenticated system, *another*, his inference—if here a corollary is to be added because it is become necessary to *my* faith, and there a doctrine to be questioned because it is opposed to *your* reason—farewell, doubtless all hope of unanimity, all approximation to concord. Yet, oh! amidst the interminable Aceldama of controversy, shall never then one little basis peer big enough to rear upon it any but a sectarian temple to Jehovah? Alas! alas! must not the understanding be less at fault than the heart, when scarcely two disciples at their Master's feet alone can meet together in a sanctuary dedicated to concord as well as truth? Shall Athanasius daily con-

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gregate his motley thousands and tens of thousands to the unhallowed tinkling of an unscriptural phraseology, and Christ still importune in vain that more than two or three should be gathered together in his name to worship the Father in spirit and in truth, lest haply here and there a louder hosannah than to some Pharisee may seem meet, should mingle with the unanimous diapason of the hallelujah? Shall I be for ever scandalized at my better-informed or more erring brother's homage to the Son, because I cannot haply join with him in an occasional petition to that intercessor at God's right-hand, who is able, according to my creed, no less than his own, to save to the uttermost all who come unto the Father through him? Nay, let the Trinitarian, content to confine his antibiblical, however orthodox, aspirations to his private oratory, so far only concur with me as to worship God in the spirit, through his Son our Lord Jesus Christ; and shall I feel the profanation of his presence, because aware that he cannot recognize in the "one Lord" of us both a mere man, or though he cannot forbear conscientiously even to explain away his admitted inferiority to the Father? Let us differ as men, but pray together as Christians. And with our Bibles in our hands, and a spirit of evangelical unity at our hearts, would it be so impracticable to devise a form of prayer, which, while it offended none but those with whom the language of that book was not as oracular as its contents, should comprehend all who did not prefer hypothesis to narrative, the inferences of their own prurient imaginations to the *ipse dixit* of an apostle, and the established usage of the primeval church, as evidenced by its only authentic documents in the day of its heavenly Founder and his contemporary missionaries? Surely so noble an experiment were worth at least the hazard of a failure; and to secure its probable success, what more were necessary than to confide its execution to men who were not so bigoted to their own construction of any part of the sacred record, as unnecessarily to preclude that of any other "Bible only" Christian—who for a grand purpose would be well pleased for once to merge the didactic sectary in the fellow-disciple, and (so but Christ were preached not "in pretence" but honesty, not in the words which man's wisdom or foolishness might teach, but in those which the Holy Spirit has taught), to study for a season truth at the lips of charity, and seek future unanimity in the bosom of present variety of opinion? Could, indeed, a strictly scriptural church long want a strictly scriptural liturgy? But in the mean time take only that of the established sect in this country, and divest it of its *traditional* deformities—and why should conscience so peremptorily require of any worshiper of the Most Highest in and through Christ Jesus, that he tolerate at his elbow no other creed than the last he made his own, though that creed no less than his own religiously abjures every vocabulary save that of the Bible, and introduces nothing but what can equally plead *totidem verbis*, the *litera scripta* of some portion of that book in its apology? Why, for instance, must not he who had only the name of Christ "called upon himself," endure to hear as honest an inquirer as himself into the meaning of every scriptural phrase, "invoke that name" with the protomartyr, pray to it with Paul, or even apostrophize it with Thomas? Could two *such* men love as brethren, only with a middle wall of partition between their devotions? Forsooth, might not two such men become all the better in point of faith, for having become all the better in point of charity? Might not either listen till he learnt, and learn till he obeyed? Who knows how soon idolatry might to the one assume the form of subordinate homage, or blasphemy, to the other, put on the semblance of a purer Theism? Who shall say that a congregation formed upon this Catholic plan might not one day chance to be of one mind, and that mind the mind of Christ? Halcyon hour! at the thought of thee how much does a Procrustean spirit lose of its least questionable charm; how almost does a rigid conscientiousness itself abate of its most hallowed dignity!

But would such a place of worship be Unitarian? 'Pon honour, I know not, and to be candid with my querist, care not. I will go a step farther, and

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venture to guess that it would be neither Trinitarian, nor Arian, nor Socinian. Well, and what then? The first question with your Correspondent, whatever it may be with any of your readers, is, would it be a place of worship in which the Christ might haply be found "in the midst," and his apostles, could they again appear on earth, pour forth their prayer and praise in all but vernacular language: the second, which he now repeats, what patronage might be looked for from the "Bible only" Unitarian?

J. T. CLARKE.

SIR, *Sept.* 12, 1818.

IN your last Number, page 489, a Correspondent, (R. L. C.) has adverted to a note of mine in the translation of the Racovian Catechism, (p. 7,) with the view of introducing an inquiry concerning Mr. Farmer's belief as to the existence and personality of the Devil. In that note it was by no means my intention to place Mr. Simpson's Essay, and Mr. Farmer's two works, there referred to, on the same footing, or to intimate that they went the same length, in the discussion of the subject in connexion with which they are named. The note relates to the existence of the Devil, and to the powers usually ascribed to him; and Mr. Simpson's Essay is referred to as comprising an able discussion of both these points. But Mr. Farmer's publications were meant to be recommended to the reader's notice, as exhibiting an able elucidation of the question, chiefly or solely as it related to the second point. This distinction has not certainly been marked as it ought to have been.

It is, I apprehend, no difficult matter to ascertain how far Mr. Farmer, in the two publications mentioned in the note, meant to commit, or actually has committed himself on these questions. In neither of those treatises has he explicitly avowed his disbelief of the existence and personality of the Devil. On the contrary, whenever his subject led him to mention the name, he always introduces it in precisely the same way as the firmest believer in his personal existence would do; never in a single instance, as far as I can recollect, accompanying it with any doubt or suspicion of his being the mere creation of the fancy. He appears to me, therefore, to have left this part of the question untouched, and to have confined himself to the task of proving, that the Devil is not invested with the powers which are commonly ascribed to him, that he is not able to work miracles, and can exert no influence over the human mind and conduct.

There is certainly a difficulty in conceiving how Mr. Farmer, writing as he has done on this subject, or how any of his readers who admitted the force of his observations, could believe in the existence and personality of the Devil—because thus stripped of his essential attributes, he would necessarily, one would suppose, cease to be, at least in their estimation. The impression made by Mr. Farmer's writings upon his contemporaries, was precisely of this kind. He was generally considered as having relinquished all belief in the Devil, and several jokes passed current in consequence, in connexion with his name.

One of Mr. Farmer's opponents, on the ground, I conceive, of this impression, rather than from any direct evidence, has charged him with this anti-diabolic faith; and this charge drew from Mr. Farmer the most explicit declaration in reference to his belief, which he has perhaps any where committed to the press, and which I shall here transcribe, in compliance with the wish of your Correspondent. The passage occurs in his "Letters to the Rev. Dr. Worthington," published in 1778. "I cannot conclude this letter," remarks Mr. Farmer, p. 81, "without observing farther, that from the principle here contended for, viz. 'that possessions were referred to human spirits,' it cannot be inferred that I deny the existence of fallen angels, much less that I deny the existence of human souls in a state of separation from the body. You are pleased to tell the world 'that I have made short work with the Devil and his angels, and have done more than all the exorcists put together ever pretended to; that I have laid the Devil and all other evil spirits, banished them out of the world, and in a manner destroyed their very existence.' There may be much wit, but indeed, Sir, there is no truth in this language. I have never denied, nor could I, without great absurdity, take upon me to deny, the

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existence of evil spirits originally of a rank superior to mankind. And as we are ignorant of the laws of the spiritual world, it would be great presumption to take upon us to determine the sphere of their operation. That they have no dominion over the natural world, which is governed by fixed and invariable laws, is a truth attested in the amplest manner by reason, by revelation, and by our own experience. But the question is, whether possessions are referred to fallen angels or to human spirits. To say they are referred to the latter, is by no means to banish the former out of the world. I do not remember that Mede, or Sykes, or Lardner, were ever charged with, or even suspected of what you impute to me, and what you might, upon the same grounds, have imputed to them."

THOMAS REES.

SIR, *Norwich, Sept.* 6. 1818.

I AM one of those who, though believing in the doctrine of final restitution, admit it only on the ground of inference derived from those views of the nature of the gospel and of the character of God, which are contained in the Scriptures. That the doctrine is expressly and designedly inculcated in any one passage of the Old or New Testament, does not appear to me ever to have been satisfactorily made out. Nevertheless, it seems to be capable of very strong proof from induction, and by your leave I will briefly state a few of the considerations from which I think it may be fairly deduced.

1. The word gospel signifies glad tidings, good news. I suppose it will be allowed that the language of Scripture is employed for better purposes than to deceive or mislead; and though when figurative language is used, we are to beware of a literal interpretation, yet where the language is plain and literal, where the expression is such as to convey only one idea, one sentiment, and which cannot possibly be construed into a metaphor, it is right to understand it agreeably to its common accepted signification. Now, if Christianity be a message of good news, strictly and properly so called, is it possible that it can at the same time be the bearer of intelligence, which throws all its good tidings completely into the shade? If it had been the medium of communicating to mankind the eternal condemnation of the great mass to everlasting, irremediable woe, *would it, could it* have been characterized as the *gospel?*

2. In the New Testament Christ is uniformly represented in the character of a conqueror, as conqueror over death and the grave, vice and error, pain and sorrow. Satan, the adversary of all that is good, is described as baffled, overthrown, completely subdued. Christ leads captivity captive, subjects all things to himself, and resigns up the kingdom to God the Father, who becomes all in all. This is not an incidental nor an accidental representation of Christianity, but it enters into the very spirit and intention of the gospel. Now, if the majority of mankind are to be everlastingly miserable, (which must be the case if the wicked are to undergo everlasting punishment, for I fear the most benevolent mind will be obliged to rank the greater part of mankind in this class,) if the great mass of human beings are to be subject to eternal misery, how is this to be reconciled with the Scripture account of Christ's kingdom? If sin and pain and sorrow are to have an everlasting existence, and to number among their victims the far larger part of mankind, then Satan, the power of evil, is the conqueror, and not the Captain of our salvation: Christ is the subdued combatant, Christ the baffled warrior, Christ the beaten antagonist. The whole order is reversed, the whole scene is changed, the dominion of evil is confirmed, the reign of misery is established, the empire of sin is extended and perpetuated. But this belies the authority of Scripture: this is repugnant not merely to the letter, but to the whole character of the gospel. This notion, therefore, I must reject; and rejecting this, I must admit that death *will* be destroyed, that sin *will* be overthrown, that vice *will* be subdued, that misery *will* have an end. This appears to me to be the direct and necessary consequence of the nature and character of the Christian revelation.

3. The character of God, the description which is given of his goodness and mercy throughout both Testaments, warrants the conclusion

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that all things will issue well, that all human beings will eventually be happy. The language of metaphor seems to be almost exhausted by the sacred writers, to convey to our minds the most beautiful and touching images of the Divine goodness. He is our Father, He is love itself. He *delighteth* to do us good; He preserves us as the apple of his eye; He is a strength to the poor, a strength to the needy, a refuge from the storm, and a shadow from the heat. For what purpose now is all this language used? In mockery and in sport? Impossible—it must be meant to convey to our minds the truths of which it is plainly and forcibly descriptive. If other notions of God had been designed, why had not other terms been used? Why adopt the strongest possible language the other way? But no one denies, it may be said, that God is infinitely good and infinitely merciful; not in words it is true. In the face of the Scriptures no man can be fool enough to say literally and directly that God is cruel, that God is unjust, that God is tyrannical; but yet men have not been afraid of attributing *conduct* to God which *is* cruel, which *is* unjust, which *is* tyrannical. Words are, or ought to be, the signs of ideas. In any transaction between man and man, if language were used by one party in a sense not understood by the other, or in a sense different from that in common use, and so were the means of deceiving him, it would be regarded as an act of treachery and fraud.

I am told of such a man, that he is a kind, indulgent, affectionate parent; of course I expect to discover in his behaviour clear indications of his kindness and affection; but I witness in his actions the reverse of all this; I see him exercising towards his children the greatest rigour and cruelty. Am I then to be imposed upon by mere words? No, words will weigh nothing with me against facts; my judgment is decided not by what has been said, but by what is done; and though the language of flattery may still be addressed to him, though he may still be called a kind and affectionate parent, I set him down in my own mind as a monster, and a disgrace to the nature which he bears. Now apply this reasoning to the character of God. He is described in Scripture not only as the best, but as the mercifullest of Beings, as the lover of souls, as one to whom judgment is a strange work, as a tender parent giving good things to his children who ask him for them, as mourning over the absence of his disobedient and wandering child, and then, when he sees him coming towards him weeping and penitent, eager to receive him back to his love; and yet, notwithstanding all this, some men would persuade us that for the errors of this short life, the great mass of mankind are to be doomed to excruciating, uninterrupted, everlasting torments. Incredible, impossible! Every particle of reason within us becomes vocal and exclaims against it; every feeling of the heart rises up in indignation, and cries out, it cannot be, for then God would be cruel, for then God would be unjust. It is therefore false. God *is* faithful and cannot deny himself. In this way it is that I deduce the great and important doctrine of the final salvation or restitution of all mankind. Whatever previous sufferings the sinner may undergo, however long and dreadfully severe they may be, still if the Scripture account of Christ's kingdom and of the character of God be correct, if language be not employed to deceive us, the time will come when these sufferings shall have an end, and one magnificent scene of virtue and of happiness be unfolded to our view.

But how, it may be asked, does this conclusion accord with the state of things as actually existing before our eyes? Here are pains and evils and sufferings, here justice does not always triumph, nor truth always succeed. Often does piety mourn in secret and virtue bleed in public. Why then do you not conclude from this appointment of Providence, that God is not infinitely good and merciful? For this plain, obvious reason—that here we see only a part, and but a very small part of the field of Providence. If we could see the whole, the whole we should pronounce to be good; the end would justify the means, temporary evil would be absorbed in eternal good. The eye which now sees through a glass darkly, cleansed of its earthly film, and with its powers of vision strengthened and enlarged to

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look through the universe of God, would then be able to trace the order and harmony of the whole, would perceive light bursting forth from the midst of darkness, and form and beauty springing out of chaos, and truth rising up from the ashes of error, and ignorance giving way to knowledge, and sorrow brightening into joy. The use of those evils that now seem to sully and overcloud the works of God will *then* be perceived, and his wisdom and his goodness shine forth gloriously and resplendently, like the noon-day sun after struggling with the mists and clouds of the morning. But in the other case, *i. e.* in the case of everlasting punishment, the *end* is misery, the *result* is bad—it is a cloud which will never be dispersed, a night upon which no morning will ever dawn. According to this notion, punishment is not used as an instrument, as a means, as a step to something higher and better, but is itself the conclusion and the consummation, "the be all and the end all." The two cases, therefore, are not parallel, or rather they are directly the reverse. The actions of God are to be judged of not singly and apart from one another, because they are all mutually dependent and closely linked together from the first to the last. There is not one loose or independent link, but every one is connected with the rest throughout the vast and mighty chain; and if this mighty chain could be extended out before us, we should see it going on from good to better, and better still in endless progression. It is the language of reason, it is the dictate of philosophy, it is the creed of piety, that the pains and evils of this life are not ordained for their own sakes, but are ministerial to better things, subordinate to higher purposes. "Our present afflictions will work out for us a far more exceeding, even an eternal weight of glory;"—this is the reason of their *ordination* and *this* is their *justification*. The conduct of God in their appointment, so far from furnishing any evidence against the doctrine of the final happiness of all men, does by analogy establish and confirm it. It furnishes at the same time both a proof and an illustration.

The sufferings of this world are tributary to future and greater good. Viewed by themselves they are an evil, viewed in their consequences and they are a blessing. They will be absorbed in the happiness which they create;—analogous to this is the ordination of future punishment. It is appointed with a view to the correction of evil and to the production of final good. This, as in the other case, is the reason of its appointment and the ground of its justification. Future punishment is not in itself a distinct, separate line of divine operations, but is only a link in the endless chain of causes and effects, acting in subordination to nobler ends and tending to everlasting happiness. Glorious, delightful consummation! Heart-swelling, soul-cheering, blessed anticipation! When all evil shall be destroyed, when pain shall cease, when Christ shall deliver up the kingdom to God, even his Father, having put all things under his feet, and subdued all things to himself, when the shouts of victory over death and the grave shall be echoed by every mouth from one end of heaven to the other, when every soul shall bend before the throne of the Majesty on high, and "God shall be all in all."

THOMAS MADGE.

Sir, *Bristol, Sept.* 6, 1818.

In your Repository for last month, [p. 489,] Mr. Joseph Lamb observes, in answer to an inquiry of Brevis, [XIII. 32,] concerning the author of "Stonehouse's work on Universal Restitution," that he was "*not* 'the Rev. Sir James Stonehouse, Bart., the friend of the late Mr. Hervey.'" I believe this is correct. The following I have extracted from a pamphlet, entitled "Pre-existence of Souls and Universal Restitution, considered as Scripture Doctrines, extracted from *the Minutes and Correspondence of Burnham Society, in the County of Somerset*," and it is at your disposal.

G. S. BROMHEAD.

"Universal Restitution, considered as a Scripture doctrine, was first debated between the years 1729 and 1735, by a society of twelve young collegians of Oxford, emphatically called the Holy Club. John Wesley was tutor, and, of course, president of this society; and he, with his brother Charles, a Mr. Morgan, and one or

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two others, supported the merit of works. George Whitfield and James Hervey, (author of the Meditations,) adopted the Calvinistic side of the question; Messrs. Delamotte, Hall, Hutchins and Ingram trimmed and became Moravians. The Rev. George Stonehouse, of Hungerford Park, (afterward Sir George Stonehouse, of East Brent, in the county of Somerset, Baronet,) had been labouring to reconcile the different opinions of his fellow-collegians, till he stood alone in support of his favourite tenet, viz. that Universal Restitution was a Scripture doctrine; and as the arguments he used with his different opponents had ever prevailed, they severally promised, that if he would collect his thoughts together in a discourse upon that subject, it should receive a candid answer.

"He married, in 1739, a daughter of Sir John Crisp, Bart., a niece and heiress of Sir Nicholas Crisp, Bart., with whom he had an elegant seat at Darnford, near Blenheim, in Oxfordshire, which he left to go on his travels, with the sole view of consulting the Syriac copies of the New Testament, in the different libraries of Europe, under the idea that our Lord delivered his discourses in Syriac, and not in Greek. He was on his travels twenty years, twelve of which he spent in Germany, chiefly with Count Zinzendorf. During his peregrination, he became such a proficient in the Syriac tongue, that he wrote a very copious grammar of that language; and was so indefatigable in his scriptural studies, that he was able immediately, and without hesitation, to translate any passage in the Bible into thirteen different languages.

"He published his 'Universal Restitution a Scripture Doctrine,' in 1761. Although this book surprised the learned world, it was never answered. On a visit from Mr. Wesley, Mr. Stonehouse said, 'Ah, John, there are only you and I living out of us* all.' W. 'Better you had died too, George, before you had written your book.' S. 'I expected you had eaten up my book at a mouthful, John; but neither you nor any of the rest, though you all engaged to do it, have answered a single paragraph of it.' W. 'You must not think your book unanswerable on that account. I am able to answer it, but it would take up so much of my time, that I could not answer it to God.' This declaration so stung the author, as to put him upon writing *Universal Restitution Vindicated:* printed by S. Farley, Bristol, 1773.

"Sir George Stonehouse, Bart., died 5th December, 1793, and was buried at East Brent, Somerset, where he had purchased an estate of seven hundred pounds per annum, and resided upon it the last twenty years of his life.*

"Some time before he died, he presented the copy-right of all his works to the president of Burnham Society, with a view to being printed in an uniform edition, under his own inspection, as his last thoughts; undertaking to correct, with his own hands, all those proofs which contained any Greek, Hebrew or Syriac elucidations. The following were the works proposed to be printed by subscription, containing about 1200 pages:

"1. Universal Restitution a Scripture Doctrine, 468 pages, 5s. 1761.

"2. Universal Restitution farther Defended, 148 pages, 2s. 1768.

"3. Universal Restitution Vindicated against the Calvinists, 176 pages, 2s. 1773.

"4.†Evangelical History Defended, in answer to Farmer's Inquiry, 1s. 3d.

"5. Apostolical Conceptions of God, in a Series of Letters, 180 pages, 1786.

"6. A Second Part to the last Tract, 160 pages, 1787.

"7. Various Miscellaneous Manu-

* "This alluded to a Society who sat down to a sumptuous dinner at Oxford, on a gaudy day, which, by way of self-denial, was, at the motion of Mr. Wesley, left untouched by the whole company, and sent to the prisoners in the Castle."

* "Mr. Stonehouse was presented to the Vicarage of Islington, in 1738, and resigned it 1741; the reason of which we find in the History of Canonbury, p. 51." [This would be a suitable extract for the Monthly Repository, which we beg leave to suggest to any of our readers who may have the opportunity of furnishing it. ED.]

† The 1st, 2d, 3d and 4th, I have in my possession. G. S. B.

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scripts, explanatory of the chief Controverted Points.

"Sir George Stonehouse, Bart., was a son of Francis Stonehouse, Esq., and grandson to Sir George Stonehouse, of Hungerford Park, Bart., who died 24th February, 1737."

It appears from a note in the Burnham Society correspondence, that the Rev. Sir James Stonehouse, Bart., M. D., (noticed by Brevis,) enjoyed his title from after the death of Sir George Stonehouse, of East Brent, he having died without male issue.

In this note there is a copious genealogy of the family.

On Mr. Belsham's Censure of Mr. Robinson.

(Continued from p. 441.)

Sir, *August* 2, 1818.

THOUGH Mr. Belsham's words, referred to at the end of my last letter, were not misquoted by me, yet, I confess, they were misconceived and misinterpreted. "In vain did I seek for a single individual, who being the child of *baptized* parents," &c. I understood the word baptized as being synonymous with Christian or believing, and in reference to that sense of it, I had been perusing Mr. R.'s History: a great oversight unquestionably, and which, as it is entitled to blame, so it requires an apology; though, I trust, it will not be inferred, that I did not know the different senses of the words. The truth is, I read Mr. Belsham's words at a time when my mind was fully and very seriously occupied with other subjects; and, indeed, to those subjects I am now obliged to return. I must, therefore, beg your permission to let me defer sending the further observations, which I had been preparing on Mr. R.'s History, till a future opportunity. In the mean time, I ask leave to submit to you the following few thoughts connected with the preceding observations, and not inapplicable to what may hereafter follow. Mr. B., I perceive, pretty uniformly follows Mr. Wall's History of Infant Baptism; and Mr. Wall's statement of the point referred to above shall be fairly and distinctly examined, when I am more at leisure. You will, therefore, please, Sir, to consider what now immediately follows, as a sort of postscript to the preceding letter, or rather, perhaps, as an interloquium between that letter and the other which I propose to send.

It may, probably, then, have been the wish of your Correspondent, Mr. Belsham, when looking for *any opposition* to the early and prevailing practice of Infant Baptism, to have met with disputes pro and con, after the manner of modern controversies, and these, perhaps, lying in very ancient manuscripts. Mr. Robinson, it is true, makes no such appeals. Manuscripts, indeed, going into those matters, of the age, at least, when those disputes were, I apprehend, first afloat, must have been more ancient probably than any known manuscript, Hebrew, Greek or Latin, even of the Old or New Testament. Nor shall I inquire what light may be thrown on this subject in ancient manuscripts that are known to exist, de Baptizandis, de Baptismis Parvulorum, de Hæreticis Rebaptizandis, the many fragments, pro et con, de Anabaptistis, contra Cainistas, contra Manichæos, contra Pelagium, and the like: though, perhaps, before we assert too much, it would not be unreasonable to suppose we have made a little search. If we make no search, we must be content with what positive proofs can be produced, on one side or on the other, from printed books. Such proofs, ample enough for the purpose of induction, exhibited in ancient writings, and in primitive practice, are, in my humble opinion, produced, as I may hope has appeared in a former letter, by Mr. Robinson.

To say nothing at present of the apostolical writings, as we have had occasion to allude to writings nearly, if not quite, equal to them in point of antiquity, it may not be improper to produce from them such passages as throw any light on this subject: and as these works are in print, as well as in manuscript, the amount of the evidence to be derived from them is accessible to all.

To leave them, for the present, Mr. R., the first of these writings alluded to, is known by the name of the "Catholic Epistle of St. Barnabas," said to be the companion of St. Paul. The earliest and some of the most

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important writings (so deemed at least by many) of Christian antiquity, have been but of late discovery. This ascribed to St. Barnabas was first brought to light by Hugo Menardus, a monk, in the middle of the sixteenth century, and, being recovered out of the dust and rubbish of an old library in a monastery, was not printed till 1645, at Paris. Since then it has been published, and, in England, in different forms. There are but two passages in this Epistle which speak directly of baptism; but they are to our purpose, I think, both as to subject and mode. "Blessed are those," says he, "who having hoped in the cross, have descended into the water." * And, again: "We descend into the water full of sins and filth, and ascend bearing fruit," &c. † It is unnecessary to notice what he says of baptism in a spiritual way: and, that though he uses the word *sprinkling* elsewhere, yet it is for a purpose very different from baptism. That very passage which would, and, I think, has been so injudiciously huddled into this controversy, may be taken as adding considerable weight and force to the argument founded on the other two passages, and I should reckon it trifling to introduce it here.

The next writing is, "The Shepherd of Hermas," who also is said to have been contemporary with St. Paul. This was a long time only to be seen in Latin manuscripts, from which various editions in Latin were afterwards printed. Cotelerius first published it, in 1672, among the Patres Apostolici, with various insertions in Greek, collected from the Greek Fathers. Dr. Fell published it at Oxford, in 1724, without the Greek insertions: and there are other editions. Now there are, in this singular work, several places where Infant Baptism would naturally and almost of necessity have been mentioned, had it been practised at the time these visions were written; as, where the circumstances of his family, and particularly of his sons, are so pointedly commented on, and in the vision that he has about the church, (under the similitude of a tower founded on waters,) and the persons that composed it, together with the discriminating reasons for receiving some persons and rejecting others. Not the most distant allusion is made to an infant or babe: he speaks of some "who *have heard* the word, desiring to be baptized in the name of the Lord," &c.: ‡ and when, in illustrating his figures, he alludes to baptism, he adopts language which implies immersion of the whole body, and which, of necessity, excludes babes and infants: "That seal is water into which *men*, obnoxious to death, descend; but ascend, set apart to life," † &c. which of necessity excludes infants. The figurative part of the vision, relating to baptism, is quoted by Clemens Alexandrinus, and so quoted by him as to comprehend the import of the whole passage. ‡

The next writings among the Apostolical Fathers, are the two Epistles to the Corinthians, of St. Clement, (Romanus,) said also to be the Clement mentioned by St. Paul. The original Greek manuscript had been sleeping for many centuries in a library at Alexandria, and was first brought to light, and published by Patricius Junius, in 1633. There have been many editions published since, illustrated by the notes of learned men of different countries; and they appeared in Cotelerius's more splendid edition of the Patres Apostolici, at Paris, in 1672. In the first Epistle there is no notice taken of baptism, either infant or adult. In the second an allusion is once made to it in these words: "*But the Scripture also says in Ezekiel, 'that if Noah and Job and Daniel should rise up, they shall not deliver their children in captivity.*' But if such just men cannot by their righteousness deliver their

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* Μακαριοι, ὅτι, ους τον σταυρον ελπισαντες, κατεβησαν εις το ὑδωρ.

† Ἡμεις μεν κατεβαινομεν εις το ὑδωρ γεμοντες αμαρτιων, και ῥυπου, και αναβαινομεν καρποφορουντες, &c. Sect. x. xi.

* Ii sunt, qui verbum audierunt, volentes baptizari in nomine Domini. Lib. i. Vis. iii. Sect. vii.

† Illud autem sigillum est aqua, in quam *homines* descendunt morti obligati; ascendunt vero vitæ assignati. Lib. iii. Sim. ix. 16. He had been saying just before, "Antequam enim accipiat *homo* nomen Filii Dei, morti destinatus est.

‡ Strom. ii. post init. vi. ante medium.

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children, with what confidence shall we, unless we keep our baptism pure and undefiled, enter into the kingdom of God?"* Where we may see the contrast does not lie between *their* children and *our* children, or the *baptism* of our children; but between their children and our entering, by keeping our baptism, into the kingdom of God.

Next follow the *shorter* epistles of Ignatius, bishop of Antioch, being more generally reckoned the *genuine* ones. These were first published in Greek, by Isaac Vossius, from a Greek manuscript, in the Florentine Library. Ignatius was said to be the very child whom Christ took into his arms, when instructing his disciples in humility: and though Chrysostom denies this, yet it is pretty generally allowed, on his authority, that he was contemporary with the apostles. The only passage that occurs in the epistle to the Smyrnæans on Baptism, throws no light on the mode or the subject: "Without the bishop it is lawful neither to baptize nor to celebrate a love-feast." The epistle to Polycarp throws light on the subject: "Let your baptism remain as arms, † *(with which the body is covered)*: your faith as a helmet; your love as a spear; your patience as a panoply (*πανοπλια*). The whole passage is clearly an allusion to the words of St. Paul: "Put on the whole armour of God;" each adopting the language of one rousing and encouraging Christian soldiers, not lisping or whistling to bleating babes: as the writer had been saying just before, "Please him under whom you fight, from whom also ye receive your pay."

This is all I can collect on Baptism from the ancient Greek Apostolical Fathers, as they are called: every thing on this subject is in agreement with what is said in the Four Gospels, the Acts of the Apostles, and the Epistles. I could never find in either of the latter any thing about Infant Baptism; and in the former there is not a syllable on the subject: all speak clearly on the immersion of adults, but, in my humble opinion, not a syllable about the baptism of babes.

I am aware, however, that some suppose, that these latter (of the Greek Apostolical Fathers) are not the genuine productions of the persons to whom they are ascribed. Certain, however, it is, that these writings, ascribed to the Apostolical Fathers, were found in very ancient manuscripts: some of them are referred to and quoted by the other ancient Greek Fathers; and they have been edited by persons conversant in old writings.

It is, however, not my business nor my inclination to maintain nor to deny, at least now, that they are the genuine works of those persons whose names they bear. I formed, and long since gave, in part, my opinion on this subject, and I see no reason materially to alter my opinion.

But further, I must beg leave to add, that the consideration of their authenticity does not affect the present question. If the writings are genuine, we have undoubted testimonies to real facts; if they are forged,* we possess studied resemblances of them. Composed by whomsoever, and at whatever period, they may have been, they were intended to bear the stamp of the period, the character of the persons, to whom they relate; and of this we possess striking proof. Thus we meet with (particularly in Ignatius and Polycarp) repeated opposition to the *Docetæ*, who maintained that Christ *did not come in*

* Ezek. xiv. 14, 20: The passage is quoted according to the reading in the Epistle. —— *ου δυναται ταις αυτων δικαιοσυναις ῥυσασθαι τα τεκνα αυτων, ἡμεις εαν μη τηρησωμεν το βαπτισμα ἁγιον και ἀμιαντον, ποιᾳ πεποιθησει εισελευσομεθα εις το βασιλειον τ Θεȣ*; Sect. vi.

† *Το βαπτισμα ὑμων μενετω ὡς ὁπλα*, &c. Sect. vi.

* Eusebius speaks of "the Catholic Epistle of St. Barnabas, as written by an uncertain author." It is at least presumed, by those who doubt its being a genuine writing of Barnabas, to have been of the second century. "The Shepherd of Hermas" and Epistle of Barnabas are both rejected by Tertullian as uncanonical: but even this rejection of them by *Tertullian*, supposes they were very ancient writings. On the genuineness of these writings, and of those of the others called *Apostolical Fathers*, and the doctrines contained in them, see some thoughts in *An Inquiry* on the

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flesh, and that he suffered only in appearance. In the epistle of Ignatius, bishop of Antioch, we find the word Χριστιανος frequently used, (the followers of Christ were first called Christians at Antioch,) the same order of bishops, presbyters and deacons, and the same offices assigned to them, (though some little variation is pleaded for by Tertullian, in cases of necessity,) and in like manner the allusions made to baptism exactly correspond to what is said of it in the apostolical writings, and, subsequently, in Tertullian and Justin Martyr.

Thus much concerning the writings of the earliest Greek Fathers, the Patres Apostolici so called. Tertullian, Mr. B. is kind enough to inform us, was the earliest of the Latin Fathers. Now it has always appeared to me, and I made the search and comparison more than thirty years ago, that Tertullian's account of baptism is in exact correspondence with that in the apostolical writings and in the Apostolical Fathers: and from the following quotations and particulars, let your readers judge. For the sake of brevity I shall not reckon it necessary always to quote the Latin.

"Happy sacrament of our water, (thus he begins his treatise,) by which being washed from our sins, *we* are received into eternal life." I have said in a former letter, that Tertullian spake not merely in his own person, but also in that of the Catholic Church at Carthage; meaning thereby, not that he gave the open, avowed sanction of that Church, subscribed in testimony to it, but that he speaks throughout in the first person plural, as delivering the acknowledged sentiments and practices (which amounts to the same thing) of the Catholic Church of his time. And the Catholic Church, with whom Tertullian was then in communion, consisted of numerous congregations; and where he speaks of the practice of the Church, he must mean the Catholic Church; for heretics he did not at the time allow to have "the one baptism," or to be a Christian Church at all. He goes on: "But we little fish," he says, fancifully enough, speaking of men baptized by immersion, "according to our fish, Jesus Christ, are born in water; nor are we saved otherwise than by remaining in water. That here, because (he speaks of those denying water baptism) a man let down in water, and dipped, amidst a few words, rises not much or nothing clearer, the obtaining eternal life should therefore be reckoned incredible." "Is it not to be wondered at, that death should be washed away in a bath, or by bathing?" "Are we dipped or dyed in those very waters which then were in the beginning?" Tertullian uses the word dipped and dyed as synonymous; for it is by being dipped that things are dyed: and the word washing, when applied by him to baptism, always implies being covered or immersed in water. "Therefore there is no difference," says he, "whether we are washed in the sea or a lake, in a river or fountain or conduit; nor is there any difference between those whom John dipped in Jordan, and those whom Peter dipped in the Tiber." Tertullian appears, however, to have thought immersion essential to the ceremony; for he adds, "although a *resemblance* to the simple act is necessary, that as in the circumstance of filth we are defiled by sins, we may be washed in water." Speaking of the *priests* of Isis or Mithras, he says, "in *their* washings or bathings," &c. (for it was bathings he means, it being by immersion of these priests that the ceremony was performed,) "*but* waters being brought about, they every where expiate by *sprinkling towns* or *villages*, *houses*, *temples*, and *whole cities*." Where observe the difference or opposition between *sprinkling* and *bathing*; and he observes the same distinction in another place; where speaking of those who, objecting to baptism said, that the apostles were not baptized, he adds; "others, plainly with sufficient violence to the passage, object, that the apostles had what supplied the place of baptism, when, in the little ship they were covered, being *sprinkled* with the waves; and that Peter, walking through the sea, was sufficiently immersed. But, I think it is one thing to be sprinkled or inter-

Nature of Subscription to the Thirty-nine Articles, Second Edition, printed for Johnson, St. Paul's Church-Yard, 1792, Appendix, p. 361.

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cepted by the violence of the sea, another to be dipped in the way of religious discipline." Speaking of the baptismal form, he says, "the law of dipping is imposed, and the form prescribed:" "Go," said he, "teach the nations, dipping them into the name of the Father, and the Son and the Holy Ghost." Where, by the bye, though we read of a law for baptism, we read not a syllable of Mr. B.'s apostolical tradition by the Apostolical Fathers, nor is it once mentioned. "On the Apollinary and Eleusinian games they are also dipped;" and they pretend that they do it for "regeneration, and to escape the punishment of their perjuries." Speaking of washing, he says, "a *man* is thereby restored to the image of God;" afterwards he adds, "by faith sealed in the Father, Son and Holy Spirit," and elsewhere, "with the confession of all their past sins." After they came out of the water, in Tertullian's time, they were rubbed over with oil, (the common practice after bathing,) which would have been trifling after a few drops of water merely sprinkled in a child's face. After many fanciful observations, before expressed, he adds, "Christ is never without water, therefore he was dipped in water." He invariably connects baptism with believing, confessing sins, &c.: "therefore all who *thenceforth believed* were baptized; *then* also Paul, when he believed, was baptized," &c. Thus much and more, all referring to the immersion of adults. Every word, every allusion, every metaphor and figure, (and he uses several figures,) correspond to this idea: *man*, often repeated, *full*, *perfect man*,* is the subject; nor does he once allude to Infant Baptism, till the words soon to be quoted are introduced. Infant Baptism is afterwards mentioned, and seriously opposed by Tertullian; and contrary to what Mr. B. supposes, from the whole tenor of this treatise, I repeat it, he delivers the sentiments and practice of the Catholic Church; and thus for several pages he had been describing baptism, and it appears by the whole account that the rite was performed by immersion at an adult age; and when he gives advice to others, who were not of his Church, the Church of Quintilla, it is decidedly against every form of baptism, till after the candidates were properly instructed and prepared. He had, a few lines back, been speaking of the officers who were the proper and regular administrators of baptism, and he admits, that in cases of danger a laic might administer it, least he should be guilty of a *man's* destruction; but that, in all cases, it would be better to delay, than to hurry on baptism.

Then follow the words quoted by Mr. Robinson and Mr. Belsham; the former has, I think, unnecessarily introduced several lines which do not relate to Infant Baptism. These I shall omit.

"Every request is able to deceive and to be deceived. Therefore, according to each person's condition and disposition, and age also, the delay of baptism is more useful, but particularly in the case of little ones. What necessity is there that sponsors (*susceptors* or *guardians*) should be brought into danger? They themselves may be incapacitated by death from fulfilling their engagements, or may be deceived by the intervention of a bad disposition. The Lord, indeed, says, 'Be unwilling to *forbid* them to *come unto me*.' Let them *come*, therefore, when they are grown up; let them come when they are taught; when they are instructed for what purpose they come. What need is there that an innocent age should hurry to the remission of sins? We act more cautiously in secular affairs, than to intrust divine substance, to one to whom we do not intrust temporal. Let them know how to ask for salvation, that you may seem (*by entering into the import of the command*) to give to him that asketh."

I beg leave to add a remark or two on these words. They relate, then, to a question put by Quintilla, a member of a church of heretics, (as the primitive Christians were in the habit, often bitterly, impudently, ignorantly, of calling one another,) who were numerous, (plerosq. rapuit, says Tertullian,) to a member of the Catho-

* Ita restituitur *homo* Deo ad similitudinem ejus, qui retro ad imaginem Dei fuerat. Imago in effigie, similitudo in æternitate censetur.

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lic Church, that was also numerous. This member, Tertullian, a lawyer and an elder, speaking agreeably to the opinion and practice of the Catholic Church, answers the question, which relates to the baptism of little ones or infants. Mr. Robinson has shewn, that there is nothing to be proved as to the precise age from the word little one or infant, for that both in the early and middle ages it was synonymous with minor. He gives his reason for believing these children here were about seven years of age. He observes, "that such children could ask; and so they answer the character proposed by the Quintillianists." But be these matters as they may, (and I intend to illustrate this point hereafter by a passage from Gregory of Nazianzum,) it is certain, from Tertullian's referring to Christ's words, "*Suffer* little children to *come* unto me," and from his interpretation of *it*, "Be unwilling *to forbid* them to *come unto me:*" it is certain, I think, from the *turn* of the phrases, and the *import* of the whole passage, that they were not babes at the breast or in the arms. Nor did Christ baptize the little children brought to him. He baptized none, but merely laid his hands on them and blessed them, and from the innocence of children taught his disciples a lesson. As to the sponsors here mentioned, they were not, as now, the peculiar and exclusive character of god-fathers or god-mothers, but a legal character, as Mr. R. has shewn, of susceptor or guardian: and it is clear, that from considerations of the character of the sponsor, of the children, and from the custom of the Catholic Church, as exhibited throughout this treatise, that Tertullian's opinion was, that *such infants* should not be baptized (by immersion) till after they were instructed into Christianity. The baptism (still less the mere sprinkling) of new-born babes does not once come into view; and so I do not perceive how that can be forced into an argument at all, in reference at least to Tertullian.

I see Mr. Belsham, on the above passage, (which is in part quoted by him,) after the words, "what occasion (or *necessity*) is there," adds, *(except in case of necessity, si non tam necesse,)* and that his quotation is made (after Mr. Wall) from Rigaltii Edit. Tertull. Now, at first sight, it should seem, that these are not the words of Tertullian. He had, indeed, referred to expediency or necessity, in the case of adults, who had committed crimes, by whom, therefore, as repentance was required of them, so was remission of sins to be expected. But in the case of infants, he asks, "What need is there that their innocent age should hurry to the remission of sins?" It was not, therefore, to be expected, I think, that in that connexion, (though in after-times it was so introduced,) particularly after he had used the word *necessity* immediately before, that he should have introduced it again here. Rigaltii, Edit. Lut. 1634, (the only copy I have,) has it not; nor is it in Rigaltius's own quotation of this passage, as introduced in the Oxford Edit. of Cyril's Works, 1684, p. 159. On what authority Mr. W. introduces this passage, (for it is of some use in this controversy,) I may, perhaps, not having Mr. Wall's History of Infant Baptism at hand, probably, as opportunity offers, inquire.

This little tour of observations has been made, Sir, to shew how this question affected my mind many years ago, independently of Mr. R.'s History, or any other writings than those alluded to, wishing to ascertain their bearing on this question; and my conviction was, and on going over the same ground still is, that so far as the apostolical writings, the writings so called of the Apostolic Fathers, and of Tertullian, go, there is no foundation for baptizing any but instructed persons, and consequently that for the sprinkling or baptizing new-born babes, there can be none.

Other particulars, belonging to this place, will, with your permission, follow in due order; in the course of which, *if* I should admit that Mr. R. has made a trip in interpreting one or two passages of Tertullian's dubious, African Latin, I am afraid I shall be obliged to observe, that Mr. B. has made a fall, and one of much more consequence in this controversy; and that his interpretation of two or three words from Justin Martyr is not quite correct.

D.

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Portsmouth,
SIR, *September* 2, 1818.

I HAVE great satisfaction in assuring your Correspondent Mr. Lamb, [p. 489,] that the Rev. Charles Toogood is still living, an ornament to his profession, a zealous friend to your valuable Repository, and an admirer and encourager of your excellent Miscellany, "The Christian Reformer." Not having it in his power to extend the circulation and sale of the Repository, agreeably to the wish expressed by you at the close of the last Volume, and being very desirous of encouraging and supporting it, he gave me, when I left him about a fortnight since, ten pounds to send to you, to be applied to this purpose. I remit them to you by a friend.*

Mr. Lamb speaks of Mr. Toogood as Rector of Ashill: he was only Curate. He never has been a beneficed clergyman, because he never could subscribe.

RUSSELL SCOTT.

The late Professor Porson.

[In the Minutes of Evidence of the Third Report of the Committee of the House of Commons, on Education of the Lower Orders, is the following account of the early studies of the late Professor Porson, in the examination of the Rev. Joseph Goodall, D.D. Provost of Eton College, p. 77. The outlines of the life of this celebrated scholar are given in our IIIrd. Volume, pp. 573, 574, and in the same Volume, pp. 533—539, is a Literary Memoir of him, drawn up by our lamented friend, Mr. Dewhurst. ED.]

ARE you acquainted with what happened to the late Professor Porson, to prevent his election to King's?—I beg leave to say, that every account that I have read about him, in relation to this circumstance, is incorrect. When he came to the school, he was placed rather higher, by the reputation of his abilities, than, perhaps, he ought to have been, in consequence of his actual attainments; and I can only say, that many of the statements in the Life of Porson are not founded in truth. With respect to Prosody, he knew but little; and as to Greek, he had made but comparatively little progress when he came to our school. The very ingenious and learned Editor of one account of him, has been misinformed in most particulars, and many of the incidents which he relates, I can venture, from my own knowledge, to assert, are distorted or exaggerated. Even Porson's compositions, at an early period, though eminently correct, fell far short of excellence; still we all looked up to him, in consequence of his great abilities and variety of information, though much of that information was confined to the knowledge of his school-fellows, and could not easily fall under the notice of his instructors. He always undervalued school exercises, and generally wrote his exercises fair at once, without study. I should be sorry to detract from the merit of an individual whom I loved, esteemed and admired; but I speak of him when he had only given the promise of his future excellence; and in point of school exercises, think that he was very inferior to more than one of his contemporaries; I would name the present Marquis of Wellesley, as infinitely superior to him in composition.

Did he write the same beautiful hand as he did afterwards?—He did; nor was there any doubt of his general scholarship.

Then did he make great progress during the time he was at Eton or after he left?—He was advanced as far as he could be with propriety, but there were certainly some there who would not have been afraid to challenge Porson as a school-boy, though they would have shunned all idea of competition with him at Cambridge. The first book that Porson ever studied, as he often told me, was Chambers's Encyclopedia; he read the whole of that dictionary through, and in a great degree made himself master of the algebraic part of that work, entirely by the force of his understanding.

* We think it right to acknowledge the receipt of this contribution, and to present our thanks to Mr. Toogood, and also to Mr. Scott. ED.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Systematic Education, &c.*

(Continued from p. 521.)

THE Mathematical and Philosophical part of the work fell naturally to our lamented friend Mr. Joyce, whose multiplied labours in this walk, had before entitled him to the grateful acknowledgments of the rising generation. After a few observations on the importance and utility of mathematical science in general, as an exercise of the faculties of the mind, as well as for its various useful applications, he proceeds to the History and Principles of Arithmetic, gives a short review of the principal school books, Vyse, Hutton, Molyneux, Bonnycastle, and his own, the particular recommendation of which is, that it contains a greater variety of examples tending to afford much useful information applicable to the advancing stages of life, and that it applies logarithms with great advantage to the calculating of annuities, reversions, &c. The larger works of Malcolm and Mair are also deservedly praised.

Algebra is in like manner historically traced, its general principles explained, and the practical treatises of Bonnycastle and Bridge recommended; after either of which the student is directed to Maclaurin, Simpson, Euler, &c., then to the mathematical repositories of Dodson and Leybourn, and to the works of Clairaut, D'Alembert, Landen, Waring, &c., and the Scriptores Logarithmici. We were surprised at the unfavourable mention of Mr. Frend's Algebra, which appears to us the only book which gives a clear idea of negative quantities, or makes the change of the sign in multiplication at all intelligible; and whatever may become of his proposed change in the mode of notation, (and we admit the difficulty of effecting a change in these respects even for the better,) we should be very glad to see a practical elementary book, with a sufficient number of examples, constructed upon his principles.

Geometry is traced from the Egyptians to modern times, and its universal application pointed out. The several editions of Euclid are reviewed, from Barrow to Playfair, as are also the compendiums of Simpson, Payne, Cowley, &c., and the extensive plan of Professor Leslie, only in part executed, which is considered as proper to be made rather a second than a first book by those who are studying without the aid of a preceptor. Handsome mention is made of the treatises of Reynard and Keith, and the chapter concludes with some judicious remarks on the best mode of studying geometry.

Trigonometry is traced from Hipparchus to the completion of the Logarithmic Tables: and the distinction is noted between the ancient mode of resolving trigonometrical questions by chords, and the modern one by sines, &c. The advantages respectively possessed by the geometrical and algebraic modes of investigation are pointed out; the three cases, which include all the varieties that can happen, stated; and the modes of solution, by geometrical construction, arithmetical computation, and extension upon the scale, are described. The practical treatises are those of Martin, Ashworth, Simson and Simpson, Vince, Woodhouse, Bridge, Bonnycastle, Keith, &c.; in Spherical Trigonometry, Kelly, and the late excellent George Walker's Doctrine of the Sphere, "which has at no time been appreciated as it deserves." The Logarithmic Tables of Hutton and Taylor are recommended, and the Tables Portatives of Callet, stereotyped by Didot. Some remarks conclude the chapter on the centesimal computation of the French, which, though it would, no doubt, facilitate calculation, would render useless all existing trigonometrical and astronomical works, as well as all the valuable mathematical instruments.

Conic Sections, after being traced from Apollonius, are recommended to be studied in the works of Simson, Hamilton, T. Newton or Vince. It

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is to be lamented that Mr. George Walker had not encouragement to complete his treatise on this subject.

On Fluxions, the Author recommends to beginners, Rowe or Vince; and to proficients, Simpson and Maclaurin.

Then follows some account of the principal writers on the Doctrine of Chances, Annuities, Insurance, &c.; a history of Navigation, with a critique upon the principal works, of which those of Robertson, Mackay, and Mendoza de Rios, are particularly recommended.

A few observations on Mensuration, Surveying, Levelling and Dialling, with references to the treatises of Hutton, Bonnycastle, Leslie, Crocker, Davis, Ferguson, &c. conclude the volume.

The second volume commences with Natural Philosophy, beginning as usual with Mechanics, the theory of which is so necessary to the right understanding of so large a portion of the other departments. After an historical sketch, the Author briefly treats of Attraction, the Centre of Gravity, the Mechanical Powers, &c., referring to Keill, Wood, Parkinson and Hamilton. Next come Hydrostatics, of which also we have the history, from Hiero's Crown to the Improved Steam Engine; then come the Specific Gravity and Density of Bodies in general, and the *quaquaversum* Pressure of Fluids; with references to Cotes, Vince and Parkinson; Pneumatics, or the Statics of Elastic Fluids, with the principles of the air pump, hydraulics and hydrodynamics, or the conveyance of fluids, and their application as a moving force, with references to Clare, Smeaton, Gregory and Atwood (Prony, Guglielmini and Venturi).

On Optics, (for the history of which he refers to Priestley on Light and Colours, which is characterized as one of that Author's most interesting works,) the writer briefly treats of light, refraction, (in general, and the production of colour by the different refrangibility of its component parts,) reflection, the eye, and the several optical instruments; with references to Stack, Wood, Harris, and especially Smith, and to Baker, Adams, and his own little work on the Microscope.

On Electricity he again refers to Priestley for the history, and then passes on to the distinction between electrics and non-electrics, the electrical machine, electrical attraction and repulsion, the Leyden phial and the shock, &c., referring to his own Dialogues, to Adams, Cuthbertson, and especially Singer, whose early death was a great loss to practical science. His work is excellent also as an introduction to Galvinism, or rather Voltaism, which, in the hands of Sir Humphrey Davy, has achieved such important and interesting discoveries; for which see his own work, and the Articles in Rees's Cyclopædia. This chapter concludes with a short account of Magnetism, with reference to Cavallo and Haüy.

The chapter on Astronomy (which would more naturally have followed Optics, which have so much illustrated its phenomena, as Electricity would better have introduced Chemistry, the principles of which its voltaic modification has so much unfolded), is somewhat more full than the rest, as the sublimity and importance of the subject required. After, as before, a brief history of the science, from the Chaldeans to Piazzi and Olbers, a general view is given of the face of the heavens, the division of the stars into constellations, &c., with Herschel's Theory of the Construction of the Universe; of the solar systems, according to the three great schemes of Ptolemy, Tycho Brahe, and Copernicus; of the several constituent members of it, with Herschel's idea of the sun as itself an opaque habitable sphere, surrounded by a luminous external matter; of the distances and periods of the planets which revolve round him, together with their respective peculiarities, and the secondary planets connected with several of them; the phases of the moon, the phænomena of eclipses, and of the tides. The books referred to are Bonnycastle, Ferguson, Ol. Gregory and Robison; the larger works of Newton and David Gregory, and Vince, Lalande and Laplace.

The article of Natural Philosophy concludes with some important general observations connected with the whole subject: on the advantage of a course of study of this kind being ac-

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companied by experiments; on the practicability of introducing experimental philosophy into schools, at least those of a higher order; on the general elementary works of Joyce, Gregory, Hatty, Webster; the more scientific treatises of Enfield, Cavallo and Vince; and the still larger ones of Gravesande, Desaguliers, Young and Playfair.

The article of Chemistry displays its great importance to the arts and manufactures; treats in order of simple and of compound substances; of chemical apparatus, with a neat list of experiments illustrative of the principal discoveries; and gives at some detail the more remarkable discoveries of Sir H. Davy, by means of his powerful galvanic battery. Of the elementary works on Chemistry, so numerous that it is difficult to make a selection, are particularized the Dialogues of Joyce, the Conversations of Mrs. Marcet, and Parkes's Catechism, for beginners; Dr. Henry's Elements of Chemical Science, the Systems of Thomson and Murray, and Chaptal's Chemistry applied to the Arts; to which might well have been added, Messrs. Aikin's Dictionary of Chemistry and Mineralogy applied to Arts and Manufactures, a most admirable and useful work.

Next comes the extensive and most interesting department of Natural History. In the mineral kingdom, after a general view of the systems of Cronstedt, De Lisle, Brochant, Hatty and Brongniart, we have a more particular account of that of Werner, as given by Professor Jameson in his System of Mineralogy, and of Mr. Aikin's Manual, the work last published, and particularly adapted to persons entering on the science. In the conclusion a short account is given of the Plutonian and Neptunian Theories as maintained, the former by Hutton, Playfair and Sir James Hall, the latter by Werner, Saussure and Kirwan; and reference is made to the "admirable Comparative View of the Two Theories, by Dr. Murray," and to Mr. Bakewell's Introduction to Geology. We believe that these theories, and the zeal which has been shewn for them, have arisen from confined views of particular districts, and that the more extensive the researches of scientific mineralogists become, the more they will be convinced that the phænomena of various districts will not receive a satisfactory solution from either of them: and we have often occasion to recollect the observation of a venerable friend long ago deceased, (the late Dr. Rotheram, of Newcastle,) who, when the conversation after dinner turned one day on Whitehurst's book, then just published, pointing to a fly upon an orange, said, "That fly has been working a long time upon that orange; and if she has got her trunk half-way through the acrid oil contained in the cells on its surface, she has got deeper in proportion than all the mines on the surface of the earth. But suppose she has got into the insipid fungus which lies underneath, still she will be able to give us little information on the nature of an orange. As little, I believe, does our author know of the 'original formation and structure of the earth.'"

Next follows a pretty sketch of Botany, taken from Nicholson's Encyclopædia; and reference is made to the works of Mrs. Wakefield and Rousseau, Sir James Smith, Wildenow and Persoon, and to the writings of Linnæus and Jussieu.

In Zoology, the survey begins with a short account of the division of Aristotle, into viviparous and oviparous animals; of Ray, according to the different structure of the heart and lungs; and of Linnæus, who chiefly adopts the system of Ray with regard to quadrupeds and birds. The Author then gives a more detailed and extensive survey of the Linnæan distribution of the animal world, to which we must refer, and concludes by recommending the Essays of Dr. Skrimshire, as a popular and instructive work, the Elements of Natural History, published at Edinburgh, Dr. Shaw's General Zoology and Zoological Lectures, the Zoography of Mr. Wood, the works of Edwards and Latham; (we are rather surprised at the total omission of Bewick, whose admirable works have, perhaps, contributed more than any other to the universal acquaintance of our youth with the zoology of their native country,) and above all of Pennant, Buffon and Linnæus.

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We should now have proceeded to the Philosophy of Man, his mind and its exercise, his duties and relations, his frame and structure, and his final expectations. In this part of the work Dr. Carpenter has the principal share; assisted, however, by Mr. Joyce on Political Economy, and by Mr. Shepherd on the Evidences of Christianity. But this is so important a part of the work, and so particularly adapted to afford interest to the readers of the Monthly Repository, that we must make it a separate article.

V. F.

(To be concluded in the next Number.)

ART. II.—*The Researches in the East; or, an Important Account of the Ten Tribes of Israel, &c. &c.* By the Rev. M. Sailman. 8vo. Pp. 154. *5s.* 6*d.* 1818.

MR. SAILMAN is the author of the pamphlet on the London Society for converting the Jews, reviewed Vol. XII., pp. 684, 685, and the success of that publication has emboldened him to appear again in print. He describes himself in the title-page, which, Hebrew and English together, makes a full page, as "Hebrew Lecturer, Portsea;" an office which we do not understand, but which we presume Mr. Sailman considers as an authority for taking the title of *Reverend*. In the former pamphlet he contented himself with the designation of "Teacher of Hebrew, Southampton."

The present work is in whole, or in part (for it is so confused that we cannot speak more definitely), a translation from the Hebrew of *Rabbi David Raphael Sodo:* of whom the translator tells us only, that "he was led by his ancestors to believe that he himself was a descendant from the tribe of Naphtali," that his father, a man of letters, "was employed in an embassy in the East," and that the son, then 18 years of age, attended him, and that he took the opportunity of inquiring after the Ten Tribes, minuting down the fruits of his researches, though the manuscript "was not intended by him for publication." The last-mentioned fact is the only proof furnished by Mr. Sailman of *Rabbi David Raphael Sodo's* good sense.

The misnamed "Researches" are, in fact, a jumble of history and *fable*, and little else than the common-place book extracts of a compiler without learning and judgment.

The fate of the Ten Tribes is one of the points not cleared up by history. Hence, imagination has on this topic free scope. Some writers have placed this lost portion of the House of Israel in the East Indies, and some in North America. Modern Jews, who are distinguished at once by credulity and unbelief, are disposed to receive the fable of Benjamin of Tudela, (copied by our author, pp. 32—34,) respecting the river *Sabbatyon*, "which derived its name from its ceasing to flow on Saturday," on the banks of which marvellous stream, unknown to profane geography, "great numbers of Jews dwell." This sacred stream may be safely placed in the neighbourhood of the country, where the aforesaid traveller, "who has not amused his reader" (according to Mr. Sailman's manuscript,) "with accounts of miraculous proceedings," (p. 2,) found a tower built by Balaam, (p. 4,) Nebuchadnezzar's fiery furnace, (p. 14,) Ezekiel's tomb, (p. 17,) and "the original of his prophecies, written by his own hand," (p. 16). Even sober Jews of the present day believe that the scattered Tribes "are still in the East:" but if, as they acknowledge, (p. 123,) "the families and tribes are not distinguished," but are, on the contrary, confounded with the various Asiatic nations, how is their looked-for restoration possible? Difficulties attend every hypothesis; but the more probable opinion is, that remains of all the twelve tribes returned to the Holy Land with Ezra: on the dedication of the second temple "a sin-offering" was made "for *all Israel, twelve* he-goats, *according to the number of the tribes of Israel*" (Ezra, vi. 17). Paul, in his speech before Agrippa, describes the *twelve* tribes as then existing in Judea (Acts xxvi. 7); and the General Epistle of James is addressed, (i. 1,) "to the *twelve* tribes which are scattered abroad."

Our Rabbi gives a succession of names of supposed Jewish rulers in the East, who are dignified with the title of *Heads* or *Princes of the Captivity*. One of these, *Ananus*, is represented as belonging to the *seventh*

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or eighth century. We shall copy the account here given of him, and also of a contemporary personage whom our readers will recognize as Mr. Moore's "Veiled Prophet:"—

"This Rabbi was a man of parts, but could not be admitted to the number of excellent, because his doctrine was suspected of some *blemish*, which suspicion was well-grounded, for he put himself at the head of the *Sadducees*, which sect was believed to have been buried in the ruins of *Jerusalem*. They recovered strength, and under the conduct of this famous leader, became formidable to their enemies. Some critics consider this *Ananus* as the father of the *Caraites*, rather than the restorer of *Saduceism*: but we have shewn that the *Caraites* could not claim him for their founder, because they were of a more ancient standing.

"In the reign of this prince appeared the much spoken of impostor, *Hakem*, surnamed *Burca* or *Mask*. He taught that God took a human shape, by assuming the person of *Adam*, for which reason he commanded the angels to worship him; that he afterwards appeared in the persons of the prophets and great men that lived from time to time; that, at last, he descended upon *Aboulem*, prince of *Corrassan*, one of the generals of his time, whom *Almanser* had murdered in his chamber, for fear of his revolting and robbing him of the Caliphship. From thence, the divinity came and made his abode in him. Giving out that he was God, with so foolish an opinion he deceived numbers of Christians and Idolaters, whom he caused to wear a white habit, to distinguish them from *Aly's* followers, who were black. Having lost an eye in battle, he wore a gold mask on his face to conceal its deformity; but his disciples maintained that he did it with the same design as *Moses*, that he might not dazzle men's eyes with the majesty of his countenance. He had the art, every night, to produce a luminous body like the moon from the bottom of a well, which diffused its light to several miles distance. Lastly, as he was skilful in the art of war, he went into the field at the head of an army. But *Mohadi* pursuing him by one of his generals, he retired into a fortress that was almost inaccessible: finding himself besieged, he poisoned all his associates and burnt them, and afterwards threw himself into a great tub of *aqua fortis*, presuming that it would be believed that he was returned to heaven, because his body could not be found: but a woman who had hid herself, to avoid death, gave up the place, discovered the secret, and in the *aqua fortis* they found the impostor's bones consumed. *Abulpharagius* calls this impostor *Almohannius*. He says that he cast himself into a funeral pile, that totally consumed him, and that having promised his disciples to appear again, that sect, instead of being undeceived by his death, persevered in their error, and expected him a long time." Pp. 80—83.

Another deceiver is brought forward in connexion with the city of *Aleppo*:

"It was this city that produced the famous impostor, *Zabathai Tsevi*, who deluded this nation in the seventeenth century, pretending to be the Messiah. His father was but a poulterer at *Aleppo*, but yet he had the ambition and rashness to go about persuading the people that he was the Redeemer of *Israel*, promised by the prophet, and expected for so many ages. He learnt, by times, all that was necessary to be known, to act so great a part. Scarce was he come from school but he set up as a teacher; he preached in the fields in the sight of the *Turks*, who laughed at him, whilst his disciples admired him. At twenty-four years of age, he married a young Jewess, whom he divorced without knowing her, and took another, with whom he also lived in abstinence. It cannot be conjectured what was the use of these marriages repeated without consummation, unless it was to amuse silly people with the love of chastity.

"He fell upon the study of prophecies, which greatly overturned his head by his applying them to himself. He imagined he was to *ascend above the heights of the clouds*, as *Isaiah* had foretold: and whether his head was perfectly crazed, or that he thought he had sufficient authority to impose upon his disciples, he asked them one day whether they had not seen him carried in the air; and he upbraided those with blindness that had not seen him. The wiser sort easily perceived what the man would come to, who so boldly boasted that he worked miracles, and profaned the name of God. He was cited to appear before the heads of the synagogue at *Smyrna*, where he then was, and was condemned as a blasphemer; but because nobody would execute the sentence, supposing him to be crazy, they only banished him.

"He went to *Thessalonica*, a city full of Jews, which he thought a proper stage to act his part, but he was expelled from thence, as well as from *Athens*, and several other places of *Greece*, which obliged him to retire to *Alexandria*, where he got greater reputation. He married a third time, to a lewd wench, whom her Jewish parents had left in *Poland*, under the conduct of a Christian lord. He gave out that the spirit of the father, departed from his body, had passed from *Asia* into *Poland*, to fetch his daughter, and convey her stark-naked into his house. *Tsevi* married

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her after she had run through *Germany* and *Italy*, and he had sufficient authority to have her respected as the queen of the empire he was to conquer. This woman's brother, who was a tobacconist at *Frankfort*, left his shop to find out his brother-in-law, with the hopes of sharing the dignities of the crown, but he returned after he had been cheated like the rest. *Tzevi*, who traversed the world, met with a Jew of reputation at *Gaza*, called *Nathan Levi*, or *Benjamin*, to whom he communicated his design. The conjunction was the more favourable, as it was construed from some passages of Scripture, that the time for the coming of the Messiah was near at hand. Levi embarked in his design, and set up for the prophet *Elias*, who was to be the Messiah's forerunner. He assembled the Jews at *Jerusalem*, and abolished the fast that was there celebrated in *June* or *Ab*, because sorrow was not suitable to the feast of the Messiah: he declared *Tzevi* to be the person expected. Part of the nation were misled, and they flattered themselves with the hopes of seeing *Jerusalem* delivered by a man, who specified the month of September for the period decreed for the conquest and ruin of the Grand Seignior. Wise men, instead of being imposed upon, were aware that this insurrection would be the cause of their destruction; wherefore they opposed this new Messiah and *anathematized* him. He was obliged to quit *Jerusalem* and return to *Smyrna*, and from thence to *Constantinople*, where he hoped to gain followers; but twenty-five Rabbins had prevented him by letters to their *Smyrna* brethren, signifying that he was an atheist, and that the man who would rid him from them would do as acceptable a work to God, as if he had won many souls. He parted from *Constantinople* to return to *Smyrna*, where his presence was necessary: he knew that four ambassadors, sent by *Levi*, were to wait upon him there, and acknowledge him for the Messiah. This embassy imposed upon the people, and even on part of the doctors, because *Levi* who sent it, was an eminent man among them. All the multitude, deceived by his humility, and his diligence to wash himself every morning, and to be the first at synagogue, and especially by his pathetical sermons, owned him for a king, and every one brought him presents, that he might be able to support his dignity. *Levi* did not forget himself; he persuaded all that were willing to hear him, that *Tzevi* was the prince of the nation; that the *Ottoman* empire was to fall under his government; that they were only to wait nine months, for which time he was to be concealed, and cause great afflictions to the people, but that afterwards he should appear with glory, mounted upon a lion, conducting the people to their country, and that a stately temple, wherein they should make continual sacrifice, should at the same time descend from heaven.

"The *Smyrna* doctors met to consult a second time about an affair which daily grew more important. The more judicious of them did not find the character of the Messiah in *Tzevi*, nor those of *Elias* in the person of the forerunner; for which reason they condemned him to death: but as their party was not the most numerous, they were forced to yield to the multitude. *Tzevi* summoned the people to the synagogue, celebrated a new feast, profaned the name of God several times, changed some words of the liturgy: they acknowledged his authority, and thought they saw something divine in his person.

"A third decree of death pronounced by the Rabbins, did not daunt him, as knowing nobody durst execute it. His friend had gained the *Cadi* of *Smyrna*, upon whom he waited in his palace, and obtained his protection. The people published that *fire* proceeded from *Tzevi's* mouth, when he spoke to the *Cadi*; that a pillar of fire had frightened the *Turkish* governor, which had obliged him to send him away instead of putting him to death. They brought him back in triumph, singing these words of the *Psalms*, *The right hand of the Lord is exalted*. Nothing was wanting but a throne for this new king; wherefore he caused one to be erected for him, and another for his royal consort, and he spoke from thence to his subjects. He drew up a new form of faith, which every body was obliged to receive, as coming from the hand of the Messiah. They artfully applied the prophecies of the Old Testament to this impostor, and shewed them accomplished in his person. A famous Jew, called *La Peigne*, continuing to oppose his empire, he sent to, and demanded of the synagogue to punish him: upon their refusal, he went himself at the head of five hundred men, and *La Peigne* avoided death only by a hasty flight. His own daughter, meaning *Tzevi's*, rose against him, and staggered her father's faith. Many others who had been incredulous, ran along with the stream, or honestly believed they were mistaken.

"When he saw himself exalted to so high a pitch of power, he ordered the name of the *Ottoman* emperor to be erased from the prayers, to substitute his own; and before he undertook the conquest of his empire, he divided the dignities and employs of it amongst his favourites. He called himself the *king of the kings of Israel*, and *Joseph Tzevi*, his brother, the *king of the kings of Judah*. At last he departed for *Constantinople* in a little vessel, whilst most of the Jews made their march by land. The passage lasted thirty-nine days, in which time the *Grand Seig-*

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nisor was advertised of his coming, and ordered the *Vizier* to arrest him prisoner, and give him a sound *bastinado*, which was executed.

"This adventure did not dishearten the Jews; they called to mind *Levi's* predediction, that the Messiah was to be concealed nine months, during which time the nation should suffer greatly. They took this for the accomplishment of the oracle, and this misfortune confirmed them in their prejudice, instead of undeceiving them. The criminal answered upon his examination, that he had taken the title of king, whether he would or no, and to secure himself from the violence of the Jews, who had forced him to it. This answer obliged the *Vizier Azem*, who was going to the siege of *Candia*, to treat him gently, and to shut him up in the *Dardanelles*. This was a new miracle; the Jews maintained the *Grand Seignior* had not power to put their king to death, since he had not done it. They flocked from all parts to the *Dardanelles;* they won the governor by presents; they made larger to the Messiah; who, puffed up with the honours that were paid him even in his prison, commanded all the nation to celebrate the feast of his birth, dispatched ambassadors to all parts to proclaim him the Messiah, and to publish the miracles he had wrought and still performed. Lastly, he gave plenary indulgences to all that came and offered their devotions at his mother's tomb.

"But yet he was not without his enemies. *Nehemiah Cohen*, a *Polish* Jew, came to maintain to him in prison the vanity of his pretensions, and turned Mussulman, that he might the better ruin him by revealing the whole intrigue to the *Caimacan*. The *Mufti* was provoked, because favour was shewn to a man who disgraced the Mahometan religion, in calling himself the Messiah. The *Grand Seignior*, at the request of his principal officers, sent for the impostor to *Adrianople*, and ordered a sword to be run into him, to try whether he was invulnerable. This order put *Sabathai Tzevi* into a consternation, who chose rather to turn Mussulman at the solicitation of the emperor's physician, who had given him an example, and his wife did the same. Nevertheless the people will never be in the wrong. They were not entirely undeceived.

"This article is somewhat long; and it is not amiss to learn from these circumstances, how far an impostor may carry his impudence, and the people their credulity. For even to the present day are many found, in some parts of *Poland* and *Russia*, who yet believe that this impostor was more than an ordinary man. He lived to a very advanced age, and was attended at his funeral by some score thousands from *Poland* and *Russia*."—Pp. 106—115.

Rabbi *David Raphael* gives the following description of a Jewish ceremony, of which he was an eye-witness; it suggests painful reflections on the melancholy religious condition of the Jews:—

"Being at the synagogue at *Seda*, some time in the early part of the month of *Nissan*, as I was looked upon as a public character, I received an invitation from the *ab beth din*, the prime and chief elder, to attend at the *Assepha*, general meeting, to take place the night following, which honour I was unwilling to forego, particularly as I could form no idea in my mind as to the purport of the meeting so early in the month. We met at the house of the *ab beth din*, an hour and a quarter before midnight, from which place we proceeded in regular order, attended by all the men of consequence and learning, and boys intended for religious purposes, above the age of thirteen, accompanied with *cymbals, trumpets, timbrels, harps, organs*, and various instruments of music, from the *ab beth din's* house, to about *two-thirds* of an hour's walk from the gates of the city, chaunting the hundred and twenty-sixth psalm, and other psalms of thanksgiving, during the procession to the above distance: but after tarrying there about two-thirds of an hour, they return back again at a slow pace, appeared much dejected, sounding the hundred and thirty-seventh psalm, and some parts of *Jeremiah's* lamentations, in a doleful tone. After seeing the chief elder to his house, they all separate for their respective places.

"Upon my inquiring from one of the learned the cause of this singular mode of worship, I discovered that they have a tradition handed to them from centuries past, that they are to expect the coming of the *Messiah* to take place precisely at midnight, and which is firmly believed by them, as it is well known that the redemption from *Egypt* was also precisely at *midnight*. Consequently, the month of *Nissan* having been once productive of the great event, they expect the same in every *Nissan*. They therefore prepare as above-mentioned, to meet the promised *Messiah:* but after tarrying some time after midnight to no effect, they return back in the mournful manner above described. The same tradition is (according to report) entertained by all the different tribes, in all their various settlements in the East."—Pp. 124, 125.

We have now extracted the only passages of this pamphlet that could interest the reader. The translator proposes to publish a work of his own on "The Stability and Constancy of the Jewish Nation." Before he begins to write, we would recommend it

to him to study Watts's Logic, and before he prints, to submit his manuscript to the revision of some English scholar.

ART. III.—*Unitarianism the only Religion that can become Universal. A Discourse, delivered on Sunday Evening, April 19, 1818, in the Unitarian Chapel, Renshaw Street, Liverpool, with Notes and an Appendix.* By George Harris. 8vo. Pp. 96. Liverpool, Robinson and Sons; London, Hunter and Eaton.

THIS is an explicit assertion and animated defence of Unitarianism from Zech. xiv. 9. "The religious system" (Mr. Harris contends) "that can alone become universal, must be distinguished, in the 1st place, by its simplicity; 2ndly, by its rationality;* and 3rdly, by its agreement with the Scriptures of truth." He then shews with much ability and with a constant reference to the New Testament, that these characters belong to the Unitarian, but are wanting in the Trinitarian system.

The sermon was composed in answer to the pamphlet, entitled "Unitarianism Weighed and Found Wanting, in a Series of Letters, addressed to the Rev. George Harris, and occasioned by his Evening Lectures, in Renshaw-Street Chapel, by Robert Philip," and is printed in compliance with the wishes of the Preacher's congregation. We rejoice in these local controversies, being persuaded, that they afford the best means of the exposure of error and the establishment of truth.

Mr. Harris explains in his Preface, (p. vi.) that he confines the title *Unitarian* "to that part of the Anti-trinitarian body, who believe in the proper Unity of God, and the humanity of Jesus Christ." This narrowing of the meaning of the term is not, we think, philologically or historically correct; nor is it in our judgment consistent with good policy, if it be with charity. The preacher must have overleaped his own restrictions, when he says in the Sermon, (p. 46,) "there are at this moment in Great Britain, above three hundred congregations of Unitarians."

We observe a few *hard* expressions in this pamphlet; *e. g.* p. 15, the description of the *orthodox* belief of the Fall, as "the transgression of God's precept in *eating of one apple*," and, p. 63, "the *howlings* of ignorance and fanaticism:" but we point them out, not for the sake of detracting from the merit of an useful publication, but in the hope that they may pass under the author's revision on a future occasion.

ART. IV.—*Letter of Advice to a Young American, on the Course of Studies it might be most advantageous for him to pursue.* By William Godwin. 8vo. Pp. 16. Godwin & Co. 1818.

WE insert this pamphlet in our Review Catalogue, because we think it may be very useful to young students. On a few points, we might dispute Mr. Godwin's taste, as where he prescribes that Don Quixote be read "with a *deep feeling* of its contents," and "*high veneration for and strong sympathy with its hero*," (p. 6,) but upon the whole, we cordially concur in his "Advice." One short extract will surprise such as are acquainted with the author only through his Political Justice or his Memoirs of Mary Wollstonecraft:

"It is my opinion, that the imagination is to be cultivated in education, more than the dry accumulation of science and natural facts. The noblest part of man is his moral nature; and I hold morality principally to depend, agreeably to the admirable maxim of Jesus, upon our putting ourselves in the place of another, feeling his feelings and apprehending his desires; in a word, doing to others, as we would wish, were we they, to be done unto."—P. 4.

ART. V.—*Unitarianism Unassailable; and the Believer in the "One God and Father," who is "The Saviour of all Men," vindicated from the Charge of Blasphemy.* 12mo. Pp. 36. Hunter. 6d. 1818.

THIS little tract is in answer to one entitled "Unitarianism Untenable," reprinted from the New Evangelical Magazine. It is drawn up by an able hand, and contains, in a small compass, a complete answer to the principal Trinitarian and Calvinistic arguments, and a satisfactory explanation of the Scriptures usually alleged against the Unitarians. We recommend it to the conductors of our Book Societies, as worthy of a place in their lists of tracts for distribution.

* *Reasonableness* is a better English word, and is, we believe, less grating to the ears of Trinitarians.

ART. VI.—*More Work for Dr. Hawker, in Reply to his Misrepresentations of the Gospel, &c. &c.* By the Rev. Thomas Smith, of St. John's College, Cambridge, &c. 8vo. Pp. 22. Sherwood. 1818.

WE smile involuntarily at the *schisms* in the Church of England, which has no less than thirty-nine Articles of Faith, "for the avoiding of the diversities of opinions, and the stablishing of consent touching true religion." These schisms are daily multiplying and becoming wider. There is not only the evangelical and the moral party, but also different evangelical parties who pursue each other with the genuine *odium theologicum*. Dr. Hawker, for instance, is accused of antinomianism by the Rev. Thomas Smith, who at the same time intimates that the Lord Bishop of Landaff is quite as far from the gospel on the other side. The Plymouth Doctor has declared against *offering Christ to sinners*, whereupon the present writer confronts him with a list of *gospel ministers* in the church, who "offer Christ to the vilest of the vile, and God blesses their labours:" this list is very dutifully headed with the name of "The Right Reverend the Lord Bishop of London." Emboldened by the presence of such a host, the Rev. Thomas Smith charges the popular Doctor with quibbling, with feigned humility and real pride, and with ignorance and "dreadful delusion" and opposition to the design of the gospel; and gives him a broad hint that it would be well for him to look after his own soul. At the same time, both this untitled possessor of "Holy Orders," and the Doctor lay claim to the spirit of God, and would perhaps unite in pitying or condemning such as do not enjoy the leadings of this supernatural guide to all truth!

ART. VII.—*The True Interests of Religion Considered: A Sermon preached before the Annual Assembly of General Baptists, at the Chapel in Worship Street, May 12, 1818.* By David Eaton. 8vo. Pp. 40. 1s. 6d. Eaton and Hunter.

MR. EATON divides his sermon into a description of religion and a statement and recommendation of its interests. In the former part, he naturally expounds the creed of his own denomination, the *General Baptists*, who call themselves *Baptists* because they immerse believers in water on a profession of faith, which they hold to be the only baptism, and who take the prænomen of *General*, because they maintain the salvability of all mankind in opposition to the Calvinistic doctrine of the redemption only of the elect. The preacher here animadverts on the arguments of Mr. Towgood and Mr. Belsham in behalf of infant-baptism, and makes some sensible and shrewd remarks on the weight of tradition and the authority of the Fathers, whose testimony he appreciates rather with a layman's boldness, than with the proverbial caution of a controversial divine. In the latter part, he well defines what are not and what are "the true interests of religion," and zealously exhorts his brethren to uphold their own interests (would to heaven that the interests of all religious communions admitted of such exhortations only!) by enlightening the mind, making the Holy Scriptures the sole spiritual authority, encouraging honest inquiry and free discussion, and exhibiting a conduct consistent with Christian principles.

ART. VIII.—*The Reasonableness of Protestantism: a Sermon preached to the Congregation of Protestant Dissenters, Harlow, Dec. 25, 1817.* By Thomas Finch. 8vo. Pp. 36. 1s. 6d. Sherwood & Co.

WE find from this Sermon, that Mr. Finch, whose narrative of his ejectment from a congregation of Calvinists at Lynn, for reputed heresy, and of his reception by a new society, gathered together on purpose to uphold religious liberty, is taken notice of Vol. VI. pp. 679, 680,* has become the minister of the Baptist Church, at Harlow, in Essex. The Sermon before us was preached in celebration of the Tri-Centenary of the Reformation, and in principle and spirit is truly *Protestant*.

* In Vol. VII., p. 58, is an account of the opening of the new chapel at Lynn, by the Rev. J. Evans. The congregation received assistance from the Unitarian public in defraying the expenses of the building.

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OBITUARY.

July 23, aged 25, at *Montauban*, in France, whither he went in the beginning of the year, by the advice of his medical attendants, the Rev. BENJAMIN GOODIER, of Hollinwood, near Manchester, and lately of the Unitarian Academy at Hackney. He had a constitutional tendency to a pulmonary complaint, which took a decided character before he left the Academy, owing, it is supposed, to the severity of his application to his studies. Great hopes were, however, entertained of his recovery, and especially of late, and after his visit to France. It pleased Providence, however, to disappoint the fond wishes and earnest prayers of his friends, and by his premature death to exhibit another lesson of the vanity of all human expectations. But such a death following such a life ought to excite nobler sentiments than regret and sorrow. Mr. Goodier was an eminent Christian: few have there been so young in years and so ripe in character. His excellencies of head and heart and life won their reward even in this life, for they procured him a succession of friends, whose kindness and generosity were not less admirable than were the virtues of him on whom they were bestowed. He is gone before his benefactors and friends to that world where goodness finds its proper home. [*Further paaticulars hereafter.*]

July 26, 1818, at *Stratford*, Essex, Mr. EDWARD MAGUIRE, who was born April 7, 1751. During his religious profession his sentiments sustained several alterations, as the light of divine truth beamed upon his mind. Upon his first becoming serious he attended the Methodist Connexion, but afterwards became a zealous Calvinistic Baptist; in these sentiments he continued a few years, when reading Elliot's Circular Letter to the Baptists his faith began to waver, and after a serious examination of the Scriptures, he was compelled to relinquish the doctrine of the Trinity for the more pure and simple doctrine of the Divine Unity. He now made a stand for some years, his sentiments being nearly those of an Arian. With such views he became acquainted with Mr. Vidler, who, by his powerful arguments and his appeals to Scripture, together with the writings of Priestley, Lindsey and others, let in such a flood of light and truth upon his mind, that he was forced to give up the whole of what is called the orthodox system. His views of Christianity being now firmly established on Unitarian principles, his chief endeavour was to live a life conformable to the precepts of the gospel; in the mean time he lost no opportunity of improving his mind by reading the Scriptures, or attending to such other helps as came within his reach.

His illness was long and painful. From the autumn of 1815, he was confined (with few exceptions) to a sick-bed: during his protracted sufferings his mind was perfectly calm and serene. He frequently passed whole nights in dwelling upon the joyful prospect of immortality. He retained his faculties to the last and gently fell asleep in Jesus.

Aug. 2, aged 71, Mrs. RUPERTIA HILL, of *Fore Street*, well known for her benevolence to the poor, and for her contributions to the support of several religious and charitable institutions. On Tuesday, the day preceding the funeral, her body lay in state, at her dwelling-house, and a Religious Tract (No. 48) was given to all the visitors. On Wednesday morning (Aug. 12) her corpse was removed in a hearse and six, followed by six coaches with the usual attendants, to the Countess of Huntingdon's College, Cheshunt, where a vault had been previously prepared outside the chapel. On its arrival at Cheshunt the corpse was preceded by the Tutors and Students, and followed by the Rev. Messrs. Kemp, Vasey, Gore, Macdonald, J. Hyatt, Wood and Stodhart; by her executors, Messrs. R. Butcher, E. Kemble, T. Hughes, and B. W. Scott and other friends. The chapel being full, and a considerable number of persons outside, the burial service was read from the rostrum near one of the windows, by the Rev. Mr. Kemp, of Swansea, to the end of the lesson; the Rev. Mr. Stodhart then gave out a hymn, after which the Rev. Mr. Gore delivered a short oration, which was followed by another hymn given out by the Rev. Mr. Wood; after which the body was removed to the vault, over which Mr. Kemp read the remainder of the service.

The following are the principal of Mrs. H.'s legacies:

Cheshunt College - - - -	£1000
Lady Huntingdon's Connexion -	1000
London Society (Jews' Schools) -	1000
To 30 poor Ministers, Indep. - -	600
To 30 Do. Baptists - - - - -	600
To 30 Do. Wesleian - - - -	600
Asylum for the Deaf and Dumb -	200
Do. for the Blind - - - - -	200
London Missionary Society - -	100
Moravian Do. - - - - - - -	100
Baptist Do. - - - - - - - -	100
Provident Fund, Lady H.'s - - -	100
Travelling Do. Do. - - - - -	100

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Homerton Academy - - - - -	100
Orphan School - - - - - -	50

Besides a number of private legacies to ministers, and to the widows and orphans of ministers deceased. *Evan. Mag.*

August 20, at *St. Ives*, Huntingdonshire, aged 36 years, ELIZABETH, the wife of Thomas Escolme FISHER, of that place, Solicitor. She was a lineal descendant of two ancient and highly respectable families. Her ancestor, George Underwood, of Kensington, Barrister at Law, (whose father was an alderman of London,) married Joyce, the daughter of Sir Robert Jocelyn, of Hide Hall, in Hertfordshire, Knight, an ancestor of whom, Sir Gilbert Jocelyn, Knight, accompanied William I. in his Conquest of England. The family of Jocelyn was raised to the Peerage in 1730.

Mrs. Fisher possessed a mild and affectionate disposition, which rendered her an amiable and endearing wife, a tender mother, a sincere friend. She bore a long and painful illness with great fortitude and resignation to the Divine Will, and exchanged time for eternity without a struggle or a sigh. She died with a firm conviction of the truth of the Divine Unity: to which conviction the conversation of Mr. Richard Wright and the late Mr. Winder, while on visits to Mr. Fisher, did not a little contribute.

A Sketch of the Character of Abraham Shackleton, of Ballitore.

" E'en he, whose soul now melts in mournful lays,
Shall shortly want the gen'rous tear he pays."

Survivors owe a debt to departed worth, to make some record of the virtues of those who have finished their terrestrial course with honour; and, avoiding the fulsomeness of indiscriminate panegyric, to erect at once a memorial dictated by friendship, and to hold out an example of good qualities for the imitation of others.

My acquaintance, and consequent intimate friendship with my highly esteemed friend, did not commence very early in our lives.

——" In the summer of his life I knew him,
And called him friend; for in our hearts did dwell
Some kindred likings and some kindred scorns:
The tyrant's state, the pontiff's pomp and pride,
The hireling's meanness, the debasing tricks
Of avarice, the sycophantic airs
Of danglers after wealth: ah! subjects fit
Of generous scorn. Together we did hail
The star of freedom rising on a world
Of slavery-goaded men——————
Snapping their fetters off, enlarged and free."

In the arduous profession of a schoolmaster, Abraham Shackleton was anxious to discharge the important trust with the most strict integrity. He loved his scholars with a strong parental affection, and in an especial manner identified himself with their interests. In the honest enthusiasm of his disposition, he was desirous to be in habits of close intimacy with them, hoping by kindness to gain on their hearts; and feeling strongly, as was his accustomed manner in all things, the errors of too great severity towards youth, he perhaps fell into the opposite extreme, and by relaxing the bands of discipline, left under too little restraint the youthful passions, which require a firm, though gentle hand to restrain, till reason have established its rule. The motive was amiable, although the effects were not successful, either in a pecuniary point of view to himself, by the falling away of his school, which, however, with a generous indifference, he disregarded; or as respected the scholars, who, being left too much to themselves before they had acquired habits of self-restraint, were in danger of deviating from that narrow road, which conducts to the heights of virtue. But to be in extremes was the error of this worthy man. How happy, if he had blended the peculiar kindness of his manner towards youth, with enforcing the salutary restraints necessary for their government!

He was strictly educated in the society of the people called Quakers, was for many years an esteemed and active member among them, and had attained to the rank of an elder. He assumed the right of private judgment, and gradually developed some sentiments in opposition to theirs, especially on the subject of the Scriptures, which he treated as other writings of a mixed nature. He more than doubted of some of the historical parts, particularly of the assertions that God commanded the Jews to destroy the Canaanites, with circumstances of peculiar cruelty and atrocity. For many of the poetical parts, as highly congenial with his own ardent imagination, he retained great admiration, and more especially cherished the sublime morality as taught by Jesus Christ; concerning whom he rejected the Trinitarian hypothesis, without appearing fully to have made up his mind as to the doctrines usually called Unitarian. His opinions were his own, and not borrowed. His religion being very much founded on feeling, he was accustomed to speak of Christ in a mysterious manner; and being a firm believer in the peculiar Quaker doctrine of an immediate revelation to each individual, he combined it in an allegorical manner under the figure

of Christ as a principle, without defining his opinion of Christ as a person.

In process of time he diverged farther from his parent society, spoke against many of their observances as leading into formality, and finally declined the attendance of their meetings. He fearlessly avowed his opinions, according to his characteristic intrepidity; and, daring to inquire, was too honest not to follow the result of his inquiries. For these reasons the society recorded their disownment of him in 1801; and from that time he lived separate from all societies.

At that period free inquiry was more generally practised: latterly it has become unfashionable. Most have shrunk back from the consequences, and have attempted "to unthink their thoughts." The results have been a want of energy, and an attempt to suppress originality of thinking in themselves and others. Knowledge in Ireland has ceased to be progressive; and, both in politics and religion, which generally share with each other, the search after truth has fallen off. The consequent torpor has not been productive of improvement; and the human mind, for a season, has retrograded into apathy and a degrading selfishness. But freedom of inquiry, it is hoped, may yet burst through the intervening clouds, and renovation dispel the mists arising from the present dread of innovation.

Philanthrophy was a peculiar trait in his character. He entered warmly into the question of the slave trade, and for a time refrained from the use of sugar and other West Indian produce, that he might not participate in the guilt of the iniquitous trafficking in slaves. Latterly, conceiving that wars were frequently encouraged by foreign trade, and chiefly supported by taxes drawn from it, he abstained from the use of tea, sugar, wine, and other commodities brought over sea, and also from spirituous liquors, from his dislike of the frequent abuse of them. In all these he afforded proofs of the benevolence of his dispositions and the kindness of his heart.

He was of an active turn, and delighted in exertions both of body and mind. His pen was almost always employed. A few years ago he published a volume of poetry, which did not meet with much encouragement; and his prose writings were numerous. Some he occasionally gave to periodical publications, and great numbers of essays, on various subjects, remain among the mass of his papers. He possessed a fine genius, and cultivated a taste for classical literature. The activity of his disposition was farther exemplified by his entering warmly into the pursuit of botany at a late period of his life.

His unsuspecting disposition laid him open frequently to imposition, and his friendship, on some occasions, was greatly abused. It must be allowed, that he sometimes wanted discrimination, in admitting to his intimate friendship those who were unworthy of it. The warmth of his heart also led him to lavish praise often without just discrimination.

In 1798, when Ballitore was for a few days in the possession of the insurgents, and after its re-occupation by the army, he zealously and fearlessly exerted himself, with considerable risque, with the leaders of both, to repress their mutual excesses, and where he could not prevent, to afford succour to the suffering. When threatened by the insurgents, and a blunderbuss was held to his breast, he resolutely refused the smallest appearance of joining with them, and openly protected a sick soldier, and the wives of some soldiers and officers. On the change of circumstances, he equally afforded protection to the insurgents. His conduct, on this trying occasion, extorted approbation from both sides, even from some who were ready, after the manner of the times, to construe his liberality towards the people into a crime.

An account of his death in the papers gives the following just description of him. "He was a man endowed with uncommon versatility of talent, which, with enthusiastic ardour, was always devoted to the forwarding of some project or principle, calculated in his view to promote the welfare or happiness of mankind. Even those who occasionally dissented from him in opinion, felt themselves irresistibly impelled to pay homage to his virtuous intentions." *

Yet he had much obloquy to encounter.

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* His character was well delineated in the Dublin Evening Post, by the pen of a near relative. "His life of activity and temperance was blessed with health, scarcely interrupted, till about two months before his death. Not only his own family and neighbourhood, but a wide extended circle, will long feel the loss of a man, whose heart was warmed with the sincerest benevolence, who loved his fellow-creatures, and all creation, and who wanted only to be known, to gain universal love. His talents, which were of the highest order, and embraced a great variety, were accompanied with a simplicity which enhanced their value. He loved to communicate knowledge to others, and had conducted the boarding-school established by his grandfather for many years with much credit. Seldom in one person have been combined so many talents and virtues. He possessed a transparency of character, through which were seen the motives of his actions and sentiments, some of which might deviate from the common tract of opinion, but all sprang from a pure and honest heart."

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His separation from the society in which he was educated, exposed him to the vindictive censure of a sect, conspicuous for their hostility to those who have separated from them; and his generous, unsuspecting disposition, sometimes leading him to extremes, laid him open to the sneers of the selfish, who, measuring others by themselves, were unable to appreciate his virtues. Such have more pleasure in carping at the eccentricities of genius, than in imitating the example of good qualities. According to a maxim attributed to Confucius, "the perfection of man consists not in never falling, but in being able to rise again."

He was a friend to civil and religious liberty; and having exercised the important right of choosing his own religious opinions, he was willing to concede a like right to others. He was pre eminently distinguished for the warmth of his affections, and the sincerity of his friendship, and for a freedom from selfish motives, which induced him to follow where the dictates of apprehended duty led him, regardless of consequences, or of the losses he might sustain by such conduct. He preferred the doing right, abstracted from all consideration of gaining the applause, or avoiding the censure of men; and, possessing a genuine, unaffected modesty, he abstained from obtrusive argumentation, and that war of words, which seldom leads to profitable results. Placability and the forgiveness of injuries were distinguishing traits in our worthy friend's character.

About two months before his death, he felt the approach of disease, but for a time he cherished hopes of his recovery. During the latter part, his sufferings were severe; but he maintained a peaceful serenity. He looked forward to his death without dismay, as might have been expected from a man, whose religious opinions were the very opposite of gloomy. "God is love," was his favourite maxim; and under this consoling influence, a death-bed was divested of the terrors, with which it is often viewed by the victims of vice or of superstition. After his death a large collection of water was found in his chest.

He was born 8th of 12th month, 1752, and died 2d of 8th month, 1818. Virtue, in a very eminent degree, had "filled the space between."

JOHN HANCOCK.

Lisburn, 20th of 8th month, 1818.

Rev. W. Richards.

We regret that we have to announce the death of a valuable correspondent and esteemed friend, in the 69th year of his age, the Rev. William Richards, of *Lynn*. He was a man of sterling integrity and of true Christian worth. The General Baptist denomination has lost in him one of its most zealous advocates and brightest ornaments. He might have lived without reproach (except on the ground of heresy) in the days of the Puritans: like them he lived apart from the world, and like them he was a religious enemy of ecclesiastical usurpation and civil tyranny. [*Further particulars hereafter.*]

Funeral of the Rev. Mr. Ham.

[We sometimes state our opinion freely of the enormous and mischievous errors of Popery, but we are at all times pleased to acknowledge and record the virtues of Roman Catholics, and have great satisfaction in copying the following paragraph from the Weekly Freeman's Journal, Dublin, August 8th. Ed.]

This gentleman had been for many years parish priest of Coolock, Clontarf, &c., and lived at the sheds of Clontarf. His pious conduct and amiable manners had so endeared him to his parishioners, that, perhaps, the death of any individual never produced such universal and sympathetic sorrow and regret in that district as his did. His funeral shewed the esteem in which he was held. About a thousand respectable farmers and inhabitants in the neighbourhood, assembled at an early hour on Monday morning, and when the body, in a superbly mounted coffin, was about to be placed in the hearse, they unanimously proclaimed their intention of carrying the remains of their lamented pastor to the place of interment, (Mulhuddart,) a distance from Clontarf of no less than nine miles. It was really an affecting sight to behold the procession: the numerous persons who had assembled for the above purpose walked, and alternately carried the body, every man uncovered, after which followed the hearse and a string of carriages and cars, extending full a mile in length. The procession moved in this order from Clontarf to this city, through Summer Hill, Great Britain Street, Capel Street, King Street, Stoneybatter, and on to the grave, amid the most solemn and respectful feeling that we have ever witnessed. This is perhaps the strongest proof that religion, virtue and amiability of manners will, even in these times of depravity, meet and receive the just appreciation which they deserve.

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INTELLIGENCE.

DOMESTIC.

Religious.

Right of the Jews to English Charities.

Sir,

I TAKE the liberty of handing you, for the Monthly Repository, a Report of the late Case on the subject of Religious Disabilities, as peculiarly relating to the Jews. The discussion must be interesting to all, but especially to Unitarians, as involving in principle (though now pushed somewhat farther into its naked deformity), the positions maintained in the Wolverhampton Case, and attempting in the same manner to set up, by means of the Court of Chancery, a barrier to the progress which liberality and an enlightened policy have made in discarding religious persecution, whether positive or negative.

Every one will be glad to see Sir S. Romilly in his true station, the friend of civil and religious liberty, the enemy and exposer of the arts of bigotry and intolerance.

The report of the first day's argument is little more than a copy of the Newspaper reports; the remainder I am answerable for. Whatever may be the result, the Jews have acted wisely in bringing the question fairly and openly into discussion, and if they fail, they will have the opportunity of appealing, I have no doubt successfully, to the legislature. VIGIL.

Lincoln's Inn, July 31, 1818.

In the Matter of the Bedford Charity.

Sir Samuel Romilly opened this case, observing, that he felt its particular importance, not only to the individuals who now petitioned, or to the trustees of the Charity now in question, but to all the charitable institutions of Great Britain; for if the order of the trustees of this particular charity was to be confirmed, it would introduce a novelty into the administration of public charities hitherto unknown or undreamt of. One of the petitioners was Mr. Joseph Lyon, who complained of his daughter, Sheba Lyon, being excluded from the benefits of the Charity, merely because he was a member of the Jewish persuasion: the persons who joined in the petition were Joseph Cohen, Isaac Levy and others, rulers of certain synagogues in London. King Edward the VIth, on the petition of the mayor and corporation of Bedford, did grant them a free Grammar School in that town, with one master and one usher, which, "in his gracious attention," he ordered to continue for ever. In the 8th of Elizabeth an agreement was made between a Sir Wm. Harper and the mayor, &c., by which the estates and a house of the former were conveyed to the latter for the support of this school. In the 4th of Geo. III. an act for the better management of this Charity was passed, but that act was repealed by one in the 36th year of his Majesty, which declared that the lord-lieutenant of the county, the representatives in parliament for the town and county, the mayor, corporation and eighteen inhabitants, should be constituted trustees of the Charity, with power to fill up vacancies in case of deaths, and that the Directors should, from and after the passing of this act, assume the name of the master, governor and trustees of the Bedford Charity. It further provided, that the sum of £800 should be annually distributed as portions to forty poor maidens, and that the trustees of the Charity were to meet every three months to distribute the quarterly proportion of that sum, giving at the same time three weeks' previous notice of their intention so to do. While the founder made this will, it was to be observed, he made no restriction so far as regarded religious opinions, and no exclusion was certainly made of any person on that account. In addition to this, there were £700 to be annually expended for boys as apprentice fees, and for girls to encourage them to be good servant maids, the boys to have £20 each, as apprentice fees, and the girls were to have somewhat less. The money given to the forty poor maidens was to be paid them on condition of their marrying within two calendar months after receiving it; and that to the boys was, that in two calendar months after they were paid it, they should be bound as apprentices. The daughter of the petitioner was within the limits of age pointed out by the act of the king, and prior to Michaelmas 1816, she applied to the governor and trustees, but she was refused admission as a candidate for the fee, in consequence of her father belonging to the Jewish persuasion. Since that also, they had made a rule that no children, the descendants of Jewish parents, should be allowed to partake of the benefits of the Charity. Now, the petitioner was most astonished at such a resolution, for his son, Lemuel Lyon, was in the school, and had got the apprentice fee, and his daughter, Elizabeth Lyon, had had the same advantage. The facts of the petition were corroborated by Michael Joseph, who had formerly two sons in the hospital. There were a number of other instances which he (Sir S.) might mention, but he thought it unnecessary. The elders of the Jewish

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Synagogues in London, than whom there was not a more respectable class of men in the world, had taken up the cause, judging it of the highest importance, not only as related to this case, but as a general question. They had done well in taking it up, as an important question would be thereby solemnly decided, for it should be remembered, that this Act of the 36th George III. gave the Lord Chancellor the full power of deciding the case. There was also another branch of the Charity he must allude to, viz. the alms-houses, and in that instance it was ordered by the founder, that the poor old men and women should attend some place of religious instruction on Sundays. Now it was, in his opinion, very difficult to shew how this could exclude Jews; for, were their synagogues not to be held places of religious worship? To profess some religious principles was necessary, but the deed did not say, that because a man belonged to this or that class of religious professors, he was disqualified from being an inmate A certificate of conduct was required, and a reward given to those who excelled in good conduct; but then that certificate was merely relative to the discharge of moral duties, and had no reference whatever to religious duties, nor the forms of religious worship. On what principle the managers of the Charity had chosen to deviate from their former practice, and adopt a system so illiberal, he was at a loss to know. In this country, thank God, every man had the liberty of worshiping his Creator according to the dictates of conscience, none daring to make him afraid. And was he to be told, that because the Jewish nation adhered to the faith and worship of their ancestors, a system of worship venerable from its origin and antiquity, the members of that persuasion were to be excluded from public charities? The doctrine was monstrous, it was disgusting to hear it in this enlightened age. Whether Jew or Christian, every man had a right to approach the Deity as he thought proper, and no man ought, no man should be the victim of oppression or obloquy on that account. The trustees complained of the increase of Jews and foreigners in that town. If they were afraid of the funds of the Charity being enjoyed by such persons, let them apply to the legislature for an extension of the time which it is necessary for a householder to live in the town, before he claims the right of applying for the Charity; but let them not by their own means establish an intolerant system which liberal, rational minds must be disgusted with.

Mr. Bell followed on the same side, and was at a loss to know what he could say on the subject, as he was quite astonished to hear it brought forward. No case, that he knew, was to be found in the law books to correspond with this. Lord Hardwicke had indeed held, that this court could not protect a school solely for the education of Jewish children in that faith, but that did not apply here. Intolerance had been justly branded with the reproach of every liberal mind, and it was monstrous to say, that relief was not to be afforded to one who differed from us in religious opinions. The highest authority known by Christians had taught the contrary, and in one of his sublimest and most admirable parables, had proved that religious differences should not operate at all on the mind.

The Solicitor-General wished merely to remind Mr. Bell, that the warden and masters of New College were visitors of the school, and of course the question now was, had they a right to visit this Charity, and see how it was applied, and what were the regulations they had made? This was the point.

The Lord Chancellor.—Suppose the visitors order the children to be taught the New Testament; how are we to do in that case with Jewish children?

Mr. Bell thought that would be a matter left solely to conscience. He did not see why a Jew might not read the New Testament as well as a Christian, though the former did not view it in the same sacred light as the latter did. A Jew might read the Greek Testament with as much regard to conscience as Sir William Jones, or any similar person, might read the sacred books, however absurd in his opinion, of a heathen nation. As to the provision in the will of the founder, which required the candidates for the bounty to give their christian name and surnames, he did not conceive that at all militated against the Jews; for if it did, then, on the very same principle, might Anabaptists be excluded who did not baptize till they were adults. Besides, to bind a man, and deprive him of public charitable benefits, was absurd, for what would be thought, for example, of persons being excluded from such advantages, because they did not go the whole length of St. Athanasius's Creed? That creed was not adhered to by even some of the Bench of Bishops, who wished several of its objectionable clauses to be expunged. The exclusion of Jews from Christian charities would be setting an example of intolerance, which had not been practised by the former, for it would be recollected, that Mr. Goldsmidt had given a very large sum of money to the Jews' Hospital, a charity, the benefits of which were not confined to that nation, but extended to a very large number of Christians.

The Lord Chancellor wished to know whether the inhabitants of the town of Bedford, belonging to the Jewish persua-

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sion, and paying scot and lot, had ever been appointed, or ever voted for, the trustees of the Charity? Whether any Jews had ever been educated either in the grammar or writing school? Whether any had been admitted into the hospital or bound out apprentices? And whether old men or women of that persuasion had ever been admitted into the alms-houses?

The matter stood over for the purpose of making the inquiries necessary to answer these questions, and the parties were desired to furnish the Lord Chancellor with copies of the letters patent, acts of parliament, &c., so that the question might come on again on the ensuing Monday, his Lordship observing, that it was one of infinite importance, and ought to be settled at once.

Monday, 7th August, 1818.

The Solicitor-General, on the part of the trustees, appeared to oppose the petition; he observed, that since this interesting case had been before his Lordship, the inquiries directed had been made, and, he was happy to say, were answered in so satisfactory a manner, as to leave no doubt on a single point. The petition prayed, that his Lordship would declare all the poor inhabitants of Bedford, whether Jews or Christians, entitled to the benefit of the Charity. It became material, therefore, to inquire the origin and progress of the institution. By letters patent, dated 15th Edward VI. a school was founded for the education of poor children in the town of Bedford; and New College, Oxford, was appointed visitor or regulator. It was most important to look to the period when this Charity was established; the court must endeavour to discover the intent of the founder: he contended, that if this question had arisen in the reign of Edward or Elizabeth, the court would not have hesitated to refuse Jews the benefit of it, and whatever indulgence the enlightened policy of later times had extended to that nation, he was yet to learn that any legal toleration had been given them. He had, however, no wish to agitate that question; he had only to shew that, by the law, as it stood at the time of the foundation, and as it now stands, Jews were no objects of it.

In the reign of Elizabeth, Sir William Harper endowed this Charity, and extended its objects. It was hardly necessary to observe, that at this time Jews, and indeed all infidels, were then considered by law to be alien enemies. In Calvin's case, Lord Coke lays down the proposition broadly, that Jews were *perpetui inimici*, that they could take nothing within the realm, for all infidels are enemies, "and the law supposes not their conversion being a remote possibility." He (the Solicitor-General) only mentioned this to shew how the law was considered to stand at that time, and he contended, that the Act of Parliament, which afterwards regulated this Charity, had not altered the case. It was an historical fact, that the Jews, in the reign of Edward I., left this country, and did not return till they were allowed to do so under the Commonwealth; they, therefore, could not be contemplated by this Charity. Christianity too had been decided repeatedly to be part of the law of the land, and it had been expressly settled that there could not be a Charity for direct benefit of persons professing any other religion. The case of Da Costa and De Pas had determined this; and can it be allowed that the same object should be effected indirectly? Let us hope that the fullest toleration will always be given to Jews and every one else in the exercise of their religion; but it was a very different question, whether such persons were to claim, as their right, a direct benefit from a Christian foundation. In the 4th and 33d George III. acts were passed for regulating this Charity; by the last, trustees were appointed—and the qualification of a trustee was, that he should be a member of the corporation, or have filled the office of churchwarden or overseer; it was perfectly clear from this, that no Jew could have been contemplated. In fact, no Jew had ever been a trustee, nor till about thirty years ago, had a Jew ever even resided in Bedford—about that time Mr. Lyon came there, who has, it appears, been permitted to vote in the choice of trustees.

The Solicitor-General then went over the provisions of the Act, at some length, contending that all of them contemplated a Charity for the benefit of Christians only. New College, Oxford, was to have the management and regulation of it; and can it be supposed that such a body should have the direction of an establishment in which the Jewish religion was patronized? There are exhibitions provided for pupils removing to the University, and could it be supposed that any Jew was contemplated, when it was well known that no one of their faith could, with a clear conscience, resort there? He was anxious to avoid all discussion of the rights to toleration or any other privilege of the Jews, by the law as it now stood; the only question is, whether they can claim the benefit of a Christian Charity, founded at the period this was.

No Jew boys could attend this school without introducing confusion and irregularity: there had been two, and on that occasion many exceptions were obliged to be made in their favour as to the duties of the school. The next purpose of the Charity was to distribute portions to poor

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maidens, claimants for which were required to send their Christian and surnames to the churchwarden. It was said by Sir Samuel Romilly, that these words did not point to any religious distinction. He could not but say that he thought that one could not but see from this, perhaps accidental, phrase, the interest of the trust—the persons in the alms-houses are bound to go to some place of worship every *Sunday*: can it be said that Jews would comply with this? Then, with respect to apprentices, two sons of Jews have been so bound, but then it was irregularly done; they were bound to their Jew fathers, they could not perform any regular apprenticeship, for their faith would prevent their doing the duty of their situation as a Christian master would require it to be done; they would not work on Saturdays. At the end of apprenticeship the parties are entitled, on production of a certificate of the minister and churchwarden, to an exhibition. The kind of persons who are to make this certificate, shews again clearly the intention; the minister cannot be supposed to have any superintendence over Jews.

With respect to the clause, requiring attendance on public worship, Mr. Bell had said, this does not necessarily mean Christian worship, but certainly it meant some worship on *Sunday*, not Saturday. He knew too of no law that tolerated Jew worship, to bring it within the legal description of public worship If the argument was good, too, it must be carried still farther; a Mahometan might claim this Charity. If the argument was worth any thing it would go this length. The law said expressly there can be no direct Charity for the benefit of Jews. This had been expressly decided, and how then can a Jew claim the benefit of a Christian Charity? When this Charity was founded, by law no Jew could take the benefit of it; and though they have, by the increasing liberality of the times, been tolerated in the exercise of their religion, there had been nothing to alter their rights, certainly nothing to alter the intention of the founder, which must be construed as the law then stood.

The Solicitor-General then adverted to the affidavits filed. The affidavit of the petitioner, Mr. Joseph, stated, that he settled in Bedford thirty-one years ago—that there had been no Jew there before in the memory of man—that he had a large family who had had the benefit of this Charity—that he had voted in the choice of trustees—that two of his children had received apprentice fees—that these were apprenticed to himself—that two of his daughters had received the portion—that there are now three or four Jew families in Bedford.

The affidavit of Dr. Brereton, the master, stated the regulations of the school; one was, that prayers were to be read twice a-day—boys absenting themselves from prayer, without sufficient reason, were to be punished—that the boys should read the Greek Testament. Can the Jews (observed the Solicitor-General) read this book which they discard? How can they claim the privilege of this Charity, when there are parts of it absolutely inconsistent with their faith; and can they select parts of it? It is all one system, there is one primary object and intent of the founder; and is Judaism consistent with it? If it is inconsistent with any one part, it sufficiently shews the intention of the whole establishment. The affidavit farther stated, that the two Jew boys, who had been there, never got far in learning—that their father requested the master to dispense with their attendance on Saturday, which he consented to—and that they were allowed to sit while the Christian children were at prayers.

The master of the other school stated, that the Jew children there were required to read only the Old Testament; the Christian children being taught to read the Scriptures and the Church Catechism.

With respect to the practice which has thus been, as it were, established since Mr. Joseph came, the Solicitor-General observed, that it must be lamented that it was ever allowed, because it had given rise to this prayer for a general declaration by the Chancellor of their rights, and which would not only extend to this, but many other charities. He said it was not his wish to interfere with any civil privileges the Jews might have acquired in other respects; he could only observe, that no legislative enactment had given them, but he did not meddle with that. It was sufficient for his purpose to observe, that they could have no legal title to the benefit of such a Charity which they now claim as their right. After again disclaiming all wish to interfere with the free exercise of Jewish worship, the learned Counsel concluded with contending, that it was contrary to the spirit of the constitution of this country to encourage persons professing a religion at variance with Christianity. No one could maintain, that in the reigns of Edward or Elizabeth, Jews could have claimed the benefit of this Charity; and what had altered their situation?

Mr. Phillimore, on the same side, contended, that the whole question was, what was the intent of the founder, and that this must be construed with reference to the state of the law at the date of the letters patent, that the admission of Jews would interfere with the regulations of the school; while the Christian boys were on their knees at prayers, the Jew boys must be allowed to sit—what an example of

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insubordination was this? While the Christian boys were attending service on Sundays, the Jew boys would be at play!

The masters were required to be Clergymen of the Church; what a mockery to say to such a master that he must admit Jews, who are to sit while the others are at prayers! A Synagogue was not a place of public worship; within the meaning of the Act it was a place of private worship.

Mr. Shadwell, on the same side, observed, that the Court was now called upon not to determine what ought to be but what was the nature of this Charity, not to make law but to declare it. The Charity was originally founded by letters patent of Edward VI. to which he should call the Court's attention. In these the King, who described himself as *the supreme head of the Church*, founded the school for the cultivation of grammatical learning and good morals; and what were the morals which such a king so describing himself intended to promote? It was well known that King Edward was more firmly attached to the religion of the Church than almost any other of our sovereigns, and could be mean any thing but the spread of that religion?

He did not mean to say that the other object of the King, the promotion of grammatical learning, was inconsistent with the Jewish religion; for he was aware that St. Paul himself, before his conversion, was well versed in the learning of the age, that in his Epistles he even quoted Menander and Euripides. He knew too, that the Jews, down to the time of the Ptolemies, translated the Scriptures into the Greek language; he did not, therefore, mean to take so narrow a ground, as to contend that the Jewish religion was inconsistent with the spread of literature; but as to good morals, it was important to consider what it was that this King *must* have meant.

He contended that Jews were alien enemies, though born in this country. It might be true that modern liberality had softened this, but we were to look what was law when this Charity was established. Calvin's case had been cited, in which it was decided by the twelve judges and the Chancellor, in the reign of James I., that infidels are by law alien enemies, *perpetui inimici*. It was not decorous, perhaps, to mention the reason given by Lord Coke, but so the law was settled. In Coke upon Littleton, title, Dower, the same opinion was expressed; the Jews were considered, it was clear, as a people *sui generis*, altogether under the power of the Crown, which could do what it pleased with their liberties and properties. It was not even necessary, as in case of other aliens, that an *office* should be formed. The Crown could seize their property at any time. When the Jew Naturalization Bill was argued in Parliament, in 1753, a great doubt was entertained whether Jews were natural-born subjects, and it was most ably argued by Mr. Fazakerly that they were not. Sir R. Raymond had, he was aware, some years before given a contrary opinion, but he contended that he was wrong in that opinion.

When Jews were tried, the jury used to be *medietatis linguæ*.

Mr. Shadwell then reviewed the Act of George III. regulating the Charity, arguing, that it did not mean to alter its nature in any respect.

The trustees were, generally speaking, to be members of the corporation; now the Corporation Act prevented Jews from belonging to such a body. Blackstone certainly considered that Act as applying not only to sectarians, but also to infidels and Jews, and no one understood better the true and liberal spirit of toleration of the laws of this country.

All notices are under the Act to be given in the parish church; and could it be meant to benefit persons who never went there, and could not, therefore, receive the notice? One of the trusts, which every *trustee* took an oath to execute was, to maintain the statue of Sir William Harper in repair. Now could a Jew do this? If any thing was prohibited by the Jewish law, it was to set up a graven image of any sort. When it could be shewn that a Jew might keep up a graven image, he was willing to give up the matter.

Good manners and morals were to be supported; now Jewish good manners must be different from Christian good manners. Would the Jews think that good manners were inculcated where nothing of their religion was taught? Could Christians be satisfied without teaching their faith? If Jews and Christians were indiscriminately admitted into the trusteeship, there must spring up an irreconcilable difference of opinion on these points. As Christians they could not teach Judaism, as Jews they could not teach Christianity.

The portions were to be given to persons sending in their *Christian* and surname. When it could be shewn that any Jew ever bore a Christian name, he would give up the argument. This provision, if there were this alone, told in glowing terms, in letters written with a sun-beam, that the persons to take the benefit were to be Christians.

There were to be certificates by the minister of the parish of the good morals of *the persons applying* for the exhibitions; what morals could a minister of the Church think he could certify, but those which were built upon the Christian faith? Could a man in his situation certify a person to be of good morals who placed his faith,

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his hope of salvation, upon other grounds than those which, by the law of the land, by the oaths and engagements which he necessarily enters into, such a minister must regard as the rule of faith which he is to inculcate?

The Act enumerates non-attendance at public worship on a Sunday, as an instance of bad behaviour. Mr. Shadwell contended, that this shewed that it intended attendance to be good behaviour, and that it thus pointed out what it meant when it required a certificate of good behaviour from the minister; and how could the minister certify this, in the case of Jews, who keep the Sabbath on another day?

New College, Oxford, was authorized to make the rules and regulations of the schools; one was that prayers should be read twice-a-day: could this be done with any effect if Jewish children were admitted?

Something had been said of persecution. He and his clients denied the charge. They regarded the Jews as a peculiar people, in whose direction the hand of Providence had always been especially manifested; and no persons, endowed with any religious feeling, could wish to persecute a people still marked out in so peculiar a manner, a perpetual miracle before the eyes of the world.

The Lord Chancellor made some objection to the form of the petition. He did not see how the Court could recognize the rulers of the London Synagogues as petitioners, who had no immediate interest in the Charity. Some discussion took place on this point, after which Sir Samuel Romilly proceeded to reply.

Sir Samuel Romilly.—My Lord, the petition presented by my clients is one in itself of the highest importance, but it has become still more so from the manner in which it has been argued. The petitioners did not put themselves forward on this occasion, until a child had been rejected by the trustees, for no other reason than its religious faith; and they then took up the question from a motive which, as men and religious characters, did them the highest honour. My Lord, the arguments on the other side have been numerous and ingeniously put. I shall notice all that appear to me important, as briefly as I can. It was contended, that this is a new and unheard of claim set up by the Jews; whereas, it now turns out that for more than thirty years they have been undisturbed partakers in the Charity. It is, to be sure, most triumphantly stated, that no Jew has ever been a trustee. Very well, we admit it; but why not? Because they have not been in a situation to entitle them to it—they have been always in low circumstances—they have been objects of the Charity, and it is expressly provided, that no such person shall be eligible as a trustee.

Mr. Shadwell, my Lord, has supposed it impossible to find a minister of the Church of England, who would certify the good morals of a Jew; but it unfortunately happens, that that which Mr. Shadwell supposes to be impossible has actually taken place: it does appear there was a minister to be found, notwithstanding Mr. Shadwell's doubt on the subject, to the honour of human nature, which he had disparaged; it does appear, there was a minister in Bedford of sufficient liberality to think that a person who performed the honest practical duties of all religions, those of acting justly, loving mercy, doing good to his fellow-creatures, and walking humbly with his God, was entitled to a certificate of good morals. I have no doubt he will be equally mistaken with regard to apprentices, and that some Christian master might be found who would go so far as to receive a Jew into his service.

We therefore shew, that so far as regards the practice of this Charity, Jews have actually enjoyed the benefit of it, till most unfortunately some opinion was taken, which gave rise to the present steps on the part of the trustees. There are now but three Jew families in Bedford; and though Mr. Phillimore has pressed very strongly the *obsta principiis*, and drawn a frightful picture of the lamentable consequences that would ensue from the preponderance which he has imagined possible to be obtained by the Jews, so as actually to turn the Christians out, the plain truth is, that there once were seven families, and now there are only three.

This case will, my Lord, if the doctrine of the gentlemen on the other side is correct, and sanctioned by the authority of this Court, establish a new epoch in the history of religious disabilities. It will strike at the root of the liberties, the properties of large bodies of individuals, without at the same time having any authority to support it. I deny that what the gentlemen have stated ever was the law of the land. They have, indeed, asserted that it is a decided point, that no Charity for the benefit of Jews can be supported; but what case, what dictum even will they produce in which such a proposition can be found? It is true that the case of *Da Costa* and *De Pas* settled that no institution for the purpose of propagating and teaching the Jewish law could be supported; but what has that to do with the present case? Can it possibly be said that an hospital founded by Jews, for the benefit of Jews, could not be supported by this Court? Hard, indeed, would be their situation, if neither from their brethren nor Christians they could

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receive any assistance!—Mr. Shadwell says Jews are still aliens, alien enemies, and can hold no lands; I must again totally deny this. The practice has always, at any rate, been totally different. Did any person ever object to a title because the estate once belonged to a Jew?—These objections are easily taken. If a title has passed through the hands of a crown debtor, a stand is soon made; but did ever any one hear of the objection that a Jew had been the former owner?

It is very well known that the Lord Chief Justice of the Court of King's Bench is now residing in a house he bought of a Jew—I mean his estate at Roehampton, which he purchased of a Jew, Mr. Goldsmidt. Surely he would not have so done if he had thought a Jew was incapable of holding lands!

What is the meaning of the 14th Geo. II. which makes Jews merely residing seven years in the colonies natural subjects?—The legislature must have been in a great mistake when it passed this act, if the law is as they state it. Well, then, my Lord, what is at last the ground-work, the authority on which all this monstrous superstructure is to be built? It is a dictum of my Lord Coke. I am sorry the gentlemen on the other side should have thought it necessary to revive a stain upon the memory of so great a man, (for a great man he undoubtedly was, though he committed many and great faults,) by calling the Court's attention to such a disgraceful passage. They felt, I am sure, that they were insulting his memory, and had too much respect for it to read the whole passage, as I shall think it my duty to do, (however I may regret the necessity,) because, when such a proposition is made, it is exceedingly important to see the foundation on which it rests.

The whole passage is this, "All Infidels are by law *perpetui inimici, for* between them, as with the devils, whose subjects they be, and the Christian there is perpetual hostility," &c.

But ought it not to be added, that this passage has never scarcely been mentioned by any judge in any court, without the strongest reprobation? In the case of Ormichund *v.* Barker, 1 Atkins, 23, the main reliance was upon the passage, but it was scouted by all the judges who sat on that occasion. Lord Chief Justice Willes particularly remarks, "this notion though advanced by so great a man is contrary to religion, common sense and common humanity; and I think the devils themselves to whom he has delivered them, could not have suggested any thing worse." "Lord Coke is a very great lawyer, but our Saviour and St. Peter are in this respect much better authorities than a person possessed with such narrow notions." It was, as he observed, a little, mean, narrow notion, to say that no man is *dignus fide* but a Christian.

In the same opinion the other judges concurred, and such has been the invariable course of the courts. As Lord Chief Justice Lee observed in that case, "One rule can never vary, the eternal rule of natural justice."

My Lord, I do not shrink from the dilemma in which the gentlemen have concluded I am placed, namely, that it would follow from my argument, that Mahometans would be entitled to the benefit of this charity: unquestionably they would—I mean, I desire to be understood as going that length; I can see no reason why a Mahometan or the professor of any other religion should be excluded, and I leave it to the gentlemen to point out one if they can.

The gentlemen have contended, that if they could shew any branch of the Charity to be inconsistent with the Jewish worship or doctrine, they have established this proposition, that its professors must be entirely excluded; I confess I cannot admit this. The Charity is for all the poor inhabitants of the town; there are various objects of it requiring different qualifications, and if they can shew that Jews are necessarily deprived of the benefit of one part, surely in fair reasoning this would decide nothing as to the rest. There are various branches of the Charity requiring different classes of, and qualifications from, the respective objects; but how can the fact of a person being in a situation that rendered one branch applicable to him, make him necessarily unfit for the rest?

Let us look to the great extent to which the arguments of the gentlemen would go. If Edward, that most religious of kings, as Mr. Shadwell observes, in founding a charity for preventing the evils to which human nature is subject, is to be considered as contemplating persons only of his own religious opinions, why should this interpretation be given in one case more than another? He founded Saint Thomas's Hospital—is no one but a Christian to be admitted there? On the same principle of exclusion, why should a Jew with a fractured skull or a shattered arm be allowed to come into that hospital? The founder, it ought to be said, could not mean it; the sufferer is a Jew, let him be turned out: such is the consequence of the profound arguments of my learned friends, arguments which I confess I can bear only with astonishment and disgust.

It is true, Jews were not tolerated at the time *of the foundation of this Charity*, but can the counsel mean to pursue their reasoning and extend it, as they ought to do,

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to all persons in that situation? From the way the gentlemen have argued this case, one may suspect that they would have no objection to follow up their reasoning; and certainly it appears to me, that the exclusion, if to be made at all, must extend to all sects, to all but members of the established church. How can a Quaker, for instance, have the benefit of the Charity upon their principles?

My Lord, the gentlemen have dwelt upon the old legal disabilities of the Jews, and have built their argument for exclusion from civil rights upon the opinions and practices of barbarous times, which are to be dignified with the authority of law. The Jews were certainly expelled this country by a violent act of arbitrary power, totally repugnant to every principle of justice, and the whole transaction deserves only to be buried in silence and oblivion, as a disgrace to the country. Libelled and traduced by the calumnies and inventions of bigoted monks, and loaded with imputations of fancied crimes, they were given up as it were to the fury of a deluded populace, their lives and properties were invaded by the hand of rapacious and arbitrary power; but is such a transaction to be held up as the law of the country? Are the Jews to labour under disabilities long ago discarded from the minds of every one, and scouted in every court of justice? Under the auspices of Oliver Cromwell, fortunately a body of industrious and useful citizens was restored to the country, and the Jews have ever since been protected in the exercise of their religion, and in practice, at least, continued in the full enjoyment of civil rights.

If the argument, that the Jews can have no benefit from institutions created during their persecution, be good, how can a Jew have the benefit of the Poor Laws? The Statute of Elizabeth, by the same reasoning, must be held never to have contemplated Jews. In general, to be sure, they have not the benefit of the Poor Laws, for they, much to their credit, generally support their own poor; but while Jews are actually obliged to fill the office of churchwarden and overseer, (and perhaps it will astonish the gentlemen to hear that they do fill such offices,) while they are obliged to bear all the burdens, who is to say that they are to be deprived of the benefit of these institutions of the country?

I contend, that when the Jews were restored to the privileges of subjects under Oliver Cromwell, they became entitled to the benefit of all institutions except such as are necessarily confined to the established religion.

If, however, your Lordship is only to look at the civil condition of the Jews in its lowest state, and to say that as there is no legislative alteration, the prejudices and bigotry of barbarous and unenlightened times are to form the present rule of decision, then they must be a proscribed people; they must continue to be subject to all the old legal disabilities; the barbarous notions of the dark ages must be maintained; and the Jews must remain, as Mr. Shadwell observes, a perpetual miracle, the perpetual subjects of Christian persecution.

With regard to the statue, Mr. Shadwell in particular has made many observations, through all of which I cannot and do not think it necessary to follow him; he has shewn now (as he has before this done) that he understands the Christian religion, but I cannot think it is quite clear, he understands the Jewish equally well. Upon his construction of the second commandment, not only no *Jew*, but no *Christian* could be a trustee; he will hardly contend it is not equally forbidden to one as to the other to set up a graven image for worship: but who is required to fall down and worship Sir William Harper?—What is there in the Jewish faith which prevents the repair of his monument?

With regard, too, to the Test and Corporation Acts, I must think Mr. Shadwell's argument equally inapplicable: he quotes Sir William Blackstone on the subject, and bestows great praises, not undeserved in many respects, to be sure, though I cannot but think he might have chosen a more fortunate instance of the qualities he commends than a passage in which he praises the Test and Corporation Acts. But this argument, if good for any thing, excludes all Christian sects as well as Jews.

If Jews cannot be trustees, because they cannot be members of the corporation, will not this apply equally to all Dissenters?

With regard to the attendance on public worship, I think the phrase used was expressly intended to give the most enlarged privilege; no exclusive words are used. There is no mention of church, of any thing that can confine the benefit of the charity. The intent seems to be merely to require the sober, regular compliance with the religious duties and services, whatever they might be, of the claimant.

It did not, most likely, ever occur to the founder, that Jews might want the benefit of the Charity, and therefore it is not to be wondered that the worship required should be confined to the Sunday; but even with this, a Jew might literally comply. It is not true that the synagogue is not open on a Sunday, it is open every day, and it would not be difficult for a Jew to perform that part of the duty if it was thought proper to require it. Surely it is putting at any rate a very forced construction, to say that these words are to exclude Jews by requiring the performance of an act, which is not at all necessarily incompatible with their habits or worship.

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As to the words "*Christian name*," of which so much use has been made, I ask in the first place, what is a Christian name? Does it mean the baptismal name? Then no Anabaptist could have the benefit of the charity: but no one that looks at the clause can doubt the object was merely to have the proper description by which the person was to be known, that is to say, both his names; and *Christian* is the term by which we usually designate the *prænomen*, or first name, in contradistinction to the second, or surname.

With regard to the regulations, if we are to discuss the literal meaning of every expression, you will find it repeatedly said in many passages, that all poor children of Bedford shall be taught. If we are to argue upon words, I say these are stronger than all the obscure, and by-the-hye inferences which have been drawn.

The question is of great importance, of immense magnitude indeed, when we regard the principles on which gentlemen have argued it, principles which, say what they will in disclaimer of persecution, amount to this, that the Jews are to continue, as they were in dark and barbarous ages, a proscribed, persecuted people, aliens and enemies by birth, incapable of property and civil rights, in defiance of all the progress which a liberal and enlightened policy has been making, and I trust and hope will continue to make, in discarding such narrow, bigoted notions from the breast of every honest and generous friend of mankind.

My Lord, I leave the case with the most perfect confidence to your decision, satisfied that you will give it the most dispassionate consideration, and that you will reinstate these petitioners in those privileges from which it has so unfortunately been attempted to exclude them.

The Lord Chancellor deferred his judgment, stating the case to be one which he felt to be of the highest importance, and that he would name an early day for its decision.

[We hope to be able, with the assistance of our valuable legal Correspondent, to present our readers with a full and correct report of the Chancellor's judgment in this case, so interesting to the friends of religious liberty. Ed.]

Manchester College, York.

The thirty-second annual meeting of Trustees of Manchester College, York, was held in Cross-Street Chapel Rooms, Manchester, on Friday, the 7th August, 1818.

Abraham Crompton, Esq. of Lune Villa, near Lancaster, Vice-president, in the Chair.

The proceedings of the Committee since the last annual meeting were read over, approved and confirmed, and the treasurer's accounts were laid before the meeting, duly audited by Samuel Kay and Edward Baxter, Esquires, and were approved of and passed.

The annual subscriptions discontinued during the last year, from deaths and other causes, were found to amount to 30*l.* 3*s.*; and the new annual subscriptions to 52*l.* 8*s.* The total amount of annual subscriptions for the year amount to 713*l.* 7*s.*, being an increase of 22*l.* 3*s.* on the preceding year.

The benefactions of the year amount to 254*l.* 2*s.*; the congregational collections to 104*l.* 15*s.* 10*d.*; the rents of the Manchester buildings to 288*l.* 14*s.* 9*d.*; exhibitions to students from various funds to 221*l.*; and dividends on stock and interest of money to 285*l.* 5*s.*; making the total receipts of the year 1804*l.* 7*s.* 1*d.*

A sum equal to the amount of the benefactions of the year was ordered to be invested in the Permanent Fund, and the sum of 288*l.* 18*s.* 10*d.* was appropriated to discharge the remainder of the debt on the York Buildings. This appropriation will be immediately carried into effect, and the trustees will henceforth possess that property free from incumbrance, the liberality of the public having enabled the trustees to provide the whole of the purchase-money, and for the expense of the necessary alterations, in the course of the last seven years.

The ordinary charges of the year have been 1334*l.* 15*s.* 10*d.*, which, with the appropriations to the Permanent Fund, and to the York Building Fund, make together 1888*l.* 11*s.* 2*d.* The balance remaining in the treasurer's hands, towards the ensuing year, is 78*l.* 15*s.* 3½*d.*

The thanks of the meeting were unanimously voted to the President, Vice-presidents, Visitor, Treasurer, Secretaries, Committee, Deputy Treasurers and Auditors, for their services during the last year. Joseph Strutt, Esq. of Darley Abbey, near Derby, was re-elected President; James Touchet, Esq. of Manchester, Peter Martineau, Esq. of St. Alban's, Daniel Gaskell, Esq. of Lupsett, near Wakefield, and Abraham Crompton, Esq. of Lune Villa, near Lancaster, were re-elected Vice-presidents. Mr. George William Wood was re-elected Treasurer, and Mr. T. H. Robinson, and the Rev. J. G. Robberds Secretaries.

The committee of last year were re-appointed, with the exception of Mr. John Touchet, the Rev. Joseph Ashton, and Mr. James M'Connell, rendered ineligible by non-attendance; and Mr. James Touchet, Jun., Mr. Thomas Potter, and Mr. Benjamin Heywood, were chosen to supply their places.

The only change made in the deputy treasurers, was occasioned by the resigna-

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tion of Thomas William Tottie, Esq. of Leeds; Mr. George Oates, of Leeds, has been requested to act as his successor.

There were thirteen divinity students in the college during last session on the foundation, and two at their own charge, making fifteen in the whole; two of these, Mr. Samuel Wood and Mr. John Haslam, have now finished their studies, and finally quitted the college, as Protestant Dissenting Ministers. The number of lay-students was fourteen. The trustees have hitherto thought it prudent to limit the number of regular foundation students to twelve, not considering their funds as adequate to the permanent support of more. They have, however, been induced, by the present call for ministers, and the great respectability of the applications laid before them this year, on behalf of several of the candidates, to admit for the ensuing session, four additional students as supernumeraries, and the divinity students on the foundation will consequently be sixteen. They trust this measure will be approved of, and they rely with confidence on the exertions of their friends throughout the country, to enable them to make the necessary provision for the increased charge on the establishment, which this addition will occasion.

The prizes given by the president, and by Robert Philips, Esq. for the encouragement of extempore speaking, and of the study of the mathematics, are again offered for the ensuing session, and a new prize of five pounds is offered by an anonymous friend for the best composition in Greek Prose, and another of five guineas by Archibald Kenrick, Esq. of West Bromwich, for the best English Essay on the influence of the Reformation in England.

When the business of the day was concluded, and the chairman had quitted the chair, it was taken by Daniel Gaskell, Esq. and the thanks of the meeting were unanimously given to A. Crompton, Esq. for the favour of his attendance, and for his services in the chair.

The trustees and friends of the Institution afterwards dined together as usual, at the Bridgewater Arms, Manchester, to celebrate the thirty-second anniversary of the foundation of the College,—Daniel Gaskell, Esq., of Lupsett, near Wakefield, one of the Vice-presidents, in the chair. About seventy gentlemen assembled, and the evening was spent in a cheerful and pleasant manner.

THOMAS H. ROBINSON,
J. G. ROBBERDS,
Secretaries.

N. B. Mr. John James Tayler, formerly of Manchester College, York, Bachelor of Arts of the University of Glasgow, has been this day appointed Assistant Classical Tutor in Manchester College, York.

Manchester, Sept. 21, 1818.

The Rev. Mr. Wells.

[Extract from a Letter from Stourbridge, dated Sunday evening, September 13, 1818.]

HAVING been this morning at a meeting-house in Stourbridge, of which the late Mr. Carpenter was minister, and having heard a Mr. Wells from North America, whose discourse excited peculiar interest; I send you a short account of some circumstances respecting this gentleman, and his present journey.

He is a native of England, and was formerly minister of a dissenting congregation at Bromsgrove in Worcestershire: but feeling some repugnance at the spirit of party and violence, which was shewn against the Dissenters, in the neighbourhood of Birmingham, after the disgraceful riots of 1791, about the year 1793 he retired to the United States in North America; where he has since resided. But feeling the attachment to his native land return upon him, he ventured to revisit it, though at the advanced age of 75 years.

His sermon, this morning, seemed to be in coincidence with the feelings and sentiments that would naturally arise from the circumstances of his visit and age. His text was, "One generation passeth away and another cometh" In treating of which, he took a most interesting view of human vicissitudes and mortality. I will not pretend, from memory, to communicate a general epitome of the discourse; but two or three observations so exactly suited his age and visit, that I wish I could communicate them in his own words. They were somewhat to the following purpose:

"When a person far advanced in life, looks over his native district, he finds a strong illustration of my text. The companions of his youth, the acquaintance of maturer years, are almost all departed; and a new race is filling their places. I find many of the buildings standing, but the builders themselves are fallen! The farms are still cultivated, but where are the former proprietors and occupiers?"

He made some very just observations, on the power and goodness of God, as exemplified in the creation and support of the many millions of creatures which inhabit the earth; which, though they are continually dying off, are still succeeded by others: so that existence, though not to the same individuals, is still kept up, and benevolently supported.

The aged appearance of this venerable visitor, and his preaching in a *black velvet*

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cap, excited some curiosity; and his discourse being full of good sense, and remarkably suited to the circumstances of his case and age, excited great attention.

Union of the Seceders in Ireland.

(*From the Newry Telegraph.*)

We are happy to learn that the division which has so long existed in that respectable religious body, the Seceders of Ireland, is now at length terminated, and the distinctive epithets of *Burgher* and *Antiburgher*, in this country, are now no more. At a meeting of the two Synods, in Cookstown, the coalescence was finally settled; and after the dissolution of the respective Synods, they constituted themselves into one body, under the name of the "Presbyterian Synod of Ireland, distinguished by the name of Seceders."

Fellowship Funds.

These useful institutions are becoming more numerous and effective. Our limits will not allow us to state at large the proceedings of any of them, but we shall always be glad to report concisely their establishment and progress. There are now lying before us the annual reports of two of them, viz. those of Exeter and Birmingham.

Exeter.

The annual meeting of the Exeter Fund Fellowship Society was held, Sunday Evening, August 16, the Rev. James Manning, President, in the Chair. After a short devotional service, the Rev. W. Hincks read the Report, which was highly gratifying. The number of members is 185. The income of the year has been 45*l.* 2*s.* It is recommended in the Report that the business of the Society be transacted, not by a Committee, but by quarterly general meetings, agreeably to the suggestion of the late Dr. Thomson, in pp. 301, 302, of our present volume: the design of the proposed alteration is to promote true Christian fellowship. A wish is expressed for intercourse with neighbouring Fellowship Funds. The number of collectors was enlarged from 12 to 18; among whom we are pleased to observe 10 ladies. The meeting concluded with singing a hymn.

Birmingham.

The annual meeting of the New Meeting Christian Fellowship Fund, was held July 5; the number of members is 236. The sum of 54*l.* 14*s.* was subscribed last year. An admirable report was read from the Committee, which is given entire in the Christian Reformer of the present month, pp. 426—428. The following passage is a deserved and eloquent tribute of gratitude and respect to the memory of Dr. John Thomson, to whom these Funds owe their existence:

"Your Committee, and, doubtless, many of yourselves, have often reflected with gratitude and admiration upon the piety and zeal of a gentleman eminently gifted in intellectual as well as moral endowments, who first recommended the institution of Fellowship Funds among Unitarians, and in conformity with whose suggestions our Association professes to be framed. It has pleased Divine Providence to remove him, in the prime of life, from this transitory and imperfect state. That most awful event will not fail to suggest many solemn lessons. To each of us it gives this warning, 'Arise and be doing;' for none of us can have a more reasonable prospect of a lengthened life than our late able and active friend. We know however that, 'ere death put a sudden stop to his useful and honourable labours, his attachment to the cause of truth and goodness had been abundantly blest by the rapid and almost simultaneous formation of many Societies formed upon the plan which he had pointed out. Through their united operation, the benefits of his generous and enlightened piety will long continue to be felt. By him the root was planted, and already, when scarcely two years have elapsed, the firm and flourishing trunk has sent forth its branches from sea to sea: many in all quarters of our island meet, to hold sweet converse together beneath its pleasant shade; and it presents, to the eye of faith, the certain and ennobling prospect of being rich in everlasting fruit. What, brethren, could afford a more animating call upon every one of us to avail ourselves, before it is too late, of the means which in our several stations we all enjoy of aiding the progress of Christian truth and practice, and thus contributing to promote the glory of God and the salvation of man?"

Unitarian Congregation, Alnwick.

We trust we shall be excused for calling the attention of our readers, and especially such of them as have the management of the Fellowship Funds, to the case of this congregation, stated in our last Number, p. 530, with so powerful a recommendation as that of the Rev. W. Turner, of Newcastle. In addition to that gentleman, we are desired to name Mr. David Eaton, Bookseller, 187 High Holborn, as a receiver of subscriptions, on account of the Alnwick Chapel.

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MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

A RETURN to peace, the state for which rational beings are formed, and which it is a main object of the gospel to produce, changes greatly the appearance of the political world. The mind of the politician is relieved from the disgusting occurrences occasioned by war; but at the same time, the evils that it has produced will engage greatly his attention. It must necessarily have introduced a great change in the moral system; and they who have been engaged in the havock of war, cannot easily bring themselves to the useful occupations of peace. Each country has its peculiar difficulties to encounter, and in our own, one of a very alarming nature has presented itself, which may require all the skill and prudence of the legislature to get the better of.

It is now many years since the pernicious system was introduced by Mr. Pitt, of substituting a paper for a metallic currency. This was done by prohibiting a banking company from paying its own notes in specie, and making those notes the current payment for all other notes of the different banking companies in the kingdom. The consequence was, that gold disappeared, silver was raised in nominal value, and tokens were issued by the bank to represent the silver coinage of the country. The plan was very simple; the bank originally issued notes, promising to pay on demand the sum in sterling money, mentioned in the note, and at the origin of this company, from the natural fear of having a run upon it, care was taken to insure a supply of cash by a small premium to persons to produce it on due notice.

On a sudden appeared the fatal order in council, under the auspices of Mr. Pitt, and of course not without due representation from and consultation with the bank, that it should no longer be answerable as usual for its notes; and instead of paying the holder of a note of a hundred pounds on demand, all that it would do was to break this note for him, and to give him in exchange other notes, with the same promise to pay on demand the smaller sums, which together made up the original note tendered for payment.

The natural result of this measure was a prodigious rise in the nominal value of bank stock, and a very great increase in its half-yearly dividends to its proprietors. In fact, the latter was a necessary consequence of the former, provided the country was satisfied with the new arrangement. The bank was now enabled to extend its discounts almost without limit, and the whole commercial world lay at its mercy. It might be presumed, that the bank had nothing to do but to coin bank paper upon any purpose in which money was wanted; but it is said that this was never done, and a note was never issued but in exchange for the paper of a merchant, whose credit was established, or upon other deemed good security.

Thus, if a merchant stood in need of ten thousand pounds for a present payment, and had good bills of two months' date, these were presented to the bank, which advanced the ten thousand pounds, on receiving bills, which at the end of that time brought home to the bank ten thousand pounds in its bills, and also the amount of interest for the sum advanced for that time. Thus in every six months was a return made to the bank of notes above those advanced, which being divided among the proprietors, paid off their dividends in whole or in part, or, being withheld, made a fund for new advances. This, of course, was a very gainful traffic. Besides this, it advanced to government its bills, for which it received in return exchequer bills, carrying an interest; and, besides, it had in circulation an immense quantity of notes, on which, not being obliged to keep gold in reserve to answer the demand, the gain was very great both as capital, for which no interest was paid, and also as a gainful capital by the destruction of many of these notes by fire or other accidents.

It is no wonder then, that the gains of the bank were greater, probably, than those ever made by a similar institution. Its concerns became more and more implicated with those of government, which at last was in the situation of an heir borrowing money of his steward. It is ready to pay in cash the moment its demands on government are settled, but when that time will come remains very problematical.

Such a change in the affairs of a country could not be without some necessary results. A government may do what it pleases in its own realm, but its laws do not bind other countries; and it was soon found that a bank pound was very different from a sterling pound, or to use the vulgar language of the times, the guinea was raised in value. This was a misnomer; the guinea was not altered, but the things given in exchange for it were altered; and when a pound note and six shillings was the usual value of a guinea, it was only saying that the bank note did not stand, as it did before, for twenty twenty-one parts of a guinea, but for a much less sum. Hence naturally arose a change in the value of all commodi-

particularly those received from a foreigner, to whom it is a matter of indifference by what name the current coin goes, whether in twenty-shilling notes or guineas, as he makes his bargain on the return to be made to him in some commodity of the country for what he sent to it: and if his commodity is valued in bank paper, he must have as much of it as will answer the demand for the commodity, which he deems an equivalent to it; and consequently the consumer of the foreign commodity must pay more of this fictitious bank paper, than he was accustomed to do of the real bank paper, or that paper which faithfully performed its promise.

But the great change in the price of commodities was not the only consequence of Mr. Pitt's measure. The circulation of paper money being greatly extended, it became in common use with the lower classes, who were little qualified to distinguish between a real and a forged note. And hence forgeries of this fictitious paper became numerous, far beyond any former example, or any thing that Mr. Pitt could have expected: for, if he could have foreseen the number of executions for forgery that have since taken place, the number of transportations, the number of trials, the mode of the processes at law, rash as he was, he might have been appalled at a measure so dreadful in its consequences.

A general alarm on this subject pervades the country. The evil is universally felt, and humanity shudders at it. Supposing we were to allow, which we are very far from doing, that death is the due punishment for forgery; still, when it is seen that it produces no abatement in the crime, but on the contrary, occasions a very extraordinary mode of procedure in the prosecutors themselves, the expediency of this punishment may be justly called in question. How much more sensibly affected, then, must those persons be, who deem the punishment of death to be too great for the crime! A system has been adopted, that the mercy of the crown should not be extended to those who are convicted of forgery: but the number of persons who may be brought into this predicament is so great, that the prosecutor himself interferes, and exhorts his culprits to plead guilty to the minor offence, that they may avoid the greater punishment: that they would subject themselves to transportation, instead of terrifying their countrymen by an execution. In the last sessions at the Old Bailey many availed themselves of this supposed lenity in the prosecutor: but one woman could not be brought to this plea of minor guilt, and after a trial for the higher crime was acquitted. This instance leads to suspicions, that fear for their lives may induce innocent persons to subscribe to this plea of guilty of the minor offence, and expiate in a foreign clime their imaginary guilt.

Another circumstance presses on the mind with respect to the persons thus charged with guilt. It rests with the prosecutor to select from the number of the tried, those whom he may deem proper for execution, and leave the others for transportation. But here his discrimination may not be correct, and on comparing notes with each other, some of the transported persons may really be far guiltier than those left for execution: and as it is now the custom that the severity of the law is to be exercised upon all found guilty of the higher crime, a manifest degree of partiality may be exercised. For, supposing all that now consent to plead guilty of the minor offence were to be tried for the higher offence, and on being found guilty their cases were represented to the Prince, the guiltiest only would be left for execution, and the rest would suffer the punishment for the minor offence. It should seem that the case of these unhappy people ought rather to be left to the Prince than to the Bank solicitor.

The papers mention a case, which requires an examination into the mode of procedure, with respect to the guilt even of the accused. It has been thought sufficient that the inspector of the Bank should pronounce on the forgery: but it may be asked, is his judgment in this respect to be so implicitly relied on? Has the Bank never pronounced a note to be forged, which really was not so? The papers state that a note has been stamped with forgery, but the possessor of it has denied the fact, and got a good note from the Bank in return for it.

The proprietors of the Bank themselves sympathize with the public on the number of proseeutions for this offence. At their last meeting it was brought forward, and the desire of some change in the system was manifested. A committee has also been appointed by government to examine into the means of rendering forgery more difficult, and a difficult task it has undertaken. For as long as the number of small notes continues as great as it is at present, the temptation and the facility of passing forged ones are so great, that little is to be expected from any thing in the execution of them to prevent the crime. One way of diminishing the number of prosecutions is obvious; and that is, by removing from circulation all notes under ten pounds: but the objections to this measure seem, in the present state of things, to be almost insurmountable.

The question will, most probably, come early before the legislature. Humanity is interested in the discussions; it is impossible to go on much longer on the present system Let it be recollected, that human life is too valuable to be sacrificed to the interest of a company; and with this thought in view, it may not be impos-

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sible to devise some scheme, which shall not be so much at variance with our feelings. The legislators will naturally look to those countries where forgery is, and where it is not, a capital crime: and if it is found that it is less frequent where the punishment is not capital, surely it will be worth while to try the experiment in our own, and there is little doubt that the advantage to the country will be on the side of the milder punishment.

We regret to notice the confusion that has arisen in the North, from disputes between the manufacturers and their employers. Attempts have been made to connect it with some political disputes, but it seems to be merely a question of wages. In such a case there must necessarily be much difficulty, but one point is certain, that combination either by masters or men is unjustifiable; and force used to prevent workmen from using their labour as they please, calls for force to resist it. Strange that the term force should be so often used in a country professing to be guided by the principles of the gospel.

Another child has been given for a very short space of time to the Bourbon family. It lived long enough, however, for a bishop to administer to it, what is called the rite of baptism or christening, and thus to entitle it to what is called Christian burial. What farther benefit was conferred on the child we leave to the advocates of infant-baptism, to determine, being satisfied in our own minds, that whether the rite be performed by a bishop or by an Unitarian minister, according to the ritual lately drawn up for this purpose, Christianity has nothing to do with it. The child was deposited in solemn pomp in the tomb of its ancestors, and the high-sounding titles with which it was decorated mark only the vanity of human grandeur.

Baden has obtained a representative constitution, and thus set an example to the other states of Germany. This is a great step gained in that vast empire, and is the forerunner of other improvements. With respect to religious liberty the inhabitants of Baden are on a better footing than those of this country. Every inhabitant enjoys undisturbed freedom of conscience, and equal protection with respect to his religious worship: but this, which is a great point, and with which the Christian may be well contented, does not come up to the liberty which the true Christian would grant to every man; for he would not permit his religion to be made the ground for a civil distinction. In Baden, however, civil privileges are granted equally to the three great sects that prevail in the duchy: for by one article it is declared, that the political rights of the three Christian religions are equal. We know of only one Christian religion, and one Christian church, even that which worships the God and Father of our Lord Jesus Christ, and acknowledges our Saviour to be its Head. By the three Christian religions are meant the three sects—the Popish, the Lutheran, and the Calvinist: and though the members of our faith are excluded from enjoying the political rights allowed to these sects, we rejoice that the Sectarians can permit each other to participate in them. To be a representative, a person must be a member of one of these sects; we do not perceive, however, any test by which they are to be distinguished. On admission to the diet, they merely take an oath of fidelity to the sovereign, and of acting for the advantage of the country, without respect to orders or classes. The nature of the liberty of the press is not decided; this is to be regulated by the diet, but probably it will be very extensive, as the article of book-making, reviews and journals, is of some consequence in a trading point of view, and may, if it is unshackled by the restraints of neighbouring powers, increase considerably the exports of this small duchy. The production of this constitution before the meeting of the Holy Alliance is very fortunate, as, if any regulations were intended by the royal personages to check the rising spirit of inquiry and general liberty, there will be at least some obstacles to their introduction into one part of Germany.

As the time approaches for the mighty masters of mankind to deliberate on the future state of Europe, which most probably will turn out very different from their decisions, their subjects are every where forming plans for them. The removal of the armies from France, and the future condition of the Spanish colonies, are great points in these discussions. On the former they may act as they please: happily the latter is not within their power. They may, should they think proper, decide that Ferdinand is the legitimate sovereign of Spanish America, and that his claim is to be supported by the *ultima ratio regum*, the power of the sword: but happily, a great body of waters is between them and the parties who think that they also have an interest in these questions, that they have been misgoverned for a sufficient length of time, and that the meaning of the term legitimate is to be derived as well from the first author who made use of it, as from later commentators. Livy tells us, that by it is to be understood the choice of the people; and there is little reason to imagine that the inhabitants of the Spanish colonies will choose to exchange their independence for the dominion of a Bourbon, and particularly a Spanish Bourbon. The reports from America still give very varying accounts; but Buenos Ayres and Chili seem to be clearly emancipated from despotism and the terrors of the Inquisition.

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Communications have been received from Rev. W. Turner; W. H.; L.; Dr. John Walker; Mrs. Mary Hughes; F.; U. C.; Brutis; and D. W.

ERRATA.

Page 496, column 1, line 29 from bottom, for *favourable*, read *favoured*.
Page 497, column 2, line 2 from bottom, for *a hundred*, read *a hundred years*.
Page 498, first paragraph, last sentence, leave out the marks of quotation.
Page 517, line 33, column 2, for *in* read *to*.
Page 518, line 18, column 1, should have been printed as a poetical quotation as well as the next. So also *Note* in column 1, page 519.
Page 520, line 15 from bottom of column 1, for *Farmer* read *Farmey*.
Page 520, line 4 of column 2, for *Greg's* read *Grey's*.

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THE

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BIOGRAPHY.

Clapton,

SIR, *October 3*, 1818.

YOU will, probably, gratify some of those who shared Mr. Dodson's acquaintance, and have survived the mortal ravages of nineteen years, as well as myself, by preserving this *Memoir*, which I received from my friend Dr. Disney, in 1800, when he printed a few copies, with his usual courtesy, for private circulation.

I am aware that the *Memoir* has since formed the Article *Dodson* in the *General Biography*. But as the plan of that publication excluded Dr. Disney's notes, and as I have added what farther information occurred to me, (which is distinguished by *brackets,)* the whole will, I hope, have enough of novelty to justify the insertion.

J. T. RUTT.

A Short Memoir of Michael Dodson, Esq.

MICHAEL DODSON, Esq. was the only son of the Rev. Joseph Dodson, M. A., a Protestant Dissenting minister, settled at Marlborough, in Wiltshire, * and of Elizabeth, one of the daughters of Mr. Foster, attorney at law, of the same place, who was greatly respected for his integrity. *

* The Rev. Joseph Dodson was the author of a sermon, entitled "*Moderation and Charity*, preached in April 1719, at Keswick, to the Associated Protestant Dissenting Ministers of Cumberland and Westmorland," published in 1720. There is a Preface to this Sermon, which very ingenuously states the progress of the preacher's mind to the candid and favourable thoughts he then entertained of others, whose theological notions happened not to be agreeable to his own; and also chronicles the spirit of persecution raised against him among his brethren on this very account.

He also printed, in 1722, "*The Case of the People's inquiring into the Faith of their Ministers*, considered in a Sermon, preached at a Meeting of Ministers at Newbury, in Berkshire, March 27, 1722; published at the Request of the Ministers that heard it."

And in 1728, the same gentleman published a volume in octavo, entitled "Twelve Discourses on the Grounds of a Christian's Joy," &c &c.

He died April 17, 1755, aged 65, and his widow survived till 1775.

Besides the subject of the present memoir, they left a daughter, Mrs. Martha Dodson, of Marlborough, who died at her brother's house in London, Nov. 23, 1794, aged 60 years.

* ["He died in 1720, and a funeral sermon was preached on the occasion by the famous Dr. Morgan, who was at that time the minister of a Dissenting congregation in Marlborough. His text was, *Death is swallowed up in victory*; and, in speaking of the deceased, he thus expressed himself: 'I think that the text hath been very fitly chosen and recommended, as the subject of my discourse, and your meditations on this melancholy occasion, when we are come together to pay the last public testimonial of decency and respect to so excellent and useful a person; who made it the business of his life to exemplify the character of a real Christian without any mixture of the pharisee; who always studied and laboured to promote righteousness and peace, as abstracted from the uncatholic zeal and narrow-spiritedness of a party; who could be charitable and beneficent to others without coveting the reputation of it, and content himself with the testimony of a good conscience without minding or regarding the applauses of men; and who, having fought a good fight, kept the faith, and finished his Christian course in the simplicity of the gospel; there is from henceforth, without all controversy, a crown of righteousness laid up for him, which the Lord, the righteous judge, will give to him at that day, when this corruption shall have put on incorruption, and this mortal shall have put on immortality; and when this saying shall be fully accomplished, *Death is swallowed up in victory.*' This character, great as it may seem, is not greater than the subject of it deserved. Mr. Justice Foster used to tell,

Mr. Dodson was born at Marlborough the 20th or 21st of September, 1732, and educated partly under the care of his father, and partly at the grammar-school of that town: but his great proficiency in biblical learning he chiefly owed to his own voluntary and subsequent application.

Under the direction of his maternal uncle, Sir Michael Foster, * one of the justices of the Court of King's Bench, Mr. Dodson was brought up to the profession of the law. He was accordingly admitted of the Middle Temple, London, August 31, 1754, and practised many years, with considerable reputation, as a special pleader. His natural modesty and diffidence † discouraged him from attending the courts, and, therefore, he did not proceed to be called to the bar till July 4, 1783. This measure contributed, and was intended to contribute, more to the diminution than to the increase of professional business. He was appointed one of the commissioners of bankrupts in 1770, during the Chancellorship of Lord Camden, and was continued in that situation till the time of his death.

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that soon after his appearance as a barrister in the Court of King's Bench, one of the judges inquired of an officer of the court for his name, and that the judge, being informed that he was the son of Mr. Foster of Marlborough, immediately said, 'Then he is the son of one of the honestest men in England.' The above-mentioned sermon, in the hand-writing of Dr. Morgan, is in my possession." Mr. Dodson's Note to his "Life of Sir Michael Foster," edited by Dr. Disney. 1810. Pp. 1, 2.

Dr. Thomas Morgan was probably the immediate predecessor of Mr. Dodson's father. In 1724, Dr. M. was still resident at Marlborough, from whence he dated, May 13 in that year, the last article of "A Collection of Tracts," published in 1726, "relating to the Right of private Judgment, the Sufficiency of Scripture, and the Terms of Church Communion upon Christian Principles, occasioned by the late Trinitarian Controversy." He was already M. D. In this *Collection*, which advocates the *Arian* doctrine, there appears nothing inconsistent with a belief in revelation. The following passage is in reply to Mr. Bradbury, who asserted, that "laying aside the evidence of revelation, the doctrine (of *satisfaction*) is so far from being true, that it is ridiculous."

Dr. M. remarks, "If the Christian doctrines, abstracted from the evidence of revelation, are in themselves, and in the nature and reason of things, so far from being true, *that they are ridiculous*, it is certain that no revelation can make them otherwise than ridiculous. Revelation is the light that renders things visible, that could not be discovered by the naked eye of unassisted reason; it is like a telescope, that brings the object nearer, which was before too remote, and places it in a distinct and proper point of view: but then it represents things as they are, and reason is still the eye by which they must be perceived and judged of." *Collection*, p. 57.

The Moral Philosopher was not published till 1737. In 1741, when probably the *quondam* Christian minister would have wished his former occupations to have been forgotten, Dr. Chandler, in his "Vindication of the History of the Old Testament," largely quoted the *Confession of Faith* of "the Rev. Mr. Thomas Morgan, once a Dissenting minister at Marlborough, now living, though now no longer extant in that character." This *Confession* is in a strain of orthodoxy far above the *Collection*; and indeed fully accords with the Assembly's Catechism.]

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* [The early history and the honourable life of this eminent lawyer serve to shew how *Nonconformity* may be sacrificed to probable views of worldly advancement, while the valuable habits and many of the liberal sentiments which it encourages, are happily retained. This son of the eminent Dissenter, just described, "was born Dec. 16, 1689," and "May 7, 1705," before he had attained the age of 16, was *matriculated* at Oxford, (*Life*, pp. 1, 3,) having, as an indispensable preliminary, subscribed, *ex animo*, the Thirty-nine Articles, (comprehending a condemnation of the principles of his education,) or as Milton says, *subscribed, slave*; for after all the attempts of her more enlightened children to "make the *liberty* they do not find;" yet it cannot be denied, that *Sacheverel*, and not *Hoadley*, was a *true* son of "the Church of England, as by law established;" though she has certainly derived no small share of her reputation from her *illegitimate* offspring.]

† [I had once an occasion to discover this diffidence in Mr. Dodson, on asking him, in 1792, at the request of some common friends, to preside at a large political meeting, to the object of which he was quite friendly, and in which his years, knowledge and respectability eminently fitted him to take the lead. He was, indeed, so disturbed at the mere possibility of such an appearance in public, that I regretted having made the proposal.]

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On December 31, 1778, Mr. Dodson married Miss Elizabeth Hawkes, his cousin-german, and eldest daughter of Mr. Hawkes, of Marlborough.

Mr. Dodson enjoyed a life of uninterrupted good health, and indeed little alteration was observable in his strength or general habits, till nearly the last year of his life. So lately as about the latter end of the autumn of 1799, he intended to have taken a journey with the writer of this page to visit a learned and excellent common friend in Suffolk;* and promised himself great pleasure from the excursion. It was not till the month of October that he began more sensibly to feel the effect of disease; and, after a confinement to his room of about a fortnight, he died of a dropsy in his chest, at his house in Boswell-court, Carey-street, London, on the 13th of November, 1799, aged 67 years; and was buried in Bunhill-fields the 21st of the same month.

Mr. Dodson's legal knowledge and discrimination were deservedly estimated by those to whom he was known, and who had occasion to confer with him upon questions of law. He was deliberate in forming his opinion, and diffident in delivering it, but always clear in the principles and reasons on which it was founded. His general acquaintance with the laws, and his veneration for the constitution of his country, evinced his extensive acquaintance with the genuine principles of jurisprudence, and his regard for the permanence of the liberties of Britain.

In 1762, Mr. Justice Foster published his book, entitled, "A Report of some Proceedings on the Commission for the Trial of the Rebels in the year 1746, in the County of Surrey; and of other Crown Cases; to which are added, Discourses upon a few Branches of the Crown Law." This work will be to him, said Mr. Dodson, "*monumentum ære perennius.*" The impression being large, and a pirated edition being made in Ireland, a new edition was not soon wanted in England; but in 1776 Mr. Dodson published a second edition with some improvements, and with remarks in his Preface on some objections made by Mr. Barrington in his "Observations on the more Ancient Statutes." In 1792 he published a third edition, with an Appendix, containing three new cases, which the author had intended to insert in the first edition, and had caused to be transcribed for that purpose."* In 1795, Mr. Dodson drew up a Life of his truly learned and venerable uncle, Sir Michael Foster, which is already printed, and will form a part of the sixth volume of the new edition of the Biographia Britannica. It is greatly to be lamented, that, since the death of Dr. Kippis, its principal conductor, in October the same year, no further progress has been made in this valuable work.†

But the public are in possession of more ample documents of Mr. Dodson's deep research and critical judgment in biblical literature, than in legal disquisitions. He had very attentively and dispassionately examined the evidences of revelation, and was firmly convinced of the truth of its pretensions. He was zealous for the true and rational interpretation of its Scriptures, because he was strongly persuaded of the great influence such interpretation would have on its reception in the world, and on the consequent happiness of mankind.

It was his first principle in all questions in religion, that each man enjoyed and ought to exercise the liberty of interpreting the Scriptures for himself, without the controul of

* Rev. Robert E. Garnham, Fellow of Trinity College, Cambridge. [This gentleman, who died a few years since at Bury, in Suffolk, was a contributor to the Theological Repository, and, in a large proportion, to the *Commentaries and Essays*. His signature in them was *Synergus*.]

* [See "Life of Sir Michael Foster," pp. 90, 91.]

† [The dreadful fire that happened at Mr. Nichols's house, printing-office and warehouse, in the night of February 8th, 1808, destroyed, with many other very valuable works, the whole impression of so much of the unfinished volume as had been printed. See Mr Nichols's very modest, but very interesting, statement of the dreadful devastation of literary property in this fire, and his very affecting reflections on his loss of the result of his own unremitting labours.—*Gentleman's Magazine for Feb.* 1808, LXXVIII. 99. Dr. Disney's Preface to Mr. Dodson's "Life of Sir Michael Foster," pp. v, vi.]

another.—It ought not, however, to be concealed, that he was convinced, equally from the investigation of the principles of natural religion and the Scriptures of revealed religion, that God was one,—that Jehovah had no equal or rival, and that he alone was the object of religious homage: he was also satisfied that Jesus Christ was a man, the creature of God, and his delegated messenger and prophet.* And how much soever good men may be allowed to differ from each other in the superstructure they may erect for themselves upon the foundation of the gospel, few persons were more competent to investigate theological subjects than himself, as far as human learning, a cultivated understanding, and a liberal mind, are to be considered as qualifications for such investigation.

About the latter end of the year 1783, was instituted a small "Society for promoting the Knowledge of the Scriptures."† Mr. Dodson was a very early and a very valuable member of this society. He communicated some papers of his own, and conducted through the press some of the most valuable contributions of others.

The papers of this society were published in numbers, at uncertain intervals, under the title of "Commentaries and Essays."‡ And among these, Mr. Dodson furnished a New Translation of Isaiah lii. 13; liii. 12, with Notes.* Also, "A New Translation of Isaiah i—xii. with Notes," &c.†

After revising his former papers, he extended his original design, and published, in 1790, the entire book of Isaiah, in one octavo volume, entitled "A New Translation of Isaiah, with Notes Supplementary to those of Dr. Lowth, late Bishop of London, and containing Remarks on many parts of his Translation and Notes. By a Layman."

Bishop Lowth expressed himself in a very handsome manner, in a note written to Mr. Dodson, upon his former translation of a small part of the book of Isaiah, published, as before mentioned, in 1784.‡ He also repeated his acknowledgments in the same style, on receiving, in the course of the next year, a copy of the translation of the first twelve chapters. On both occasions, the Bishop pleaded his declining health as the only reason for his not giving these papers the attention which they were otherwise entitled to receive from him. Dr.

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* [Among the earliest associates of Mr. Lindsey, in 1774, when he first opened a chapel for Unitarian worship, Mr. Belsham mentions "the late learned and eminent Scripture critic, Mr. Dodson." *Memoirs*, p. 122.

When the Unitarian Society was formed in 1791, Mr. Dodson was chosen the treasurer, and, as I have often witnessed, for several years gave great attention to the business of that society.

To another object, common to *Nonconformists*, the repeal of the Corporation and Test Acts, he was very friendly, and in 1792 was chosen a delegate by the Dissenters in one of the counties, to endeavour to obtain that hitherto unconceded repeal. It was, I believe, in that connexion that I had, first, the pleasure of Mr. Dodson's acquaintance.]

† See a sketch of the plan in Jebb's Works, II. 237—253. It is also prefixed to the first volume of the "Commentaries and Essays," 8vo. 1786.

‡ [They were collected into two volumes, 8vo. In the second volume the late Mr. Tyrwhitt has two papers, with his name annexed, and dated from Cambridge, in 1786 and 1787. No. xiv.—"An Explanation of St. Paul's Doctrine concerning the Creation of all Things by Jesus Christ." No. xv.—"The Resurrection of the Dead through the Man Jesus Christ." These pieces have been since republished by the Unitarian Society.]

* Com. and Essays, No. 1, 1784, I. 31—50.

† Ib. No. 3, 1785, I. 149—258.

‡ The note was as follows: "The Bishop of London presents his compliments to Mr. Dodson, and is very much obliged to him for his remarks on Isaiah, and for the great honour he does him in them. He begs to be excused entering into any disquisition concerning them; not, he assures him, that he does not think them worthy of the greatest attention, but because his ill health obliges him to avoid all inquiries of this nature, that require intense application.

"*London-House, March* 26, 1784."

[Bishop Lowth had declined the Archbishopric of Canterbury, in 1783, on account of his age and infirmities, and appears to have suffered severe bodily pains during the remainder of his life; which closed November 3, 1787, in his 77th year.]

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Sturges, however, nephew of the Bishop, upon the publication of the translation of the whole book in 1790, addressed some "Short Remarks" to our translator.* These chiefly respected a few particular passages; and were soon replied to by Mr. Dodson, in "A Letter to the Rev. Dr. Sturges, author of Short Remarks on a New Translation of Isaiah." † To this publication he prefixed his name, and very properly took occasion to speak of his opponent's remarks as being "the performance of a gentleman, a scholar and a Christian;" characters which were acknowledged by Dr. Sturges in a private letter to be equally appropriate to the translator's vindication. "I think myself," said he, "much obliged to you for the handsome terms in which you are pleased to speak of my performance and the manner in which I addressed you; and, however we may differ on critical and theological subjects, I beg leave to assure you, that I respect your literature and esteem your liberality." Indeed, it is not assuming more than every "gentleman, scholar and Christian," will readily concede to me,—to say, that our Layman's Translation of the Prophet Isaiah, and his vindication of certain parts of it, after the same ground had been trodden by one of the most acute and learned critics of his age, will remain decisive proofs of his great learning, sound judgment, and unaffected candour.

Mr. Dodson afterwards published, in the same "Commentaries and Essays," "A Letter to the Rev. Mr. Evanson, in Defence of his Principal Object in his book, entitled, *The Dissonance of the Four Generally Received Evangelists, and the Evidence of their respective Authenticity Examined.*" ‡ He also left prepared for the same vehicle of publication, and which has since been printed accordingly—"A Dissertation on Ephes. iv. 7—12, with a Postscript, containing other Critical Remarks." *

* Entitled "Short Remarks on a New Translation of Isaiah, by a Layman; with Notes Supplementary to those of Dr. Lowth, late Bishop of London, and containing Remarks on many parts of his Translation and Notes. In a Letter to the Author. By John Sturges, LL.D., Chancellor of the Diocese of Winchester, and Chaplain in Ordinary to his Majesty."—Cadell, 1791, pp. 37.

† Printed for J. Johnson, 1791, pp. 25.

‡ Com. and Essays, No. 4, 1796, II. 313—346. [Yet it appears from the following passage, that Mr. Dodson received a much more copious New Testament than Mr. Evanson:

"I differ from you on several points; but I think that you have succeeded in your principal object. I cannot agree with you in rejecting any of the thirteen epistles, which bear the name of St. Paul, the authenticity of the Epistles to the Romans and Philippians, which contain some important prophecies since fulfilled, and of the Epistle to the Colossians, which, in chap. ii. 5, represents the Apostle, at Rome, as miraculously seeing things transacted at Colosse, appearing to me to be as well supported as the authenticity of the seven Epistles to the Corinthians, Galatians and Thessalonians, and to Timothy, which you admit; and the external and internal evidence of the genuineness of the Epistle to the Ephesians, which, it is probable, ought to be considered as addressed to the Laodiceans,* and of the Epistles to Titus and Philemon, being, in my opinion, too strong to allow us to entertain any doubts about them. The observations of Dr. Paley on this subject, in his *Horæ Paulinæ*, deserve particular attention. As to the Epistle to the Hebrews, and the seven Catholic Epistles, and also the Epistles to the seven churches of Asia, in the beginning of the Apocalypse, which you reject, I forbear to inquire, whether you are warranted in so doing, as it will be sufficient for my purpose if the thirteen epistles which bear the name of St. Paul are genuine. I also think, that you have unnecessarily, and on insufficient grounds, rejected some passages of St. Luke's gospel." Com. and Ess. II. 313, 314.]

* Com. and Essays, No. 5, 1801, II. 347—362. "These observations," says he, "are submitted to the consideration of those who agree with Mr. Locke (see his note on Eph. iv. 10, III. 4to. 572), in thinking *an impartial search into the true meaning of the sacred Scripture the best employment of all the time we have;* and who join in wishing to see every difficulty in the citations from the Old, in the New Testament, satisfactorily cleared."

[Mr. Dodson left also "A Fragment of Mr. Farmer's Manuscript Treatise on the History of Balaam." This Treatise had

* See Paley's *Horæ Paulinæ*, pp. 242, &c.

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Mr. Dodson's character disdains to claim any advantage from the familiar maxim, *de mortuis nil nisi bonum*, the ordinary sanctuary to which the many are driven for refuge; but invites the application of an adage of superior wisdom and superior obligation,—*de mortuis nil nisi verum.*

His counsel, on any and every occasion, was founded in judgment, and communicated with discretion, sincerity and kindness. His friendship was with reason very highly valued by those who shared in it;* for he was mild in his manners, even in his temper, warm in his affections, and steady in his attachments,—alike incapable of fluctuation from corroding suspicion or foreign influence. To strangers, and in mixed companies, he was shy and reserved.

It was said by Erasmus of one of his contemporaries,* *vir non exacti tantum, sed severi judicii:* and of another, † *verè theologus, integritate vitæ conspicuus.* Both these characters will deservedly apply to Mr. Dodson. He was not only a man of correct, but of critical judgment; a learned theologian, and a man as much distinguished by his unsullied integrity, as by the simplicity of his manners.

Under these circumstances the tribute of friendship and of gratitude becomes a debt of honour and of justice. And he who, agreeably to the custom of the ancients, does not sacrifice to heroes till after sun-set, equally repels all suspicion of interest, ‡ and every petulant charge of designed exaggeration. §

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been communicated to Mr. D. by Mr. Farmer, though afterwards destroyed with that writer's MSS., according to the directions of his will. Mr. Dodson had made extracts, and left some notes, though too imperfect for use. His widow allowed the *Fragment* to be annexed to the "Memoirs of Hugh Farmer," 1804; an *anonymous* publication, but justly attributed to the late Rev. Samuel Palmer.]

* [It would be unjust to the memories of both, not to mention here Mr. Dodson's friendly regards to Mr. Gilbert Wakefield. He had visited him in the King's Bench prison, and contributed to that more substantial testimony of respect which his friends offered him. In the testamentary disposal of his property, Mr. D. recollected him in a way which will be best related by Mr. Wakefield himself.

In a letter to a friend, from "Dorchester Goal, Nov. 30, 1799," having mentioned Mr. Dodson's death, he says, "I wrote to his widow in terms of condolence, and in terms ardently expressive of my great regard and high veneration of his talents and virtues; under which sentiments you remember me to have uniformly spoken of him.

"Last Sunday (five days after my letter) Dr. Disney, one of the executors, informed me of the legacy of five hundred pounds, which produced as much astonishment in me as any incident of my life. I had not enjoyed the pleasure of his intimacy very long; and felt myself exceedingly gratified, indeed, to be so regarded by such a man.

"That article, at least, of Mr. Dodson's will must have been inserted, or added since my arrival in this place, for the bequest runs, 'To Gilbert Wakefield, now a prisoner in Dorchester Goal,'" &c. Memoirs of G. Wakefield, 1804, II. 194, 195.]

* Linacer. See Jortin's Life of Erasmus, I. 7—10.

† William Latimer. Ib. 10.

‡ [Mr. Dodson left Dr. Disney several thousand pounds, as residuary legatee, after the decease of his widow. To this circumstance, probably, the biographer here refers.]

§ [Dr. Disney, in 1800, prefixed to this Memoir, an address "to William Mackworth Praed, Esq., Barrister at Law," in these terms:

"Dear Sir,

"The following Memoir is inscribed to you, because you, equally with myself, respect the character of our late common friend, and are a concurring witness to the truth of my representation of it. The situation in which he has placed us as his executors, jointly with his much respected widow, is presumptive evidence at least of our competency to speak of his character; and, I trust, such competency will not be impeached by the partialities of private friendship.

"It is a flattering circumstance to you, as well as to myself, to have been distinguished by so very respectable a person: and, while I cannot refrain from expressing the esteem I entertain for my colleagues, I am gratified in the assurances I have received that such esteem is reciprocal."]

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THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 482.)

No. 28.

Philip à Limborch to John Locke.

Amsterdam, April 26, 1695.

MY WORTHY FRIEND,

I AM glad that my last letter arrived safely. It is thought wonderful that the autograph of the sentences of the Romish Inquisition at Thoulouse, * should have fallen into my hands; as N. N. was informed by a certain priest, commissioned by the Bishop of Holland † to learn from him who was in possession of that book. N. N. imprudently answered that I had received it from Furley; ‡ but that it was in possession of another person, with whose name he was unacquainted, and said that *you* had formerly seen the book at Montpelier. § I told N. N. that it was a different book which you saw in France. He added, that the priest desired him to inquire of me the name of its present possessor. I answered that I was ignorant of his name; for though I once heard it from his brother, I had quite forgotten it: and even if I knew the name it could not be prudently divulged to the priest. For I apprehended that this information was so eagerly sought, because, if the owner could be discovered, the copy might be purchased of him, even at a great price, to be sent to Rome, and thus a false accusation might be safely preferred against me. He said that it appeared to him in the same light. I added my regret that he had disclosed the name of Furley; but as what was divulged could not be recalled, he should give no further information, but only answer in few words, that I did not know the owner's name. This he undertook, but did not perform correctly; for the name afterwards transpired from his brother, and no doubt he informed the priest. For, when asked by me, he said that he did not know whether he had or had not informed him, for he had no certain recollection on the subject. This is certain, that the name became known to that priest, because afterwards another came to Furley, to whom I had written this account, and named the owner of the book, as Furley wrote to you. I hope you have before this time purchased the book, and that Furley is in possession of it. Thus all their attempts will be in vain.

I commend the prudence of Furley, who drew from the priest a testimony to the authenticity of the book, and the candour of the priest, who so freely admitted it. Yet had they been so fortunate as to have obtained that copy, and sent it to Rome, I see not with what justice they could have represented the volume which I published as suppositious. For it so describes that barbarous age, and relates such remarkable histories of that time, as to leave no occasion for modern fictions. Yet it were better that it should not be in the hands of those who are interested to conceal these mysteries of iniquity, and prevent their exposure to the open day.

You will find, annexed to this letter, two further additions to the History of the Inquisition, which, if you think them worth the trouble, you can join to the rest.

A Lutheran Professor of Kiel *(Kiloniensis)* has published a work, entitled "Anti-Limborchian Exercitations," against my Christian Theology. * Thus I am chastised at Rome and in Germany. The book is dull enough, as I hear, for I have not yet seen it, though I have read an abstract of it in the *Acts of Leipsic*. † But I am not disposed to take up the pen against such an antagonist. Such men, so

* "Liber Sententiarum Inquisitionis Tholosanæ: See Limborch's Preface, 1692, and the Catalogue of Authors, *Chandler*, pp. viii.—xii.

† A *titular* bishop who presided over the Roman Catholics in that country.

‡ See p. 88. § See p. 12.

* See p. 478, col. 1, *Note*.

† See p. 226, col. 1, *Note*.

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far as I can judge by those *Acts*, contend, not for truth, but for a popular opinion, human decisions, and ecclesiastical authority. With these, the rule of orthodoxy is an implicit consent to the Lutheran doctrine. Against such, it is in vain to dispute. For it is useless to inquire what the Lutheran Church teaches, which is sufficiently known from books and the decisions of that Church, but whether its doctrines be true, and dictated by the holy Scripture. Thus we find Popery every where, and men establish their own authority, under the specious pretence of preserving orthodoxy. Thus orthodoxy, in possession, will be always powerful, and truth vary at Rome, Geneva and Wittemberg. Such evils cannot be avoided while human judgment is made the *criterion* of orthodoxy.

The Authors of the *Acts of Leipsic* have taken care to quote the most obnoxious passages which occur in those Exercitations. I have, indeed, remarked in these writers, the malignity, shall I call it, or inconsiderate zeal, that if they find in the authors they review any abusive or severe passages against the Remonstrants, these they carefully notice and express them in the most odious terms. I know not how the Remonstrants have provoked their enmity, unless, perhaps, by free inquiry after truth, and a brotherly tolerance of those who differ from them. Such men are unworthy to employ our pens, nor shall I answer them, or defend myself against their accusations; nor indeed could I become acceptable to such persons, without rendering myself disagreeable to others, with whom I am now upon good terms. Thus I avenge myself upon them by silence and contempt. But I must pass to another subject.

Mark Tento, under the patronage of the most Reverend Bishop of Bath and Wells,* has undertaken to translate my Life of Episcopius† into Latin. I quoted the letters of divers excellent and learned divines, and the Synodical Acts of the Remonstrants, which I translated from Latin into Dutch. These he should not turn from the Dutch into Latin, but copy the originals. He complains of wanting these, nor has he been able to meet with them any where. Yet I doubt not but they may be found in many libraries in England. If you could assist him to procure them any where, you would not only materially abridge his labour, but render his version more correct and acceptable. If you can serve him in this, I shall acknowledge myself your debtor.

Farewell, most worthy and valued friend,

Yours affectionately,
P. à LIMBORCH.

No. 29.

John Locke to Philip à Limborch.

Oates, May 10, 1695.

MY EXCELLENT FRIEND,

ON the receipt of your last letter, of the 26th of April, I immediately wrote to London, and have used all the means in my power that our friend Mark should be supplied as fully as possible with the books he requires for your work. I have waited so long to reply to you, that I might give you a more certain account of what had been done in this business, and the other about Thoulouse. But neither d'Aranda nor the other person whom I employed to procure the books, has hitherto given me any information. Yet I am not disposed, from their silence, to augur any thing unfavourable.

Concerning the autograph, whether it be now in Furley's possession you can better learn from him than from me. Not that I have been a careless or idle agent in that affair. But as my health, at that time, would not permit me to go to London, I committed the whole business to one of our common friends, a prudent and active person, whom I knew to be hearty in the business. To avoid delay by letters passing through my hands, after the first answer which I received from our friend in London, by which I found that he was making the utmost exertion to conclude the affair, I advised him to write directly to Furley, that he might learn from him what farther steps should be taken. I doubt not that he has done this. If I can do any thing more you

* Dr. Kidder. See p. 422, col. 2, *Note*.
† See p. 423, col. 2.

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may assuredly depend upon my utmost exertions.

I readily believed what you said of our Oxonians, although I had not heard it mentioned, and applauded your neglect of an opponent at Kiel. I indeed esteem you the more for the rough treatment you receive from others, who, at the same time differ among themselves. Thus has it always fared with the sincere and uncorrupt votaries of truth. For your Christian Theology I repeat my thanks, not because you have added a volume to my library, but increased my information. This winter I have been seriously considering in what consists Christian faith, and I have endeavoured to deduce it from the sources of the Sacred Scripture, separate from any opinions and *orthodoxies* of sects and systems. * From a careful and diligent perusal of the New Testament, the nature of the new covenant, and the doctrine of the gospel, appear to my apprehension clearer than noon-day. I am, indeed, most firmly persuaded, that a sincere inquirer into the gospel, cannot remain in doubt as to what is the Christian faith. My thoughts I have thrown on paper, that I might, thus calmly and at leisure, observe the mutual agreement and harmony of the several parts; and the grounds on which they are supported. When all things in this my creed appeared sound and every where conformed to the Divine word, I then proceeded to consult divines, (especially the Reformed,) to observe their sentiments concerning the faith. I resorted to Calvin, Turretine and others, by whom, I am compelled to confess, I found the argument so managed, that I could not possibly receive the doctrines they would inculcate. They appeared to me so different from the sense and simplicity of the gospel, that I have not been able to comprehend their writings, nor, indeed, can I any way reconcile them to the sacred code.

At length, with fairer expectations, I took in hand your Theology, nor could I read without great satisfaction, Chap. viii. Book v. which taught me that there was one divine by whom I should not be branded as a heretic. I have not yet found leisure to proceed farther in your work. There is nothing I desire more than to see you, and to read and explain to you my notions, that they may be submitted to your correct and unbiassed judgment.

These things are whispered in your ear, for I wish it to be known only to you, that I have handled this argument.

Make my respects to the Veens, the Guennelons, and especially to your family. Farewell, and continue to regard me as,

Yours affectionately,

J. LOCKE.

* Mr. L. seems to refer to those inquiries, which produced "The Reasonableness of Christianity, as delivered in the Scriptures," published anonymously, this year, 1695.

No. 30.

Philip à Limborch to John Locke.

Amsterdam, ———, 1696.

My excellent Friend,

I KNOW not to which of us is to be attributed our long and obstinate silence. I should be cruel to extort from you, while occupied in public concerns, answers to my letters, or to revenge your silence by my own. The sincerity of friendship forbids such rigour, nor indeed does that depend on an equality in the number of each correspondent's letters, but in their fidelity and mutual respect. In the mean time, I have now been more than a year without the most gratifying proofs of our regard; for your last, which, you recollect, I answered, was written on the 10th of May preceding. Mr. Le Clerc and Mr. Guennelon have several times conveyed your respects to me, with an intimation of your soon sending me a letter, which I have hitherto looked for, in vain. This delay I am disposed to ascribe solely to the numerous occupations by which you are overwhelmed. Several times I longed to write to you; but I was fearful that a pressing letter might seem to extort an answer from my friend, at a time very unsuitable to his engagements. But now, when the report is confirmed to us, that you are appointed to a most honourable office, * by the

* Commissioner of Trade and Plantations, to which Mr. L. was appointed by

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first authorities in England, I must break silence, and congratulate, not you, so much as your country, on this promotion, which constitutes you an assessor in a most honourable assembly with the principal men of the kingdom, all whose councils are directed by prudence, integrity, sincerity and candour, and solely designed to promote the public good. God bestow upon you a long life, and grant to your councils the success they deserve.

I lead here a busy life, and yet I scarcely do more to any purpose than if I were rusting in idleness. I am now occupied with the unpublished writings of Arminius. I promised a German bookseller to prepare them for publication, but in perusing them, on account of the smallness of the characters, and of a *form* very inconvenient to be read, I find so much difficulty, that, if a regard to the memory of such a man, and the great good I expect from the publication of his works did not contribute to lighten the labour, I should repent my promise. When I have edited this work, I shall decline the fatigue of preparing for publication any other posthumous writings. The eye-sight is peculiarly tried in reading small characters, which, in many places, are almost obliterated by length of time. Thus I employ myself, without producing that benefit which might compensate so long an occupation. But, as the die is cast, I must proceed.

There will soon be published, for the first time, the Lectures on Jonah and Malachi, (to which will be added, a Disputation against the Jews,) on the last Epistle to the Thessalonians, and the second and third chapters of the Apocalypse; also, a Disputation against Cardinal Perron. These, with the short pieces already published, will fill a volume. Mr. Caspar Brant prefixes a detailed account of Arminius's life, which will contain many things hitherto unknown to foreigners.

There has lately appeared here an English work in a French translation, entitled *The Reasonableness of Christianity as delivered in the Scriptures.* * Many will have the author to be my friend. I answer that I have no knowledge of it; and that when an author, whoever he be, chooses to be concealed, we should refrain from the indulgence of conjectures, which are often fallacious. I apply to the perusal of the book with great pleasure, and especially assent to the representations of the design of Christianity, which pervade the whole. Were this but well understood, the most grievous and angry controversies in the Christian church might, I am persuaded, be happily composed. It might, at least, be an easy task, notwithstanding diversity of opinion, to restore the peace of the church; for that which is now urged by many, as the sole foundation of Christianity, cannot be plainly comprehended as the object of faith. This then is the only means to abolish anathemas, schisms and hatreds.

You perceive that I have read this Tract attentively, and weighed with some exactness all the arguments. I cannot refrain from offering you a remark, which, though in itself it may not appear to be of great moment, yet may be of some weight in the author's argument, as he applies it. In the Fourth Chapter † he adduces, in support of his opinion, the passage, 2 John ver. 7, which is, I think, much to his purpose. Yet in the French translation it appears to me not to give correctly the sense of the Greek, which is quite in favour of the author's opinion. How the author wrote in English I know not, ‡ but the French runs thus, *Que plusieurs imposteurs se sont élevés dans le monde, lesquels ne confessent point, que Jesus, le Messie, soit venu en chair.* Here the sense seems to be, that these impostors did not confess that Jesus, who is Messiah, had come in the flesh. But the Greek reads thus, Ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί. Which concluding words I translate, not *who confess not Jesus*, who is Christ or Messiah,

King William, in 1696, and which he resigned in 1700, because his health would not permit him to perform the duties. See *Brit. Biog.* VII. 15, 16.

* See p. 609, col. 1, *Note.*

† The original is not divided into chapters.

‡ Mr. L. uses the common version, substituting *Messiah* for *Christ*.

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to have come in the flesh; but *who confess not Jesus the Messiah, who came in the flesh:* for it is not the infinitive in the Greek, but the participle. This sense is very different, and accords much better with the author's design. In the former sense, it is imputed to the impostors, as a false doctrine, that they confess not Jesus, who is the Messiah, to have come in the flesh. Whence it follows, that he who confesses Jesus, whom John affirms to be the Messiah, (for the word Χριστος is applied in this sense,) to have come in the flesh, continues in the doctrine of Christ, as expressed ver. 9. But many who believed not that Jesus was the Messiah, yet believed that Jesus, who is the Messiah, had come in the flesh. If the passage be rendered in the latter sense, then the meaning will be, that the impostors did not *confess* Jesus Christ who came in the flesh; that is, did not confess that Jesus who came in the flesh, was the Messiah. For, to confess Jesus the Messiah, is to confess that Jesus is the Messiah, and to profess to be his disciple, according to Matt. x. 32. For John describes that Jesus, whom they were to confess, as he who came in the flesh, and sojourned among the Jews. Whence it follows, that he continues in the doctrine of Christ, who confesses that Jesus, who came in the flesh, is the Messiah. And this is a genuine confession of faith in Christ. The same appears to be the sense of 1 John iv. 2, 3, where also there is no infinitive, but the participle Εληλυθοτα.

This remark may not be of much consequence on this subject, yet it tends to the knowledge of the genuine Greek text, and accords with the author's argument. But in other controversies, such as occur with our *Mennonites*, it is of great importance. But it is time to break off. You see how loquacious is your correspondent, who overpowers you with his letters, for he cannot restrain his pen. Farewell, my excellent friend, and may you continue in all felicity.

I remain,

Yours,

Most respectfully,

P. à LIMBORCH.

No. 31.

John Locke to Philip à Limborch.

London, Sept. 3, 1696.

My very kind Friend,

IF every one would exercise your candour and friendship on the subject of religion, arguments would cause no more offence among disputants, than was lately produced by our too long silence. I value our correspondence so much, that I dare not inquire which of us has been most culpably silent; I fear I have been in fault. But, however that may be, you certainly, from a disposition to be kind and forgiving, have got the start of me, and made the fault appear to be wholly mine, and, indeed, I cannot but feel it so, while you refrain from even the mildest reproof. The excuse of business, which you allow to me, respecting yourself, I might offer to another correspondent. I am averse to an acquittal from *you* on that score, though I can add my very indifferent health, through the whole of the last winter. But even this ought not to have prevented my writing to such a valued and faithful friend. The truth is, I always desire, for writing to you, a season of leisure, when my mind is disengaged from other concerns. This so rarely occurred, sufficient for my purpose, that in waiting for some other time more convenient, and thus deferring day after day, at length a whole year elapsed; till overwhelmed with shame for my neglect, I became still more tardy. If you call this an apology for idleness, I must submit; only of this I am certain, that my silence has not been occasioned by any diminution of friendship, or alteration in my regards. To confess the whole, I was chiefly hindered by the difficulty of expressing myself in Latin, a language which I have not now in familiar use. But your extraordinary friendship and affection overcomes every thing.

I accept your congratulations, as they are offered, with the most friendly disposition. But what have I to do with the bustle of public affairs, while sinking under the burdens of age and infirmity? I should rather seek retirement, and that quiet, most suitable to my years and my studious occupations. Believe me, I much desire

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this, as best accommodated to me, in my own opinion; but I know not how it is, that what one eagerly, yet vainly pursues, is bestowed on another who disregards or despises it.

I congratulate the Christian world on the appearance, under your inspection, of the hitherto unpublished works of that great man [*Arminius*]. As to the English book, translated into French, which you were reading when you wrote to me, I think with you, that the author, by placing the Christian verity on a right foundation, as it appears to me, has eradicated contentions and schisms, as far as possible. When you have read the whole I shall wish to know how you and others approve that tract. I hear that it displeases our *divines*, both Conformists and Nonconformists.* The rest approve or disapprove, relying as it may chance, on their own or another's opinion.

I agree with you as to the passage in John. There is in our translation the same error which you have observed in the French. But the Greek text, which I think you rightly interpret, is much more apposite.

Farewell, most worthy friend, and regard me as,

Yours affectionately,

J. LOCKE.

* Thus, Watts, in the ardour of youth and the plenitude of orthodoxy, charged Mr. Locke with having "darkened the glory of the gospel, and debased Christianity, in the book which he calls the Reasonableness of it." Watts, however, lived to discover "that the way of holiness in the times of the gospel, or under the kingdom of the Messiah," must be a "plain and easy path," and that the "difficult and abstruse" doctrine of "three real persons going to make up one true God," is a "strange and perplexing notion;" though, *in the days of his younger assurance*, he had even entertained the monstrous, pagan idea of *a bleeding God*. See Note on Locke's Annotations in Watts's Lyric Poems and his "Solemn Address." Works, 8vo. VII. 261, 262, 477.

MISCELLANEOUS COMMUNICATIONS.

*Mr. Turner on the Orthodox Representations of the Deity: written, but not printed, as an Appendix to Two Discourses, preached at Glasgow, and since published.**

Newcastle, Sept. 20, 1818.

ON being honoured with an invitation to attend the Sixth Annual Meeting of the Association of Scottish Unitarian Christians, it occurred to me, in reflecting on the choice of a subject on which to address them, that as it was to be held this year in Glasgow, the seat of an University of known celebrity, to which I had, by myself and others, so many and so great obligations—the seat also of societies of professing Christians, adopting almost every variety of sentiments and forms of worship, a number of strangers might be drawn together by the comparative novelty of a Scottish Unitarian Association: it might, therefore, be not improper or inexpedient, instead of a discourse professedly controversial, to exhibit to them a specimen of the more general and ordinary method of preaching upon Unitarian principles, by making them the ground-work for enforcing one or more plain and practical exhortations, and thus convincing those who might need to be convinced, that these principles are not unfitted to promote the faith and holiness and religious joy of those who hold them; that our doctrines are not such as they are often represented in popular sermons and essays, and in speeches to popular assemblies, "a meagre, lifeless skeleton, devoid of every vital or vitalizing principle;" that we do not "ungod the Deity," or "deny the Lord that bought us," or "count the blood of the covenant a common thing;" although we know nothing of "vicarious sacrifice," "expiatory virtue," "equivalent satisfaction," or by whatever other unscriptural phrases the idea is attempted to be conveyed, that the Father of mercies required the death of an innocent victim to

* See our Review department in the present Number.

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"satisfy his justice," and render him propitious to penitent sinners.

Several of the above expressions will be recognized by some of my readers, as having been introduced into a speech delivered by the chairman * of a meeting of a religious tract society, held at Newcastle, April 10, 1817, as detailed in the Society's Report for last year, p. 8. I wish not to have any dispute about them with the excellent speaker; I have much greater pleasure in passing on to the sentiment which follows them, and in which I desire most cordially to join him, "that, with regard to opposite doctrines, we would ever distinguish between *them* and *the persons who hold them.* I trust there breathes not that human being, to whom we bear any other feeling than that of perfect good-will; and to whom we would not the more willingly manifest our Christian love, if his conduct to us were the offspring of directly contrary sentiments and feelings." This is said, and I am sure it is said from the heart, by one who, whatever may be his creed, breathes all the spirit of the good Samaritan, and, like our common Master, "goes about doing good." I feel a pleasure, and, as far as a Christian can be justified in using such a word, a pride, in co-operating with him in many schemes of benevolence; I admire the zeal and activity which he displays in many, in which I cannot co-operate: I, therefore, most cordially wish him God speed in all his labours of love; and have no desire to have any other contest with him than shall best improve the opportunities of usefulness which may respectively be open to each.

But if my amiable friend would see who they are, who, in our opinion, "ungod the Deity," let him consider well the following extracts.

The first is from the Sermons of the Rev. David Grant, formerly a minister in this town, and afterwards (when minister of Ochiltrie, N. B.) chairman of the committee which conducted the prosecution of the venerable Dr. M'Gill, of Ayr; in p. 27 of his first volume, printed in Newcastle, speaking of the sufferings of Christ, he says, "should we take a view of his last and most trying moments, when death, arrayed in a thousand terrors, appeared in view, when the malice of men, the rage of devils, and the *wrath* of his heavenly Father, seemed, with combined force, to overwhelm him in ruin; when the storm seemed to gather apace—when every rueful circumstance intruded itself into his fancy—when that important moment, big with the darkest woe, the most important registered in the annals of time, in which *divine justice was to be fully satisfied,* and *an everlasting atonement* made for the sins of men, approached, how did he behave,—with more than human magnanimity did he *drink the cup of his Father's* WRATH, and taste all the bitterness of death!"

He proceeds, p. 31, "A *pious* author, on this subject, expresses himself in the following emphatic terms: 'God, when the time was come that Christ should suffer, did, as it were, say, O all ye waves of my incensed justice, now swell as high as heaven, and go over his soul and body; sink him to the bottom; let him go, like Jonah, his type, into the belly of hell! Come all ye storms that I have reserved for this day of wrath, beat upon him! Go, justice, put him upon the rack; torment him in every part, till all his bones be out of joint, and his heart within him be melted as wax in the midst of his bowels!'"

Surely this *pious* author had never learned to "fear the Lord *and his goodness.*" Hos. iii. 5.

My second example shall be taken from "Sacramental Addresses, by the Rev. Henry Belfrage, Minister of the Associate Congregation at Falkirk," p. 79.

"In this day of his fierce anger, the Lord afflicted his Anointed. If man can create such pain and sorrow when he punishes, what cannot that arm produce, the thunders of whose power none can understand? Never had vindictive justice such a victim: and the guilt of the ancient world, which called on it to open the windows of heaven, and to break up the fountains of the deep, was not to be compared to that of the elect of all ages and countries. That fury by which the rocks are thrown down and the ocean is dried, is directed in all its violence against our Saviour.

* C. N. Wawn, Esq.

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"The sorrow which the anger of God produced was unparalleled. I seek not for its equal on earth. Sickness, thou hast no pang; destitution, thou hast no horrors; fear, thou hast no misgivings; remorse, thou hast no sting, like this anguish. Seek not for its equal in hell. There every one bears his own burden; but Christ endured the misery due to all his own. The wrath distributed in all these vials was collected into his cup."

The man who could pen this libel on the character of the Father of our Lord Jesus Christ, could not, it seems, in conscience receive a collection from the Unitarians at Falkirk, towards the support of the public charity-school there, when its funds were in a state of exhaustion, because "the Christianity of Socinians is Christianity stripped of its brightest glories, and their religion frowns on the noblest movements of the heart: degrading to the character of the Redeemer, and ruinous to the souls of men." * Surely he was not aware how he was thus stripping the character of Deity of its brightest glory, and outraging all the noblest movements of the heart. Surely he could never have read these words of the Redeemer, "Therefore doth my Father *love* me, because I lay down my life." John x. 17.

Or, if he would wish to see to what an extent the mind may get puzzled with nice distinctions, when it has once quitted the simple scriptural doctrine of one God the Father, and one Mediator between God and men, the man Christ Jesus, let him try to make sense of the following extract from Bishop Beveridge. (Private Thoughs, Part ii. pp. 48, 49.) "We are now to consider the order of these persons in the Trinity, described in the words before us, (Matt. xxviii. 19,) first the Father, then the Son, and then the Holy Ghost, every one of which is really and truly God, and yet they all are but one real and true God. A mystery which we are all bound to believe, yet must have a great care how we speak of it; it being both easy and dangerous to mistake in expressing so mysterious a truth as this is. If we *think* of it, how hard is it to contemplate upon one numerical, divine nature, in more than one and the same divine person, or upon three divine persons in no more than one and the same divine nature? If we *speak* of it, how hard is it to express it? If I say, the Father, Son and Holy Ghost are three, and every one distinctly God, it is true; but if I say they are three, and every one distinct Gods, it is false. I may say, the divine persons are distinct in the divine nature; but I cannot say, the divine nature is divided into the divine persons. I may say, God the Father is one God, and the Son is one God, and the Holy Ghost is one God, but I cannot say, that the Father is one God, and the Son another God, and the Holy Ghost a third God. I may say, the Father begat another who is God, yet I cannot say, that he begat another God: and from the Father and the Son proceedeth another who is God; yet I cannot say, that from the Father and the Son proceedeth another God. For all this while, though their nature be the same, their persons are distinct; and though their persons be distinct, yet still their nature is the same: so that, though the Father be the first person in the Godhead, the Son the second, and the Holy Ghost the third, yet the Father is not the first, the Son the second, and the Holy Ghost the third God. So hard a thing is it to word so great a mystery aright, or to fit so high a truth with expressions suitable and proper to it, without going one way or another from it."

If such be the perplexity of a "Master in Israel" to settle the terms in which he may safely express himself on that "faith, without which he cannot be saved," and if such be the ease, and yet such the danger, of mistake, how must the Unitarian rejoice that *his* Master requires nothing from him in order to eternal life, but to "acknowledge the Father as the only true God, and Jesus Christ whom he hath sent"! John xvii. 4.

WILLIAM TURNER.

* See an Appeal to the Serious and Candid Professors of Christianity, on behalf of Unitarian Christians. By T. S. Smith, M. D. Edinburgh, printed for Constable, 1815. A most important and interesting tract.

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SIR, *Clapton, Sept.* 2, 1818.

THE appeal from the congregation at Alnwick, [p. 530,] will, I hope, be very successful; and, indeed, it is impossible not to feel perfect confidence in that name, so well known among us, by which it comes recommended. One paragraph, however, in Mr. Probert's letter, I confess I was sorry to read, and I cannot help thinking that it escaped him inadvertently. I mean the passage in which he thus appears to deny that *Arians* are *Unitarians:* "When we separated," says he, "there were several Universalists and Arians amongst us, but not one Unitarian."

I know how much we want a term to distinguish those Christians who believe that Christ had no nature but the human, though highly exalted above the rest of our race, by the perfection of his moral character and of his divine endowments. I know, too, what great modern authorities there are for the contrast between Arians and Unitarians. Yet though I have long ceased to believe the pre-existence of Christ and other notions, which have been supposed to form the distinction of Arian, I have not forgotten the effect of the opinions I once entertained. From my own recollections I am convinced, that whatever an Arian may believe respecting the Son and the Spirit of God, and however, as I now think, his views may be unscriptural; yet he will as firmly and consistently believe the exclusive deity of the God and Father of our Lord Jesus Christ, as any other Unitarian.

There is, I think, no part of Dr. Priestley's writings, in which his arguments appear less satisfactory than those in which he refuses to the Arian the worthy name, by which he himself was called, which he so ably advocated and so well recommended. I was glad, on the other hand, to find one of his *ministerial* successors, Mr. Yates, in his able *Vindication*, making a common cause, as Unitarians, with all, however otherwise distinguished, who assert the authority of Scripture for the worship of "one God the Father of all, who is above all," in opposition to that paradox of the schools, *Trinity in Unity;* in which *Watts*, till better instructed, could even discover *an infant Deity.*

J. T. RUTT.

Instances of Sanguinary Superstition.

[Communicated by Mrs. Mary Hughes.]

Hanwood,

SIR, *September* 12, 1818.

IN a St. James's Chronicle, which was published in July last, I met with an article which you will perhaps deem worthy of insertion in the Repository, as it tends, I think, in a high degree, not only to prove a considerable advance in the human mind, since the period alluded to, 1728, but to make us thankful that our lot has fallen in more humane and enlightened times.

When I have hitherto occasionally offered a paper for insertion in one of your periodical works, it has been signed only with the initials of my name; and even after reading in the last May Repository, [p. 328,] Mr. Luckcock's communication on the subject of anonymous publications, although I thought his reasonings just, yet from a feeling, perhaps natural in one of my sex and recluse situation and habits, in an article which has since been favoured by admission, I have still done the same. This has been since noticed with disapprobation, in a letter which I have received from a friend, for whose judgment I feel much deference. He refers me to Mr. Luckcock's arguments, and asks me, why, if I approve of them, I do not act accordingly.

The matter, with respect to myself, is, I am sensible, of very small importance to the public; but in regard to many other of your *incognito* Correspondents, I seriously think that it may not be so. The sanction of a respectable name gives weight to whatever it is appended; and even a slight knowledge of the writer produces an increased degree of interest in the mind of the reader.

It has always been a favourite principle with me, (however in this instance I may have departed from it,) that in small as well as in great things, we are in duty bound to follow our convictions; and yielding up my feelings to the strength of Mr. Luckcock's arguments, I beg to subscribe myself, Sir, your constant reader,

MARY HUGHES.

P. S. Will you, Sir, allow me to take this opportunity of thanking your Correspondent B., in the Repository for May, [p. 305,] for the very fa-

vourable opinion, which, in a manner so highly gratifying to my feelings, he expresses with respect to the small tracts which I have composed with a view to the instruction and improvement of the poor; and to assure him, that the work which he recommends, of making a proper selection from the works of the excellent Fenelon, would be a task most agreeable to me. I should also have pleasure in complying with the suggestion of even an *anonymous* writer in the Repository; but I fear to promise any thing, as my health is most precarious, and my eyes do not now permit me to write for successive hours, as I could have done in former years, which passed away before I had the most remote idea of employing my pen for any purposes beyond those of a very limited correspondence. To the perusal of the Repository, and to the friendship of its valuable Editor, I owe a degree, I trust, of increased usefulness; and I gratefully acknowledge a large increase of private felicity, derived from that pure source.

(From the St. James's Chronicle.)

"Professor Bohmen, at Gottingen, has published a very interesting and valuable work, under the title of 'Manual of the Literature of Criminal Law.' In this work we find the following proof of the superstition and cruelty which prevailed in Hungary, with respect to witches, in the former half of the last century.

"In a report from the Segedin, of the 26th of July, 1728, it is said, 'As several persons of both sexes have been lately thrown into prison here, they have not only been very strictly examined, but also ..... sentenced to be burned. But before this sentence was executed on them, they were first, according to the custom of this place, put to the proof: that is to say, they were let down into the water with their hands bound, and a long rope fastened round their bodies; but, according to the manner of witches, they floated on the water like a piece of dry wood. After this they were immediately put to the second proof, namely, laid in the scales to see how heavy each was, upon which it was astonishing to behold that a tall and robust woman weighed no more than three drams, and her husband, who was not of the smallest, only five drams, and the next, on an average, only half an ounce, three drams, and even less. On the 20th of this month, the sentence was executed on thirteen persons, namely, six sorcerers and seven witches, who were all burned alive. Among them, the last year's justice of the town, a man otherwise highly esteemed by every body, 82 years old, adorned the funeral pile!! It is not to be described how dreadful this spectacle was to behold: three wood piles were erected a league from the town, with a great stake fixed in the middle of each; to this stake four malefactors were bound with ropes upon each pile, and then a woman, who was not yet burned, was beheaded .... thereupon all the piles were kindled, and set in full flames at once."

In addition to this, and as a *fit companion*, I send another account, also extracted from a newspaper.

"When Charles II., ancestor to the present King, celebrated his marriage in Madrid, it was done by the exhibition of the most magnificent *Auto de Fe*, that ever was known, as described by Olmo, and represented in a superb painting by Rizzio, still preserved in the palace of Burn Retiro. Such a scene of parade and honour, grandeur and misery, was never before witnessed. The bride and bridegroom, together with the Queen Dowager, attended at the whole ceremony, which lasted till night, when upwards of fifty victims, who had been previously tortured, were brought forth, in solemn imitation of the last judgment, and such of them as were not brought by terror to retract the errors of heresy, were thrown into the flames!"

SIR, *Bath, Sept.* 15, 1818.

TRAVELLING, many years ago, from Peterborough to London, two gentlemen at Highgate came into the coach. One of them was so bespangled with gold lace, that I had no thought of his beginning any conversation upon religion. But I was mistaken; for he began immediately to harangue upon the Trinity, and went so far into the orthodox scheme, that I asked him if he believed that God Almighty was put to death; he

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answered, "*most certainly.*" I then said, "if the Devil got into heaven, who was there to turn him out?" He frowned and looked so furiously, that I believe he would have stabbed me, if he had thought of escaping punishment. This man, I afterwards learned, was one of those priests whom the then Duchess of Norfolk usually sent out in that dress to make proselytes. Let Dr. Stock say, how far he would have assented to his doctrine. A few days after this encounter, I went into a dining house in Piccadilly, where I found ten or a dozen gentlemen. One of them was an avowed priest, who, declaiming upon the virtues of bloody Queen Mary, asserted that she never put any man to death, who was not guilty of high treason. He next began to vindicate the practice of Popish priests in preaching in Latin, saying, that St. Paul always preached in Latin. To this I replied, that he did so at Rome, because that was the language of the place, as he always addressed the people in the language which they understood, and severely blamed those who did otherwise. In Greece, therefore, he spoke Greek, and would, if he had been in this country, have addressed them in the language spoken here, whatever that was. Our priest immediately retired, and the people then thanked me, for what I thought any one of them might have said. I wondered what sort of preachers they usually attended, who did not enable them to answer the weak assertions of so presumptuous a man.

I wish that your Correspondent, in your last Number, [p. 489,] who speaks of the Devil, had given his own sentiments concerning that supposed existing being. There was a sermon, published by Johnson some years ago, denying the existence of such an enemy to the human race. I hope your different ingenious Correspondents will come forth, and endeavour to decide the question.

Your Correspondents on baptism appear to be too peremptory on both sides. Let each of them vindicate his own sentiments with perfect charity to all his opponents. But, let them previously answer Emlyn's question, whether such an ordinance was required to be practised upon the children of Christians, or only upon those who had been unbelievers, when they wished to unite themselves to Christian societies. In all cases let us learn to be truly charitable, and to condemn no one for merely differing from us in some particular sentiments.

W. H.

SIR, *Aug.* 22, 1818.

AS your work is read in America, you may possibly procure an answer to an inquiry, which is excited by the following circumstance.

In the *Protestant Dissenters' Magazine*, for 1794, (I. 291,) I find a few verses, "inscribed to the Rev. H. T.," to which is added, in a note, this information:

"These lines were addressed to the Rev. Harry Toulmin, who was lately minister of a Dissenting congregation at Chowbent, near Manchester, but is since removed to America, where he is elected President of the *Transylvania* or *Kentucky* College, and is also invited to officiate as minister to a few persons at *Lexington*, who wish to attend public worship, conducted in a manner different from what is usual in America."

The College must be that of which *Morse* thus speaks: "The legislature of Virginia have made provision for a College in Kentucky, and have endowed it with very considerable landed funds. The Rev. John Todd has given a handsome library for its use." (*Amer. Geog.* 1792, p. 406.) That an *Unitarian* should be appointed president of this college, was a worthy instance of liberality. Mr. Toulmin, as is well known, has, for several years, held a judicial situation in another part of America; but what has been the history of the small congregation of *Unitarians*, for such they must have been, among whom he was "invited to officiate"?

R. T.

SIR, *October* 1, 1818.

I HAVE read with great interest Mr. Madge's arguments, [pp. 562—564,] "on the doctrine of final Restitution." I admire his frankness; I applaud his zeal; and I am delighted with his eloquence. At the same time, some doubts occurred to me, while reading his letter, and I venture to submit them to him as queries, on which I should be much obliged by receiving his answers. Our mutual

object, I am persuaded, is truth, and this, as he well knows, is promoted by free discussion.

1. Mr. Madge admits, that the doctrine is not "expressly or designedly inculcated in any one passage of the Old or New Testament." He arrives at it only "on the ground of inference." Now, not to ask, whether a doctrine, which may be deduced by fair deduction from Scripture, be not an express doctrine of Scripture, and whether, therefore, his admission at the outset do not nullify all his arguments, I would humbly inquire, whether the sacred writers were or were not aware of the consequences of their own statements? If they were not, their authority as reasoners is as nothing; but if they were, and one of those consequences be the doctrine of final restitution, how can it be explained that they did not point out the consequence, and expatiate upon it as the glory of the gospel? Very properly does Mr. Madge, in his view of Christianity, hold out this doctrine as the brightest part of divine revelation; very wisely, as well as boldly, does he express the doctrine in terms that cannot be mistaken, and not in general terms from which only the sagacious reader *may infer* it: why should not our Lord and the apostles have pursued the same method? They were not wanting in benevolence: their mission emboldened and required them to tell all the gospel or good news that they were instructed in from heaven, and to make the most of the work of Christ, and of the character of Almighty God: why then did they not reveal the welcome, gladdening and splendid truth of the final, everlasting happiness of all the children of men? On the doctrine of the resurrection, which in the view of Mr. Madge is chiefly important, or at least "worthy of acceptation" as a means to an end, the end being restoration, they are explicit and full, bringing it forward on every occasion, and making use of it to illustrate all the schemes of Providence, and all the other doctrines of Christianity: how then can it be explained that they are *silent* on final restitution, except on the supposition that it is an inference from their language which they never contemplated? The doctrine of the Trinity, as well as that of final restitution, is drawn from the Scriptures by inferential reasoning; but Mr. Madge would say to a Trinitarian arguing thus, that it is morally impossible that such an important doctrine, if it were true, should not have been "expressly or designedly inculcated:" and is not the answer of equal weight in both cases?

2. Mr. Madge carries on the argument as if there were no alternative but endless misery or everlasting, positive happiness, whereas, he will recollect that there is a middle scheme, ably supported by one of his predecessors, Mr. Bourn, namely, that of the destruction of the finally impenitent. This scheme does not exhibit the same splendid result as Mr. Madge's; but is it not analagous to the present dispensations of Divine Providence, in which such an infinitude of creatures live their little hour and then perish, and in which man is the maker of his own future destiny? If man having life have a right to happiness, it will not follow that he has a right to life. That he is capable of improvement is no more an argument for his living for ever, than it is for the future and eternal life of the lower animals, who, in the hand of their Maker, are all capable of improvement. All that is required for the justification of the Creator of man is, that his life be upon the whole happy, which may, perhaps, be pronounced of every human being arrived at years to contemplate himself. The process by which the wicked may be annihilated, may embarrass the subject, but is of no consequence to the argument. And on this hypothesis the issue is the same abstractly as on Mr. Madge's, that is, the extirpation of evil, and the abolition of death. If he say, by an argument from a personification, that death will exist and triumph as long as a single victim of the king of terrors remain unrestored, will not he prove too much? The reasoning is as good in the case of a fly as of a man. *Universal* restoration would be a consistent scheme, though it might have some difficulties of its own, which few divines would choose to grapple with.

3. Mr. Madge lays great stress upon the plainness of Scripture language, and the necessity of taking it in its "common accepted signification."

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This was scarcely to have been expected in a paper, the argument of which is grounded upon mere inference. But, waving this, may it not be asked, whether, if the Scriptures had been designed to teach the final cessation of existence to the wicked, the sacred writers could have used more plain, express and positive language than they perpetually adopt? They say that the wicked shall not enter into life, that they shall die and perish, that they shall inherit corruption, and that they shall be visited with everlasting destruction: now if, according to Mr. Madge, "the language of Scripture is employed for better purposes than to deceive or mislead," how in the face of these expressions can it be maintained, on mere inferential ground, that the wicked shall enter into life, that they shall never see death, or fall into perdition, that they shall be raised incorruptible, and that, instead of destruction, they shall suffer only temporary and remedial punishment?

Such are my difficulties as one wishing (for I confess the fact) to believe in the final happiness of all men: should Mr. Madge assist me to surmount them, he shall in due time know whose mind he has thus kindly relieved. At present, I subscribe only,

CANTABRIGIENSIS.

Chichester,
September 12, 1818.

SIR,

I WAS not aware that the "Manchester Presbyterians" had been charged with *duplicity* in retaining that appellation: but I confess, I think the reason for their so doing, adduced by your Correspondent, signing himself a "Presbyterian," [p. 504,] and by Mr. Davis, [p. 505,] savours of duplicity, though I am quite ready to believe that it does not strike them in the same light. The principal reason for their adhering to this appellation, is, that were they to change it, they would possibly lose the benefit of some funds originally devoted to the Presbyterian interest: at the same time it is acknowledged, that the peculiarity of church government, from which the title was derived, has fallen into general, if not into total disuse among them. How far then, their merely occupying the seats, formerly used by the old Presbyterians, and retaining the appellation, justly and equitably entitle them to the funds in question, is a question for the court of equity or conscience to decide: and upon which I should, I confess, decide against them.

These remarks I offer, not so much with a view of embroiling myself in this discussion, which may, perhaps, well remain in the hands of your Liverpool Correspondent and Mr. Johns, as for the sake of publishing the following circumstance: Lately travelling through Binham, a village in Norfolk, my attention was arrested by a cottage, against which was a large board, having painted on it, in conspicuous characters, the following inscription, "*A School for Scriptural Christians.*" After which were quoted several texts from the New Testament. The tenor of these quotations led me to inquire what denomination of Christians the school belonged to: and I understood from a man who was sitting by, that it was founded by a Mr. Clarke, who lived in Middlesex, who had several similar schools in the neighbouring parishes. What was the denomination to which the school belonged, was a question which seemed at first to puzzle the humble informant, but after a short pause, he said he believed they were called *Presbyterian Unitarians.*

I was greatly pleased to find such an institution, where I little expected it; and conceive we are much indebted to the enlightened patron for his exertions. But my principal reason for mentioning the circumstance, is, to suggest to our Presbyterian friends, whether it would not be well for them to call themselves *Unitarian Presbyterians,* which, I presume, is the appellation adopted by the gentleman who formed the above school.

The principal objection to their doing this, would, perhaps, arise from their considering the term Unitarian as indefinite, or not sufficiently explanatory. I foresee this difficulty, because your Correspondents differ on this point. The "Presbyterian" says, among his sect are "many attached to the *Arian* scheme, to whom the term Unitarian does not apply;" while Mr. Davis asks, "are not Arians, and even Trinitarians, as we call them, as justly entitled to the name of Unita-

rians, if they choose to assume it, as those who wish to apply it exclusively to themselves?" And he observes, that as the Trinitarians profess to worship only one God, they have an equal right to assume the name of Unitarians, as any other body of Christians, who may widely differ from them respecting the nature of the Divine Being. This argument against Unitarians claiming the appellation, is frequently used by Trinitarians: but I must own I am greatly at a loss to perceive its soundness. The terms Trinitarian and Unitarian, in *themselves*, imply nothing decisive. What they mean, is, whatever signification is attached to them. What then is the signification of the word Trinitarian? I presume a person believing in *one* God, composed of, or exhibited by, *three persons*. What means Unitarian? A person believing in one God in *one* person. Are these answers to the questions, correct; and if so, are the terms synonymous? Certainly not. And therefore it appears to me to be a sheer mistatement to say that the Trinitarian has a right to the term Unitarian, because he believes in one God. The Arian, as well as the Humanitarian, may claim the title; because they each believe in one God, consisting, if we may so speak, of one person, though they differ as to the rank of the Saviour. This appears to me to be the true state of the case.

F.

June 1, 1818.

"AS we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." If this apostolic injunction was more attended to, it would help to regulate that excessive liberality of sentiment, which, aiming at a wide sphere of action, sometimes overlooks or neglects those objects which are more nearly related, and which claim its protection and support. The Fellowship Fund Societies, now so happily increasing among Unitarians, are well calculated to bring more into notice the middling and lower classes; these cannot do much towards the support of religion by pecuniary aid, individually, but by uniting together, as in these societies, much good is done, and the advantage is apparent: they are enabled to contribute what they can, and what they like, in the cause of God and Christ. Unitarians stand alone in the midst of error, prejudice, misrepresentation and calumny, and it becomes them, as a body, to contribute towards, and to be concerned for, the welfare of their several churches, which are members of that body, and to recommend, encourage and support those engaged in business among them. Doubtless there is often equal zeal glowing in the breast of him who labours for his daily bread, for the cause of pure, unadulterated Christianity, as in his more opulent fellow-worshiper. The widow's mite is represented by the condescending Saviour of man, as more acceptable in the sight of God than the abundant offerings of the rich. Is there no desire on the part of those who are elevated in rank by the possession of temporal advantages, to increase the respectability of their society? And how can this best be done, but by raising from obscurity, and bringing into notice the middling and inferior classes by recommendation and encouragement? Shall the widow pine in solitude who has brought up, or who is still bringing up her children to be pillars in the temple of their God; not by means of the pecuniary aid they can afford, but by a consistent conduct and regular attendance? Many have been the sighs uttered and the tears shed, caused by the want of such support, heard and witnessed only by that gracious Being, to whose never-failing protection the dying parent committed his widow and fatherless children.

There are two causes to which, perhaps, may be ascribed this neglect; pride, or a desire to keep persons in middle stations in a kind of humiliation, though it is to be hoped this is not very prevalent; and a fondness for getting labour done, or for procuring goods at a price far below their real value, so that the honest, regular tradesman is neglected, while those who profit by the failure of others, and buy and sell at an irregular price are encouraged and supported. When will those act upon motives more honourable and disinterested, who are now governed by such maxims of worldly and selfish prudence? Is

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there not also wanting in those, who should be joined in one bond of Christian union and love, an interest in, and a concern for, each other's welfare? It is true, it often happens that people in business are so connected and involved, that they cannot encourage whom they will, but support may be given by recommendation to those who are not so connected and involved.

The current of popular opinion being so strong against Unitarians, often operating to their prejudice with respect to their worldly concerns, their mutual interest and exertions are the more required in the circle of their own societies. And surely they will not endure the reproach of permitting honest industry to sink through neglect. Let it not be thought that this appeal countenances an illiberal and narrow spirit; it only recommends that co-operation and union of heart, which will tend to increase the respectability of each member, and the respectability of the society, both in a civil and religious point of view, and may induce even our opponents to say of us, as it was said of the first disciples, "See how these Christians love one another!" And with deference may it be added, that perhaps this object will be farther effectually promoted, if Unitarian ministers, especially those of leisure among them, would unite with their public services, a more friendly and condescending intercourse with their people in the humble walks of life: at least, they and their circumstances ought not to be unknown to them. The want of such attention is frequently a just ground of complaint, and may sometimes occasion defection; they stand more in need of comfort and advice than the rich and the opulent, because they have to encounter with more perplexities and difficulties, especially in the present state of trade. The sympathy and encouragement of a minister would be of more avail in uniting the people and increasing their zeal, than perhaps may be imagined.

A CONSTANT READER.

SIR,

EVERY man of Christian feelings must rejoice in the progress of liberal sentiments with regard to our penal code. The Monthly Repository has done its part in this work of benevolence. The ends of philanthropy are, however, not yet accomplished; and no one can innocently rest from labour in this good cause, until England takes the first rank amongst the states that have cultivated the science of punitive justice.

You have, from time to time, given the names of the great men that for centuries have pleaded against the frequency of capital punishments. A complete list of them is a desideratum; the formation of it is a debt of gratitude to them, and may have considerable influence upon that numerous class of people that are swayed solely by authority. Mr. Montagu, in his pamphlet, entitled "Some Inquiries respecting the Punishment of Death for Crimes without Violence," recently published, has begun such a catalogue, and I now copy it for your pages, that your Correspondents may make additions to it, (for it is very imperfect,) and illustrate it by their remarks on the names already given, and their references to the works from which the names have been gleaned.

"Sir Thomas More	1520
Erasmus	1520
Sir Walter Raleigh	1611
Sir Edward Coke	1620
Lord Bacon	1620
Chillingworth	1640
Samuel Chudleigh	1651
Baron Montesquieu	1750
Dr. Johnson	1751
Sir W. Blackstone	1758
Oliver Goldsmith	1760
Beccaria	1767
Voltaire	1770
Eden	1775
Mercier	
Piñel	1780
Sir S. Romilly	1784
Gilbert Wakefield	
Howard	1785
William Cowper	
Turner	1785
Lord Ashburton	1785
Charles James Fox	1785
William Pitt	1786
Franklin	1787
Pastoret	1790
Bradford	1795
Bentham	1799
Thomas Clarkson	1809
Dr. Samuel Parr	1809
William Roscoe	
Sir James Mackintosh	1811."

There is another list, not quite so

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pleasing, inserted by Mr. Montagu, which I am tempted to extract also: the publication of it will have uses which need not be specified: it is the list of persons in both Houses of Parliament who *spoke* as well as *voted* against Sir S. Romilly's bill for the abolition of the punishment of DEATH *for stealing to the amount of five shillings privately from a shop!*

" Mr. Burton
Mr. Croker
Lord Eldon
Lord Ellenborough
Colonel Frankland
Sir V. Gibbs
Mr. D. Giddy
Mr. Herbert
Lord Liverpool
Mr. Lockhart
Mr. Perceval
Sir Thomas Plummer
Lord Redesdale
Mr. Secretary Ryder
Lord Sidmouth
Mr. Windham."

Of this list some are gone to their account, but others remain who may yet save themselves with posterity, by their votes and speeches in favour of humanity.

Earnestly hoping the subject will excite the attention of your readers, I am,

ANTI-DRACO.

Bond Court, Walbrook,
FRIEND, *6th of 9th Mo.* 1818.

IN the case of the serious recommendation of thy Correspondent B., of Birmingham, [pp. 498, 499,] that I reconsider the passage on which he animadverts, I am induced to depart from my almost constant rule of not taking any notice of anonymous criticisms on what I write or do; but, by the insertion of my reply, the "liberal pages of the Repository," must again be occupied by such sentiments as may probably produce "regret" in many readers. They may be readily refuted, however, as he well observes, if erroneous.

B. appears to me to be a well-meaning Bible Quaker, acting very consistently with the regulations of his Sanhedrim: "Advised that ministers, as well elders as others, in all their preaching, writing and conversing about the things of God, do keep to the form of sound words or Scripture terms," &c. Yearly Epistle, 1728. But how inconsistent is such counsel with true Quakerism, which rests not on books as a foundation or for a defence; acknowledges only the inward light shining, the eternal word written, in the heart of every man, as its support!

I feel it necessary here to suppress certain further observations in reply to B., of Birmingham, without however retracting what I heretofore advanced, according to his own understanding of it; because I know that the Repository, with all its liberality, and I rejoice that a British public can have such a work carried on among them, without its waiting for the *imprimatur* of "the powers that be," the Repository, even, would hardly find it expedient to give them utterance, because of the prejudices of the many.

I turn with less hesitation to later history, to the excellent Englishman, whose consciousness of rectitude, I recollected at Grand Cairo, had so nobly supported him. I lament that his followers have so artfully endeavoured to save his credit, by suppressing such part of his history as they thought might cause this devoted champion of the truth to appear ridiculous. In a field near the place of my nativity, George Fox, addressing a poor woman, said unto her, "thou art a witch," and, as a confirmation of the clearness of the vision, of the truth of the inward revelation to this discerner of spirits, he relates, in his journal, that he found that she was accounted such by the people. Thus this real evangelist, if there ever was one, did, during a darkened interval of intellect, like the excellent judge, Matthew Hale, join the hell-hounds of that day, in the destruction of the peace and the life of those helpless, but most respectable members of society, aged females, who, by the superior delicacy of their feelings as well as of their trembling frames, bowing, oh, God! ought I to suppress (as I shudder on) the spontaneous, involuntary ejaculation? who, bowing, I say, under the weight of years, are entitled to every thing that this world can afford them in mitigation of their unavoidable sufferings. Of this piece of fanaticism the later editions of

George Fox's journal make no mention. A "weighty" friend, I suppose, of his day, was concerned to go to George Fox under some ailment; and George put forth his hand and touched him, and he became whole. I do not recollect much more of the particulars of the case of this trial and proof of faith. I believe the Friends would be very shy, were I to request access to any of their extensive libraries for ascertaining them, in order to endeavour to account for the miracle. The miracle, I suppose, would be found explainable as miracles are generally to be accounted for, i. e. more by the simple credulity, the overweening imagination or animal magnetism, fanatical furor, &c., of the patient and the agent, than by charlatanry or imposture.

The concernments of becoming signs and wonders to the people, by going about naked, putting on sackcloth, &c., among Quaker enthusiasts, like unto Isaiah and other enthusiast prophets of old, honest George used to record, I believe very sincerely, as triumphs of truth. Indeed, he figured himself a little, in his day, in this manner. The pilgrim prophet once took off his shoes and stockings, and walked barefooted through the market and streets of the city of Lichfield, crying aloud, "woe to the bloody town of Lichfield." I think the accounts of these signs and wonders, in their day, ought not to be suppressed. They form a remarkable part of the history of the first gatherings of a people, who hold the most excellent system of religion that has ever yet appeared on the earth. It is a system more refined, even than that of the primitive Christians, ere the gospel dove (Judean) was crushed rather than cherished in the embrace of the imperial eagle (Roman). Modern Quakers, however, shew no great inclination to emblazon such heroic deeds of their devoted brethren. The latest instances I recollect of devotedness in this way, were those of the late John Fothergill going naked through the streets at Edinburgh, when a student of medicine in the University there, and of the late John Pemberton, of Philadelphia, going in sackcloth through the streets of Londonderry, when on a religious visit to the churches or meetings of the Friends in Europe; in which service, I think, he died in Germany.

JOHN WALKER.

Sir,

THE reign of our venerable King, extended as it has been to such an extraordinary length, will form, in many respects, a curious subject for contemplation, as constituting what may be called a connecting link between two widely different ages.

In thinking of such a man as Wetstein, one contemplates him an ornament of a distant and distinguished period in the annals of biblical learning, who devoted the early part of the eighteenth century to labours which a long posterity has admired and valued. Even previous to the year 1720, he had been engaged in the arduous task of preparing materials for his editions of the New Testament. A century has rolled over, and yet the Monarch is now living to whom the result of those labours was dedicated in the last and noble edition of 1751. I have copied the passage for the perusal of your readers, as curious, not only on account of its bringing, as it were, the critic of the last age, the contemporary and friend of Bengelius and Bentley into our own period, but on account of the peculiar appropriateness with which, as it has turned out, such a work was unconsciously dedicated to a man who has always patronized the study and diffusion of the Holy Scriptures, and who has fully received the blessing which the worthy critic invoked of prosperity and length of days.

"Georgio, Regio Principi de Wales
Frederici, Reg. Princ. de Wales Filio
primogenito,
Georgii II. Magni Brit. Regis Nepoti, &c.

Gestiebat animus Regio Parenti tuo hoc opus inscribere, consilio, ut opinor, nec vano nec temerario, et mihi valde honorifico; sed cum omnia prelo essent parata, (O spes hominis fallaces!) ecce affertur atrox de prematura optimi Principis morte nuncius, qui non me solum, verum etiam omnes bonos, ultra quam dici potest, perculit atque afflixit.

Ut vero paulatim animum recepi, non potui invenire doloris acerbissimi

præsentius levamen, quam in te, Princeps Augustissime, cui et eandem, uti totidem verbis concepta et Regio Parenti tuo destinata erat, Dedicationem et opus ipsum offerrem; tunc quod non nemo nunc vivit, ad quem illa spectet proprius quam ad Te, Optimi Parentis Gloriosissimæ Memoriæ Primogenitum; tum quod, *boni ominis causa*, tibi, Principi genito ut olim in Regali Magnæ Britanniæ Throno sederes, haud alium Librum prius offerri convenit, quam Librum Evangeliorum.

Quod dum facere audeo, *Deum immortalem precor, ut vitam tibi largiatur prosperam atque diuturnam, spes adeo quas de te concipimus maximas, velit esse ratas, ut, cum ætas maturior accesserit, re ipsa demonstres, Te doctrinæ Evangelii toto corde assentiri, et, quod Regia Dignitas requirit, ejusdem esse constantem Defensorem atque Protectorem.* Ita vovet ex animo, &c.

J. J. WETSTENIUS."*

It will be very remarkable if the new edition, which is I hear preparing, of Wetstein, should be dedicated to the same Prince, after a lapse of sixty-seven years.

T.

Clapton,

SIR, *October* 17, 1818.

I OBSERVE that Dr. J. P. Smith, in "The Scripture Testimony to the Messiah," p. 184, adopts Dr. Kennicott's amended Version of 2 Sam. vii. 18, 19. In a note, p. 87, the author has added a large extract from the "Remarks on the Old Testament," by that learned *Biblicist*. In these remarks Dr. K. having mentioned the Version of the passage given by King James's translators, adds, "this wrong translation, in a part of Scripture so very interesting, has been artfully laid hold of, and expatiated upon, splendidly, by the Deistical Author of the Grounds and Reasons of the Christian Religion."

Having seen reasons for not taking every thing upon trust, which Christian writers have alleged against real or reputed Deists, I looked into Collins's "Discourse of the Grounds and Reasons," published in 1724, to form my own opinion of the *art* and the *splendour* here imputed to the author of that work. I could not, however, find one word upon the subject of the verses in *Samuel*, through the whole volume; and it does not appear from Collins's Life, in *Biog. Brit.* that there was a second edition. The censured passage may, perhaps, be found in the "Scheme of Literal Prophecy Considered," which I never saw. But this is surely a very incorrect method of proposing the evidence to support a serious charge. I have no doubt that the author of "The Scripture Testimony," has given a correct quotation; and, perhaps, the circumstance of a posthumous publication ought to excuse Dr. Kennicott's omission of a proper reference to the author he censured. But another writer against Collins cannot be

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* [To his Royal Highness, George, Prince of Wales, eldest son of Frederic, Prince of Wales, and grandson of George II. King of Great Britain, &c.

I intended to have inscribed this work to your royal father, a design which, I trust, may escape the charge of vanity or presumption, while it was highly honourable to myself. But when the volume was just issuing from the press, (so fallacious are human purposes,) news, most distressing, arrived of the premature death of that best of Princes; an event which alarmed and afflicted not only myself, but all good men, more deeply than I can express.

When, however, my mind became a little composed, I could find no solace of this severe affliction, like that of offering this work to you, most august Prince, with a Dedication, such as was designed for your royal Sire. To no one living, can it, indeed, more properly belong than to you, the heir of a father of most glorious memory. Nor, *as a favourable omen*, can any work be more suitably offered than the New Testament, to a Prince, born to fill, at a future day, the throne of Great Britain.

This, then, I venture to express. *May the eternal God bestow upon you a long and prosperous life, so that the great hopes you have already excited, may be amply fulfilled in the maturity of your age. May you cordially assent to the evangelical doctrine, and, as becomes the royal dignity, constantly afford it your defence and protection.* Thus heartily prays, &c.

J. J. WETSTEIN.

ED.]

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so easily vindicated; I mean Dr. Bentley, who, in his celebrated *Remarks*, has shewn, at least on one occasion, that the use of *pious frauds* is not unknown to the *modern* fathers of the Church. In the "Discourse of Freethinking," 1713, p. 90, now before me, a passage of *Victor* is quoted from Dr. Mill's *Prolegomena*. Of this, Collins gives the original and the following translation, excepting two words of disputed meaning, which he leaves just as he found them:

"In the Consulship of Messala, at the command of the Emperor Anastasius, the Holy Gospels, as written *Idiotis Evangelistis*, are corrected and amended."

Dr. Bentley (*Remarks*, Ed. 8, p. 112), having quoted the original passage, gives the following, as "our author's faithful translation:"

"In the Consulship of Messala, at the command of the Emperor Anastasius, the Holy Gospels, as written by *Idiot Evangelists*, are corrected and amended."

The Reverend *Remarker*, writing under the *guise* of a divine at Leipsic, having thus proved himself an eminently *faithful* transcriber, probably trusted that none of his readers would again look into the *Discourses;* for he ventures thus to indulge a triumph over the *illiterate* Anthony Collins:

"Ab Idiotis Evangelistis, *by Idiot Evangelists*, says our author; who, if he is sincere in his version, proves himself a very *idiot* in the *Greek* and *Latin* acceptation of that word. Did Victor, therefore, mean *Idiot Evangelists* in your *English* sense? No; but *illiterate, unlearned*. What then must we think of our author for his scandalous translation here? Whether imputation will he choose to lie under; that he knew the meaning of Victor, or that he knew it not?" What, I may fairly ask, must we now think of the *Remarker* for this *scandalous imputation;* to borrow his own gentle phraseology?

I had occasion lately to mention this subject, very shortly, in the fourth volume of Dr. Priestley's Works (p. 260). I now state, more at length, the evidence of this *pious fraud;* nor can any one justly fear the censure of any Christian for such an exposure. Those who take the religion of the Bible for their guide amidst the perplexities of life, and their only hope in the expectation of death, should be among the first to hold up to severe animadversion, every attempt to dishonour that religion by an unworthy defence. Nor is there any weapon more unhallowed, which has been, or can be, employed in the Christian warfare, than the misrepresentation of the sentiments or motives of an opponent. Of such a design it is impossible, in the instance alleged, to acquit Dr. Bentley; unless it can be shewn, which is highly improbable, that he had seen a copy of Collins's *Discourse*, in which he had translated *Idiotis Evangelistis*, by the terms *Idiot Evangelists*. If, however, any of your Correspondents can vindicate the impeached integrity of the learned critic and divine, you will, I am sure, afford them a ready opportunity.

J. T. RUTT.

Bridport, October 13, 1818.

TO JOHN GURNEY, Esq. Chairman of the General Meeting, held at the King's Head, in the Poultry, on Tuesday, June 2, 1818, to establish a Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.

MY DEAR SIR,

The purpose above stated, has been for a long time an object of my ardent wishes. Your communication to me, therefore, of the plan of this kind, in the formation and accomplishment of which you have, much to your honour, taken a very active part, afforded me the purest pleasure. The claims of the objects of relief are set forth in the Address to the Public, in such a manner as tends both to carry conviction to the mind of their propriety, and to excite the best feelings of the pious and benevolent heart in their favour. With peculiar satisfaction, therefore, I became a subscriber to this excellent institution. I am since however informed, and it is now a well-known fact, that a most strenuous opposition has been made by some of the Dissenters in London, to its establishment on a liberal and comprehensive principle. They objected to co-operate, even in this work of mercy and labour of love, in making provision for the relief of those aged, infirm and indigent ministers, whom they deem *heterodox*. Deeply is it to

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be lamented, that religious prejudices should ever obstruct plans of benevolence. Notwithstanding, however, the opposition made to this society, it is actually formed, and professedly on the liberal principle of "The Widows' Fund."

The objects of relief are stated to be, Aged and Infirm Protestant Dissenting Ministers of the three Denominations, Presbyterian, Independent and Baptist, in necessitous circumstances. With respect to the two latter denominations, there can be no ground of dispute; but some respectable persons, in a neighbouring county, with whom I have lately conversed, think the first, Presbyterian, is a term which needs explanation. They are not satisfied that it will always be constructed by the committee, to include ministers who profess *Unitarian* sentiments, or at least those of that class, who are by their opponents improperly called *Socinians*. They wish, therefore, for an *explanatory clause* to be adopted at a general meeting of the friends to this institution, extending its benefits, in express terms, to Aged, Infirm and Indigent Dissenting Ministers of the above description. Had not opposition been made to the comprehensive plan, no doubt, probably, would have been entertained respecting the term Presbyterian including Unitarians. This fact, however, being known, I am authorized to state, that some opulent and liberal Dissenters are induced hereby to withhold their subscriptions from this institution, who would readily contribute, were they satisfied on this point. While with the most friendly views to the Society, I make this statement, I would express my own conviction, that it is actually designed to include Unitarian Dissenting ministers of every class, by yourself, my dear Sir, and those of your associates who are actuated by the same liberal spirit.

As a subscriber to this institution, may I be permitted to suggest the propriety of a rule being laid down, relating to the recommendation of proper objects, and that their respective cases be considered by the committee, *without regard to the religious sentiments of the ministers recommended?*

I send an answer to your obliging communications thus *publicly*, with a view to excite the attention of the friends to this noble and benevolent society, to the point proposed, and to procure such an explicit declaration of the objects to whom it is to extend its aid, as will prevent the possibility of mistake. With best wishes for its prosperity, and with sentiments of high approbation of the active exertions of yourself and of your associates in the cause of Christian charity, believe me to be,

My dear Sir,
Very respectfully yours,
THOMAS HOWE.

Liverpool,
SIR, *October* 12, 1818.

IT has often been a matter of regret, that among Unitarian Christians, as a body, there should be so little of that connexion and co-operation which distinguish most other sects. The formation of Associations and Fellowship Fund Societies, will do a great deal to remedy this evil at home; but I cannot help being of opinion, that much lukewarmness, and consequently much ignorance exists as to the extent and progress of Unitarian Christianity in other parts of the world.

If we really believe that the diffusion of divine truth is of high importance, and contemplate every human being as a brother, we surely ought not to allow a small portion of the globe to bound our views; but should be equally desirous of aiding the great cause of Reformation, wherever there appears an opportunity of accelerating its progress. It may be argued, and perhaps justly, that a vast uncultivated field lies before us at home, but there does not seem to be any just reason why we should be inattentive to what is passing elsewhere; for though we may not have it in our power to assist much in the work, still it must be mutually encouraging to know the success of the various labourers in the vineyard, however distant the scene of action.

Among most other denominations, the constant communication preserved by their missionaries or correspondents, gives them a decided superiority in point of intelligence, and their periodical publications exhibit a picture of operations almost co-extensive with the globe itself. To the obser-

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vations and better information of these zealous bodies, the Unitarians are a good deal indebted for what has been occasionally communicated, relative to the progress of enlightened views of Christianity in various parts. Public attention has been lately turned, by the Eclectic Reviewers, towards Geneva, and Mr. Raffles has added his testimony to the existence of opinions widely different from those formerly embraced in the cradle of Calvinism, where we find the efforts of Mr. Drummond to rally the disciples of the great Reformer totally unavailing. From the accidental residence of the late much-lamented Mr. Goodier, at Montauban, in the South of France, we have been made acquainted with the fact, that the ministers and students of the Protestant College established there, "do not hesitate to preach openly against many of the doctrines of Calvinism;" and Mr. Goodier expresses his conviction, that "nothing is wanted, but a fair statement, and a good defence of Unitarianism, to gain converts." Mr. Haldane, a zealous Calvinist, has lately been there, vainly endeavouring to reclaim the students. From the testimony of Mr. Way, we learn that a spirit of free inquiry exists in various parts of Germany and Prussia, and from the bitterness of his lamentations, we have cause to believe the seed has taken deep root. Of the actual state of the Unitarian churches at Coloswar, and throughout Poland and Transylvania, we know little.

In America, the fruits of entire freedom from restraint in religious concerns, may be expected to shew themselves in the spread of unadulterated Christianity, more rapidly than can be looked for under the influence of European policy; and the present state of religious opinion in and about Boston, as well as in the principal University of New England, must be exceedingly gratifying to every Unitarian. The progress of truth is not confined to the northern parts of the Union, for the efforts making in Philadelphia, Baltimore and Charleston, are likely to be crowned with abundant success. At Georgetown, (near Washington,) Mr. John Wright has founded a society, which appears to be augmenting in number, and already consists of about one hundred and fifty persons. Considerable interest has been excited by a controversy which is still going on, and it is expected shortly they will be enabled to erect a chapel for the worship of the *one God*. At Pittsburgh, a desire was sometime since expressed to have an Unitarian minister from England, in consequence of which, Mr. Haslam, from the York College, is now on his way thither, with a view to a probable settlement in that flourishing place.

A man of great talents, and a very decided and zealous Unitarian, has been lately invited to fill the presidential chair of the rising University of Lexington, (Kentucky,) whence, from the liberal spirit evinced, results highly favourable to the cause of truth may be anticipated. It is probably not generally known, that two ex-presidents of the United States, Mr. Jefferson and Mr. Adams, have lately expressed their decided conviction of the truth and importance of Unitarian views of Christianity, and it is not too much to suppose that their opinions and example will have considerable weight in weakening the strong holds of prejudice and error.*

Under a conviction of the importance of a closer union than has hitherto prevailed among those who profess to hold the same views of Christianity, I wish to submit to your consideration, Sir, and that of the supporters of the Monthly Repository, how far it would be practicable to enlarge its sphere of utility, by an endeavour to supply the deficiency at present existing in foreign intelligence. Many

* It may not be irrelevant to remark, that whatever errors may exist among them, the feelings of the people of the United States are certainly on the side of *religion*, and infidelity has little aid from the free press of that country. In proof of this, a gentleman who has lately returned from thence, in vain endeavoured to procure the printing and publishing of a sceptical work, originally written in France. I have also heard it asserted, that in consequence of certain reflections on the subject of religion, contained in Birkbeck's Letters from the Illinois, no publisher has been found for that work in America.

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of your readers could probably assist much, were they to favour us with occasional extracts from their correspondence; and if individuals would exert their influence with intelligent friends at a distance, it would, perhaps, be the means of furnishing interesting matter to the Unitarian body. But I apprehend a still greater public good would accrue, if direct Correspondents could be found in various places, to whom the Repository might be regularly forwarded; and I do not see why dissimilarity in language should present any serious obstruction. There are few places to which a direct communication is not open, and many of our periodical works have obtained a wide foreign circulation. As respects America, no obstacle exists, and various causes lead us to look with greater interest to that quarter, than any other.

To carry into execution what I have suggested, an expense would be incurred, and on this account I would propose a fund *for the purpose of supplying and forwarding the Monthly Repository, with a view to the establishment of a foreign Correspondence, and for defraying any extra charge arising therefrom.*

The annual amount, I conceive, would not be more than might readily be raised, and individuals have expressed a willingness to contribute to this object. I leave it to the committees of our Fellowship Fund Societies to decide, whether a trifling contribution from them would be incompatible with the objects for which they were established. Much of the trouble and uncertainty of forwarding the Repository, monthly, might be obviated by the services of friends at home and abroad, willing to lend their aid for that purpose.

Should the hints I have given, be thought worthy of being wholly or in part adopted, the result of the experiment might render the Monthly Repository the direct channel of communication for the advocates of religious reform, wherever situated, and a closer connexion would be established between those whom no distance, or peculiarity of language, ought ever to separate.

H. T.

P. S. I sincerely hope, endeavours have been every where made by the friends of free religious discussion, to extend the circulation of the Repository, so as entirely to remove the apprehensions for its continuance, which the Editor was compelled to express at the close of the last year. Such an alternative would not only be disgraceful to a numerous, and I may add *wealthy* body, but would be attended with serious inconvenience, as no channel for Communications, Intelligence or Advertisements, would be open to the Unitarians. It gives me much pleasure to remark, that in this place, an appeal, the necessity for which is much to be lamented, was promptly answered, and nearly fifty additional copies of the publication were immediately subscribed for.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXXXVII.

Edward VIth's Wish.

"I could wish," says King Edward, "that when time shall serve, the superfluous and tedious statutes were brought into one sum together, and made more plain and short, to the intent that men might the better understand them; which thing shall much help to advance the profit of the commonwealth." If this were to be desired in his days, how infinitely more needful must it be now!

No. CCCXXXVIII.

Lord Avonmore's Character of Blackstone.

I am indebted to the kindness of a friend, who noted it down at the moment, for the following happy illustration, by Lord Avonmore, of the labours of Sir William Blackstone, a celebrated commentator on the laws of England. *He it was,* said he, *who first gave to the law the air of science. He found it a skeleton, and he clothed it with life, colour and complexion—he embraced the cold statue, and by his touch it grew into youth and health and beauty.*

Phillips's Recollections of Curran. 8vo. 1818. Pp. 79, 80.

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No. CCCXXXIX.

Royal Distinction.

"*Vestis virum facit,*" is a saying, which some follow scrupulously to the letter, but we once had a prince who thought more sagely on these matters. The Earl of Warwick asked Henry VI. why it pleased his Majesty to go so meanly attired? The King answered—"*It beseems a king to excel his subjects in virtue, not in vesture.*"

BIBLICAL CRITICISM.

Character drawn by Paul, Rom. vii.

Sir, *Bridport, July* 13, 1818.

If you think the following observations, on the character drawn by the apostle Paul in the 7th chapter of his Epistle to the Romans, calculated to correct prevailing mistakes, and to convey just sentiments respecting men's final acceptance with God, or the terms of salvation, they are very much at your service for insertion in your useful Repository.

THOMAS HOWE.

Close attention, an intimate acquaintance with the language of Moses and the prophets, an accurate knowledge of the various rites and ceremonies, manners and customs of the Jews, and of the controversies agitated among the first converts to Christianity, are requisite to the understanding of many parts of the apostolic epistles. The peculiar sentiments of that eminent Reformer, Calvin, the head of a considerable sect called after his name, are chiefly founded on the *phraseology of these epistles:* when this, however, is compared with that of the Old Testament, and innumerable plain declarations of sacred Scripture, they will appear, I believe, to the impartial examiner, to contain no such doctrines. For instance, they speak of some being called, elected, redeemed, bought and purchased, but these same terms were previously applied to the Israelites. It must mean therefore, a calling, election, redemption and purchase, not of individual persons, by a sovereign decree of the Almighty, to eternal life, but of whole bodies of men, believing Jews and Gentiles, to the enjoyment of certain religious privileges, all of them united under Christ, their common head. The Jews were called and elected to the blessings of the Mosaic dispensation, and Christians are called and elected to the more valuable blessings of the new covenant of the gospel. Their future happiness or punishment depends on their *improvement* or *misuse* of their peculiar privileges. "God is no respecter of persons, but will hereafter judge all men by Jesus Christ, according to the deeds done in the body, whether good or evil," taking into the account the respective situations and circumstances of each individual.

Paul not only adopted in his writings to Christians, the phraseology of the Jewish Scriptures, with which he was conversant, but also those strong and bold figures of speech by which the most energetic and glowing eloquence is characterized. An instance of this kind is to be found in the 7th chapter of his epistle to the Romans, which it is the principal design of this paper to explain and illustrate, with a view to guard religious professors against the injurious tendency of the opinion, that the apostle there speaks in *his own person.* To establish the *reverse,* needs not the sanction of judicious commentators which may be produced, nor any acuteness of criticism, but the exercise merely of plain common sense, in comparing the description therein given, with the constituent qualities of a truly virtuous character, and the language of the apostle when he *really* speaks in his own person. In the 9th verse, he personifies one who lived before the Mosaic law was given: "I was alive without the law once." He then supposes this man to become acquainted with this law, to the disobedience of which death is affixed: "but when the law came, sin revived and I died." His passions prompt him to vicious practices, while the law and his conscience condemn him for his compliance. The little kingdom within, is in a state of confusion and anarchy, riot and unrestrained outrage. The man who has this dreadful war in his

own bosom, is represented as bewailing his melancholy situation in the most pathetic terms. A more moving and affecting scene can scarcely be conceived. This slave of his passions feels a consciousness of his folly, and regrets it, for he is not a *hardened* sinner; yet, alas! his habits of indulgence prevail. Perhaps he boldly resolves, but the next temptation breaks his resolution, and produces fresh occasion for sorrow and remorse. The inquiry is, does the apostle speak of *himself* or of *some other man?* The leading features of the character he draws with so masterly a hand will furnish the reply, that it is not applicable to *himself*, as a pious and faithful disciple and apostle of Christ, nor indeed to any truly virtuous Christian. He adopts the figure of speech of *personifying another*, to give as little offence as possible to the strenuous advocates of the Jewish law, in the society at Rome to whom he writes. "We know that the law is spiritual," that it enjoins moral duties, and forbids vices of every kind. Thus the apostle vindicates the law with respect to its injunctions; but, says he, "I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not, but the evil which I would not, that I do. Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

The phrase "to be sold under sin," seems of similar import to what is said of Ahab, one of the most licentious, cruel, idolatrous kings that ever sat on the throne of Israel. "There was none like unto Ahab, which did *sell himself* to do *wickedness* in the sight of the Lord." 1 Kings xxi. 25.* Can Paul possibly mean *himself* by the description he gives, and which is now presented to the reader? Can he be said "to have been alive without the law once," who was born of Jewish parents, and educated in the principles of the law from his earliest youth? Besides, was the pure, the virtuous apostle, who had so complete a mastery over his sensual appetites, "carnal, sold under sin," quite a slave to this tyrant? Could he who was continually engaged in promoting the honour of God, the Christian cause, and the holiness and happiness of his fellow-creatures both by his instructions and example, could he justly declare of himself, "the good that I would I do not, but the evil which I would not, that I do"? It is not applicable to even Saul the persecutor, before he became Paul the apostle of Jesus Christ; for he was a sincerely pious, though prejudiced and mistaken young man. "He had a zeal for God, but not according to knowledge." He acted agreeably to the dictates of his own conscience, but alas! that conscience being unenlightened and erroneous, misled him. "He verily thought with himself, that he ought to do many things contrary to the name of Jesus of Nazareth." It is indeed much to be lamented, that any one should so mistake the nature of religion, as to suppose it compatible with acts of cruelty and inhumanity, yea even to enjoin these deeds of blood. As this young Jew however was sincere, and followed the guidance of his perverted judgment, the description he gives in the passage under consideration, cannot be applicable to him, even *before* his conversion to Christianity, much less *after* he had enlisted under the

* Good Mr. Henry indeed, whose Exposition in general may be read to advantage if read with a discriminating judgment, makes a curious distinction between the two phrases. "Even there where there is spiritual life, there are remainders of carnal affections, and a man may be so far *sold under sin*. He does not *sell himself* to work wickedness as Ahab did, but he was *sold* by *Adam* when he sinned and fell, sold, as a poor slave that doth his master's will against his own will, *sold under sin, because conceived in iniquity and born in sin.*" Henry's Exposition on Rom. vii. ver. 14.

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banner of the gospel, and adorned and recommended it by his disposition and daily conduct. It is indeed a description, not of a good though imperfect Christian, nor of a sinner insensible to every serious impression, "whose conscience is seared as with a hot iron," but of a licentious Jew under the law, convinced of sin and in the agonies of remorse, lamenting his sad state, and not knowing what to do to break the galling chains by which he is bound. The apostle then represents him as becoming acquainted with the gospel. He perceives it to be in every respect suited to his melancholy circumstances. Hear the sad complaint he was making: "O wretched man that I am, who shall deliver me from this body of death," this body of sin that worketh death? Who shall enable me to break my bonds of slavery, to gain spiritual freedom, and to govern my sensual appetites and passions? Who shall deliver me from the condemnation to which I am now liable, abolish death in my behalf, and animate me with a well-founded hope of everlasting life? Who shall do this for me? Thanks, ardent and eternal thanks to thy grace, Heavenly Father, God of mercy, I perceive that thou hast done it by Jesus Christ and his gospel.

That the apostle in the character he draws in the 7th chapter could not mean himself (though he uses the personal pronoun *I*), is evident from the contrast to it, which he presents in the next chapter. This is decisive of the point. "There is therefore now no condemnation to them which are in Christ Jesus, who walk, *not after the flesh, but after the spirit.*" The person on the contrary previously introduced, walked after the flesh, hurried away by the force of his sensual passions, his mind or spirit at the same time earnestly remonstrating against his folly, which occasioned a tumult and disorder in his breast, resembling the troubled sea when agitated by a violent storm. How different is it with the true Christian who feels the vital power of religion, purifying his heart by its holy principles, governing his appetites and affections, directing his will to the choice of what is good, and influencing every part of his conduct both in public and private! And what is the result of this self-government? Not the inward agitations, remonstrances and terrors before described, but that "peace of mind which the world can neither give nor take away." The best of Christians indeed have reason to lament their failings and imperfections; but if it be not the prevailing wish and endeavour of a man to know and do the will of God, and if his general conduct do not correspond with the precepts of the gospel, he has no right to lay claim to its gracious promises. It is not, however, uncommon for Christian professors of a certain class in giving an account of their religious experience, to adopt this supposed language of the apostle. "It is, I trust, my wish to be a child of God, but alas I find as St. Paul did, that I am carnal, sold under sin, that when I would do good evil is present with me; the good that I would I do not, but the evil which I would not, that I do." Many, I doubt not, use this language without due consideration, whose hearts are pure, and whose conduct is irreproachable. If it be however really descriptive of any one's condition who adopts it, it may be replied, "Is it so indeed with you, my friend? Then I am sorry for you. You are an object of commiseration, for be assured you have much to correct and much to acquire, before you can be ranked among the genuine disciples of Christ, and be qualified for the sacred services and pure pleasures of the heavenly kingdom."

It is of unspeakable importance to the cause of practical religion, that its professors should entertain correct sentiments of the proper standard of Christian virtue, such as is furnished by the precepts and example of Jesus, whom they call their Master. Let them fix high for themselves the point of moral perfection, aiming daily to get nearer to it. They will not then content themselves with mean attainments in piety and goodness. They will in this respect act on the maxim of the Roman conqueror, to think nothing done, whilst any thing remains to be done.* Have those persons, however, that motive for progressive virtue, who suppose the

* Nil actum reputans, si quid superesset agendum.

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apostle Paul to be a good Christian, and yet speaking of himself as at the same time carnal, and following his sensual inclinations, in opposition to the dictates and remonstrances of his own conscience? Is not the delusive notion hereby encouraged, that the gratification of the passions, and a course of licentious conduct, are compatible with the requirements and cheering hopes of Christianity? When the apostle really speaks of himself with respect to his moral state, religious conduct and future prospects, his language forms a *striking contrast* to that of the character described in the chapter we have been considering. "I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway. Be ye followers of me, even as I also am of Christ. For our rejoicing is this, the testimony of our conscience, that, in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, we have had our conversation in the world. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day."

Brief Notes on the Bible. No. I.

SIR,

I HAVE some desultory notices and observations in my port-folio, scribbled during my perusals of the Bible, which may find their way into your Repository, if you incline to honour them with your acceptance; such as,

No. I.

Genesis opens thus:

"In the beginning."

Of what?

Unquestionably of our visible creation,—the subject-matter of the historian.

John's Gospel opens thus: (evidently in allusion to the old covenant, whilst announcing the new,)

"In the beginning."

Of what?

Of something certainly that *had* a beginning.

Not of eternity, for it had none.

But, of the subject-matter of the historian, i. e. of the new covenant or gospel dispensation.

"The word was God."

Jesus, the bearer, the revealer, of the word of God, was his representative, and in that character is called God, as customary under the old dispensation; a custom recognised by Jesus himself, when reminding the Jews that they were *called gods*, to whom the *word of God came*.

John, therefore, an enlightened Jew, familiar with the import of Jewish phraseology, though "the last and most sublime of the evangelists," was strictly within bounds when he bestowed this high appellation upon Jesus, synonymously with "the Word."

But, is there throughout the whole Gospel of John a line (with its context) leading us to believe, that if, instead of designating our Saviour metaphorically by "the Word," he had opened his gospel thus:

"In the beginning was Jesus,"

He would have added,

"And Jesus was God"?

BREVIS.

Mr. Jevans on Rom. ix. 5.

ROM. ix. 5: "Who is over all, God blessed for ever. Amen." "'God, who is over all, be blessed for ever. Amen.' Which Erasmus had proved to be a translation consonant to the original Greek, and the style of the apostle." Lindsey on the Unitarian Doctrine, p. 27. I shall endeavour to prove that these words refer to our heavenly Father. And

1. The Apostle Paul is here enumerating and extolling the religious privileges of the Jewish people, and, therefore, he certainly would not omit to mention the name of their God, which was the greatest of all their advantages. Moreover, the apostle rises gradually from mentioning lesser privileges to notice greater ones, and completes the climax in a perfect and striking manner with the name of their God.

2. Some persons have hastily concluded, that this passage refers to our Saviour, and is introduced immediately after the mention of his human nature, to shew that he is also the Supreme Being. But most certainly this observation is without foundation; for as the words κατα σαρκα, in ver. 3, signify nothing more than natural descent, that is, real Jews,

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and not Gentiles, ὁ το κατα σαρκα, in ver. 5, can signify no more; and, therefore, were certainly no more designed to convey a tacit allusion to a divine nature in our Lord, than they allude in ver. 3, to a divine nature in St. Paul's kinsman. The words are introduced merely to assert that the Messiah was a descendant of the Jewish race, which was, and is, and ever will be a great privilege and honour to that nation, and, therefore, exceedingly proper to be mentioned in a catalogue of their religious privileges.

3. The Jews were exhorted, and even commanded to bless Jehovah their God, and they were obedient to the command. Moses says, "Then thou shalt bless the Lord," Deut. viii. 10. "Bless ye the Lord," Judges v. 9, Ps. ciii. 21. "And David said to all the congregation, Now bless Jehovah your God," 1 Chron. xxix. 20. "I will bless Jehovah," Ps. xvi. 7. "Who is so great a God as our God?" Ps. lxxvii. 13. He says, with an air of triumph, "In Judah God is known, his name is great in Israel. In Salem is his tabernacle, and his dwelling-place in Zion," Ps. lxxvi. 1, 2. "Behold, thou art a Jew, and makest thy boast of God," Rom. ii. 17. Would then a Jew omit to mention his God in a catalogue of their religious privileges?

4. There is no such doxology as this given to our ever-honoured Saviour, in any other place in the sacred Scriptures, but there are many such addressed to our heavenly Father; as in Gen. ix. 26: "And he said, (Ευλογητος Κυριος, the LXX.) Blessed be Jehovah, the God of Shem." Chap. xxiv. 27: "And he said, (Ευλογητος Κυριος ὁ Θεος,) Blessed be Jehovah God." Exod. xviii. 10, Ruth iv. 14, Ps. lxxxix. 5: (Ευλογητος Κυριος εις τ' αιωνα,) "Blessed be Jehovah for evermore," &c.

Mark iv. 61: "Art thou the Christ, the Son (Ευλογητου) of the Blessed?" Luke i. 68: (Ευλογητος Κυριος Θεος), "Blessed be the Lord God of Israel." Rom. i. 25: "The Creator, (ὁς εστιν Ευλογητος, εις τους αιωνας, αμην,) who is blessed for ever, Amen." 2 Cor. xi. 31: "The God and Father of our Lord Jesus Christ, (ὁ, ων Ευλογητος εις τα αιωνας,) who is blessed for evermore." See also Eph. i. 3, and 1 Peter i. 3. 1 Tim. i. 11: "The glorious gospel (του μακαριου Θεου) of the blessed God." 1 Tim. vi. 15: (ὁ μακαριος), "The blessed and only Potentate," &c.

As then there appears to be "no parallel instance of such a doxology to any but God the Father, in all the Scripture," it is most reasonable to conclude, that this also is ascribed to him. As to what is said in Rev. v. 12 and 13, it will scarcely be thought to form a solid objection to what is here advanced.

If it be objected, that the construction of the original words, in Rom. ix. 5, is different from the above passages, it may be observed, that perhaps there is one like it in Ps. lxviii. 19. And supposing we put a comma after Θεος, in Rom. ix. 5, and consider Θεος to be understood after Ευλογητος, as it is in Mark xiv. 61, then all is straitforward. But it is sufficient to say, that the learned Erasmus, Wetstein, &c., saw no material difficulty in the construction of the words, when they are applied to our heavenly Father. The abrupt manner in which this doxology to the Father is introduced, is perfectly natural and agreeable to the manner in which it is introduced in some other places. See Rom. i. 25.

To those persons who think, that possibly the original text was ων ὁ, and not ὁ ων, it may be observed, that though that would have conveyed a good sense; yet query whether it would not have limited the knowledge of, and faith in the Divine Being, too much to the Jewish nation; and whether, considering the peculiar sense in which ων is used in the immediately preceding clause, it might not have suggested ideas neither consistent with the eternity nor self-existence of God?

5. Our heavenly Father is many times, directly or indirectly, said to be God over all, but our Saviour never is elsewhere, which strongly suggests that the Father is referred to here. Many of the more enlightened Heathen had a notion of a Supreme Being. Homer speaks of (ὁ Πατηρ ανδρων τε Θεων,) "The Father of gods and men." Hom. Iliad, Lib. xv. ver. 47.

The holy Scriptures are very express on this subject; see

Deut. x. 17: "Jehovah our God is God of gods and Lord of lords."

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Joshua xxii. 22: "Jehovah God of gods, Jehovah God of gods."

2 Chron. ii. 5: "Great is our God above all gods."

Ps. cxxxvi. 2: "O give thanks unto the God of gods."

Ps. xcv. 3: "For Jehovah is a great God, and a great King above all gods."

Dan. ii. 47: "Your God is a God of gods and a Lord of kings."

In like manner he is called in

Gen. xiv. 8: "The most high God."

Ps. lvii. 2: "I will cry unto God most high."

Ps. lxxviii. 35: "The most high God their redeemer."

Dan. iii. 36: "Servants of the most high God."

Mark v. 7, Luke viii. 28: "Thou Son of the most high God."

Acts xvi. 17: "These men are servants of the most high God."

Heb. vii. 1: "Priest of the most high God."

Eph. iv. 6: "One God and Father of all, who is above all; *ὁ ἐπι παντων.*

As, therefore, our heavenly Father is so many times declared to be God over all, or the most high God; and our Saviour never is in any other place, it is not credible that this passage refers to him, but to our heavenly Father.

6. It would be very derogatory to the honour of our heavenly Father, to apply these words to our Saviour in an unqualified sense, as it would make him superior to the Father; for there can be but one who is most high over all. Therefore, if Jesus Christ is over all, the Father cannot be so. Some of the Christian fathers were so sensible of this, that they "pronounced it rashness and impiety to say that Christ was God over all:" and one person was excommunicated for asserting it.

That great man, Origen, says, "It is allowed, that as in the great multitude of believers who admit of difference of opinion, there are some who say that the Saviour is God over all; but we do not say so, who believe him when he said, 'My Father is greater than I.'" Priestley on the Person of Christ, III. 260. Whiston's Primitive Faith, IV. 15. Therefore,

7. If, after all, it could be proved that these words refer to our Saviour Jesus Christ, they must necessarily be taken in a qualified sense, that is, as God, or a God, over all men and angels—agreeably to what is said in Eph. i. 20—23: "He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," &c. Also Philipp. ii. 8—10.

But these things will not prove our honoured and happy Saviour to be the Supreme Being: for he himself says, in Matt. xxviii. 19, "All power is *given* unto me in heaven and in earth." But who ever gave the Supreme Being any thing? See Job xxxv. 7. "My Father who gave them me is greater than all," John x. 29. "My Father is greater than I," John xiv. 28. "Ye are Christ's and and Christ is God's," 1 Cor. iii. 23. And chap. xi. 3: "The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." Therefore, though all things are or will be put under the Lord Jesus Christ, (Ps. cx.; 1 Cor. xv. 24—27,) yet, as the apostle wisely and very cautiously adds, it is *manifest* that "he is excepted who did put all things under him," that is, under Jesus Christ. And at length this apostle assures us, that Jesus Christ will deliver up his kingdom to God, even the Father, and become subject himself unto him, that God the Father "*may be all in all.*"

It is strange that so many sensible Christian ministers can read this passage so often at funerals, &c., and yet not see the inferiority of the Son to the Father. O prejudice and worldly interest, how great is your influence! It is surely mere trifling, and utterly unworthy of men of sense, and especially of scholars, to assert, that what is said under the last head, and such like things, concerning the inferiority of Jesus Christ to the Father, merely relate to him as a man, or as a Mediator. The Sacred Scriptures know nothing of such extraordinary language.

JOSEPH JEVANS.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*Systematic Education, &c.*

(Continued from p. 576.)

HAVING finished the Natural History of every other department of the terrestrial works of God, we seem to have wanted its completion in that of Man, whose name is just once barely mentioned in the chapter on Zoology, as belonging to the first order of the class *Mammalia*. We should have thought, therefore, that the chapter on the Structure and Functions of Man, which nearly closes the work, would, with great propriety, have been introduced here; and that, especially if the account of the brain and nerves had been a little more minute, it might have served to assist in the illustration, at least, of Hartley's Theory of Vibrations, which, if considered as no more than an ingenious speculation, we think did scarcely deserve to have been turned off so abruptly as it is in p. 255. The whole subject of Physics having been then exhausted, the transition would have been natural to Metaphysics, according to the original signification of that word; which only meant to express that the work of Aristotle, which treats of subjects since termed metaphysical, was written μετα τα φυσικα "after the physics," or his work on Natural History. To only one branch of this department of science, viz. the Philosophy of the Human Mind, Dr. Carpenter with great propriety confines himself.

In treating of the intellectual and moral nature of man, the Doctor divides his subject into Mental Philosophy, Moral Philosophy and Logic. The object of Mental Philosophy is, to ascertain the powers of the human mind, the origin and nature of its various modes of thought and feeling, the ways in which they operate upon each other, and the means by which they are to be cultivated or repressed. A study of incalculable utility in the business of education, as it gives to those who conduct it correct views as to its object, shews the vast importance of early impressions, of early attention to the culture of habits and dispositions, and points out the best means of so directing the understanding and affections as may lead to virtue and happiness. It will lead the young to perceive how their present dispositions and conduct will affect their future character, how important to avoid a frivolous employment of the mind, and how impossible to indulge in vicious gratifications, without diminishing the means of happiness, and checking their progress towards perfection; to consider the formation of habits as requiring their utmost circumspection; to avoid the baneful and cherish the beneficial; and to distinguish between those means of happiness which are of primary value, and those which are subordinate only. It will preserve the young from falling into a desultory mode of reading, by presenting them with a subject deeply interesting to those who pursue it with patient reflection. It will preserve the youthful female, who has completed the round of school education, from those habits of frivolity and dissipation, into which young women, without any particular object, are so apt to fall; and it will eminently prepare them for the business of early education, when called to discharge the duty of parents.

"Those who might build upon their foundation, would recognise the skilful hand of maternal wisdom; and those for whom these efforts were made, when they compared their own happy freedom from destructive errors with the condition of others, would bless the well-directed solicitude which had watched over their early impressions, and judiciously guided their affections, desires and expectations."

"An acquaintance with the philosophy of the mind enables us, besides, more correctly to appreciate the value of Christianity; the strength of its evidences, the worth of its precepts, and the exalted nature of its motives. And it tends, beyond all other objects of philosophical investigation, to correct, enlarge and raise our conceptions of the attributes and character of the Supreme Being, and to lay a foun-

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dation for the most exalted and rational piety." II. 244, 245.

We shall not follow the excellent author through his general view of the mental powers; how sensations produce ideas, and simple ideas complex ones by the associative power; the distinction between ideas and conceptions and notions; how from the pleasurable and painful sensations the associative power produces the mental feelings, the affections and passions; how the understanding, aided by association, forms the ideas of relation, and on what depend the operations of judging, willing, reflecting, &c.; the power of retention and recollection of ideas, denominated memory; and imagination, by which we form conceptions of scenes and circumstances which we never witnessed, and which often did never exist; both of which operations, though modifications of the associative power, the author thinks require to be treated as separate faculties: but contents himself with referring to the two chapters of Stewart, which treat of them as such; also to Hartley, Prop. 91, 92.

Agreeably to this general view, the author distributes his subject into four chapters, on Sensation, Association, Understanding and Will. Under the first we have a distinct account of the several organs of sense; and how their reports correct one another. The chapter on Association is a very valuable one; it is divided into four sections; the first on the several Classes of Connexions, the second on the Laws of Connexions, the third on the Composition of Ideas, and the fourth on the Origin and Formation of the Affections. But it will not allow of abridgment. After its careful perusal, the author recommends Stewart's chapter of Memory and Imagination, and the article Memory in the Cyclopædia. The chapter on the Understanding contains many judicious remarks on consciousness, attention, observation, reflection, thinking and meditation, abstraction, language, judgment, (distinguished into comparison, intellectual perception and judgment,) reasoning and investigation. He concludes by observing, p. 313,

"No one has thrown so much light upon the actual procedures of the mind in the discovery or ascertainment of truth, as Hartley in his seventy-sixth, seventy-seventh and seventy-eighth propositions, particularly in the second of these three. It contains a fund of profound and important observations, the value of which cannot be affected by their having among them a few opinions, which may be regarded as mere speculations; they are the speculations of a master-mind, intent upon inquiries of an interesting nature, and contemplating with pleasure whatever appeared important for the attainment of that, which indisputably was with him the first object, TRUTH."

The chapter on the Will, comprises the doctrine of motives, (but without entering into the mazes of the liberty-and-necessity controversy,) intentions, habits, bodily, mental and moral; and concludes with a recommendation of Locke, Hartley and Cogan, the articles in Rees, before referred to, and, with some exceptions, of Reid, Stewart, Tucker and Condillac, Edgeworth and Hamilton. In a note he complains of a plagiarism of the writer of Enfield's Elements of Mental Philosophy. It might have been noticed, that the name of "Enfield," used in this and several late elementary works, is an unwarrantable liberty taken with the just celebrity of the only real possessor of it, the late excellent Dr. W. Enfield, of Warrington, afterwards of Norwich.

We next come to Moral Philosophy, in which, after having corrected an obvious inaccuracy in Paley, the author pursues the following division: The Nature of *Conscience*, and the necessity of attention to its cultivation; *Moral Obligation*; the *Pursuit of our own good; Happiness*, though the ultimate object, not the wisest and best principle of action; (under this head are some excellent rules from Hartley, for the regulation of the sensible, *q. sensitive?* pleasures,) *Defective Criteria* of Virtue; The *Will of God* the best; *Essential Characteristic* of Virtue; *Principles* and *Rules of Duty* which should have the greatest weight, particularly a regard to the universal obligation of *Truth*; General Rules of *Social* Conduct:—all of which are so excellent, particularly in resting, throughout, the moral system upon religious principles, that we cannot do better than recommend them to the attentive perusal of all

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our readers; and conclude at present, as the Author does this branch of his subject, with the following "Advice to the Student." Pp. 390—392.

"As we have already stated, our object in the foregoing sketch has been, to give that direction in the pursuit of Moral Philosophy, which will make the study of it thoroughly beneficial. There is no branch of knowledge in which it is of more importance to set out well. The whole moral system will be affected by the principles upon which we rest as its basis. And those who have experienced the perplexities which incorrect or partial views of moral science can scarcely fail to produce, will not wonder at our solicitude, to assist our readers in adopting those which can do them nothing but good, and which, pursued with prudence and good sense, will be eminently serviceable in the whole round of moral investigation, and in the whole course of moral practice. We trust, that to those who possess habits of thought and reflection, our aid will be of real value.

"We should recommend to those who have hitherto paid little attention to the subject, to give a second perusal to the preceding chapters before they proceed to other works, for which they will then be well prepared. Some we have referred to as we went along; and the reader may find it advantageous to consult those references in the appropriate places. But he will not of course wish to defer too long the study of *Paley's Moral Philosophy*. Its merits are truly great; and it is the more to be regretted, that this eminently useful writer had not habituated himself to greater accuracy and precision; and, above all, that he had not adopted a more unexceptionable theory of morals. He has enlivened and familiarized his subject, perhaps beyond example: he has made really profound investigations often appear simple and even attractive: he has employed Christian sanctions and Christian principles, before too much neglected by the moral philosopher: and his morality is, in general, sound and comprehensive; and the explication of it alike interesting and impressive. The peculiar merits of the work are delineated, in Paley's most happy manner, in his Preface; and if the student first peruse that, he cannot fail to go with interest to the rest of the volume. Notwithstanding all the real excellencies of the work, however, his system is, in our opinion, fundamentally erroneous; and this error in the basis, has, in some important cases, led the author himself to erroneous conclusions, and has still more produced this effect among his readers.

"In connexion with Paley, we most strongly recommend the study of *Pearson's Remarks on the Theory of Morals*, and his *Annotations on the practical part of Paley's Moral Philosophy*. The Annotations extend only to the first volume; and it is much to be regretted, that the author has not yet fulfilled his promise of presenting the public with a second part. The reader may also derive considerable benefit from the perusal of a work of real value, though of less eminence, viz. *Gisborne's Principles of Moral Philosophy*.

"We trust we have already said enough to lead our readers to the study of *Hartley's Rule of Life;* and we strongly recommend to their perusal two sermons by *Dr. Priestley*, on *Habitual Devotion*, and the *Duty of not living to Ourselves*, which may be found in a small volume, entitled Sermons by Dr. Price and Dr. Priestley.

"After this, we know no reason why any particular order should be adopted. Those works or parts of works may be read, to which the course of study, or accidental circumstances, direct the reader's attention. Respecting the ancient systems of morals, *Enfield's History* will give him much information. If he wish to enter farther than we have done, into the theory of morals, he will find sufficient references in *Belsham's Elements;* and in *Kippis's Edition of Doddridge's Lectures*, he may obtain abundant direction to the best sources of information on practical morality. Among the references given by Doddridge and Kippis, he will find many to Sermons; and from the productions of some of our most judicious divines, a complete and excellent system of morality might easily be formed. In this view we may mention the Sermons of Barrow, Tillotson, Secker, Jortin, Föster, Seed, Clarke and Leechman, as affording copious sources of moral information.

Dr. Cogan's Treatises on the Passions, deserve to be particularly studied in connexion with moral, as well as with mental philosophy; and the reader, who has formed the habits requisite for moral investigation, will find in *Tucker's Light of Nature Pursued*, valuable gleanings, though Paley has derived a rich harvest from that singular work. (See p. 318.)

Much solid information will be found in *Reid's Essays on the Active Powers*, connected with practical morality. And we should be inexcusable if we did not refer those of our readers who are interested in moral investigation, and are accustomed to close thought, to *Dr. Price's Review of the principal Questions and Difficulties on Morals*, and to *Bishop Butler's Works*. The study of such writers can scarcely fail to make a man wiser and better."

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ART. II.—*The Remonstrance of a Unitarian, addressed to the Bishop of St. David's.* By Captain James Gifford, R. N. 8vo. Pp. 102. Brown and Manchee, Bristol; Hunter, London. 1818.

IT is with inexpressible pleasure that we perceive laymen take up the sacred cause of Christian truth. Several instances of this description are now before us, and will be brought before our readers. Such defenders of the Unitarian faith possess some recommendations to the public, which Unitarian ministers cannot have; and their example is the most satisfactory evidence that can be obtained of the influence of the argument for Unitarianism over the minds of the most disinterested, and in that respect, at least, the most competent judges.

Of Captain Gifford's "Remonstrance" we can speak, and are, indeed, compelled to speak in terms of unqualified praise. It manifests a perfect understanding of the subject; an entire command of temper; an ardent zeal for truth, and a deep feeling of piety. In this new species of warfare, Captain Gifford has brought into action all those generous qualities for which our countrymen of his profession are proverbial: as a polemic he is bold and eager, but not rash and unguarded; confident in his cause, but not contemptuous towards his opponent; undaunted by the proudest array of hostile strength, but kind-hearted in the heat of conflict; tenacious of honour and character, but these being vindicated, disposed to offer the right hand of welcome and fellowship to every human being. With such an antagonist the Bishop of St. David's must do more than *rail*, or he must quit the field.

In reading Captain Gifford's "Remonstrance" we have felt surprise, that one whose vocation has been so little favourable to literary pursuits should be able to reason with such clearness, or rather to express his thoughts with such facility; for his arrangement is lucid and his style perspicuous: but he himself modestly explains the reason of his writing well:

"The circumstances of my life have not admitted of my being more than an occasional wanderer on the confines of the field of literature; and I neither can nor do expect to reap where I have not sown; but *I have felt that assurance which common sense naturally affords to almost every man who reflects at all, that on such a subject he may say something to the purpose.*"—P. 93.

The pamphlet is altogether so excellent that we feel a difficulty in making extracts, any one page being as worthy of transcription as another.

After a judicious comparison of the evidence for Unitarianism and Trinitarianism, he thus proceeds:

"Let it be remembered, also, that the doctrine of the Athanasian Creed is altogether unconnected with morality: that it does not enforce or recommend one Christian virtue, but is confined solely to establishing the belief that God is distinctly Three, and yet but perfectly One. What possible necessity can there be found, for a doctrine leading to no apparent end save that of a prostration of the understanding? Turn it which way you will, it still presents the same dark impenetrable aspect; and poor bewildered man, after the most minute and unwearied investigation, has never yet had his endeavours cheered by the discovery of even one small crevice, through which he could direct a ray of the light of reason upon it.

"I may venture to assert, that were men not born to it, did it not come down to them sanctioned by the usage of their forefathers, were it not seen, as it is, through the mist of ages,—the present generation would never have submitted to such a distressing tyranny over their understandings; and, further, had any hypothesis unprotected by the sacred garb of religion, been advanced upon no better ground, and with nothing more to uphold it, than such incongruous and unintelligible arguments as are offered in support of the Athanasian creed, I doubt (and I might appeal to Trinitarians themselves) if it could have endured scarcely for a day, if the keen shafts of ridicule would not immediately have dispersed it into empty air."—Pp. 41, 42.

In a note, p. 43, the following questions occur on the tendencies of the two systems here brought into opposition:

"Can a belief in the Trinity, which requires a prostration of the understanding, animate us to superior goodness?

"Can the blending of the Divine nature with the human nature, raise our ideas of Omnipotence? If we exalt the man by making him to be God, do we not, in the same degree exactly, degrade God by making him to be man?

"Does the doctrine of the Atonement,

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under any form approaching the Satisfaction-scheme, better enable us to perform our Christian duties? If we can rid ourselves of the burden of our sins, by laying it upon Jesus Christ, and satisfy ourselves of a free discharge through his merits, does this doctrine bind us to responsibility, and secure us in the path of righteousness, better than that of the Unitarian, which holds him in himself accountable to God for every action of his life? Impossible! And we have yet to assure ourselves that these doctrines are not directly opposed to the plain sense of Scripture."

Acute observers of systems and their supporters have long seen that Trinitarians are giving way with regard to a part of the Trinity, and that in fact they are practical *Dualists*. On this subject the author inquires,

"Again, prayer and praise being the only acceptable worship men can offer to the Almighty, is it not clearly manifest, as the Gods in the Trinity are perfectly equal, that each one is entitled to be thus glorified precisely in the same degree? Yet, with this understanding, is it not strikingly obvious to the most common observer, what a deficiency of homage, comparatively, appears to be paid to the third God of the Trinity, God the Holy Ghost? Whether we search the Scripture, or look into the forms of devotion established by the Church, does not the same insufficient worship appear? Is it not remarkable, that (with the exception of the Litany) the whole Liturgy does not contain one prayer distinctly addressed to God the Holy Ghost, when it contains none in which God the Father is not adored, and many addressed to God the Father alone without even naming God the Holy Ghost? And, when he is addressed, is it not in short and comparatively incompetent doxologies, supplied as it were for the purpose of keeping up a seeming equality? It is difficult to conceive that there can be a member of the Church, who must not be conscious of the great distinction in homage paid to God the Father, and God the Holy Ghost."—P. 54.

We have rarely met with a more solemn appeal against error, or a more animated vindication and exhibition of truth, than in the following passage taken from a section entitled, "On the apparent degradation of the Almighty:"

"The manner in which we are obliged to speak concerning the Almighty, on many occasions, in this controversy, and the terms of necessity frequently applied to him, are truly distressing to every reflecting mind: still it is unavoidable; since otherwise, were we not to examine, in order to see *if these things are so*, truth might be supplanted by error, and the glory of God given unto another. To uphold the system of the Trinity, we are to believe, that the mighty Jehovah, the Creator and supreme God of the universe, was born in a stable and laid in a manger, that he hung, an infant, at his mother's breast, and, as there is no evidence to the contrary, that he engaged in all the puerile amusements incidental to children; that from twelve to thirty years of age, the great God of heaven lived promiscuously, and undistinguished, amidst the common herd of mankind; that he underwent every indignity, was driven about from place to place, reviled, spit upon, tempted by the devil, scourged, and ignominiously crucified as a criminal, between two thieves; and all this, that he might offer up himself a sacrifice to himself, to appease himself of his wrath against the children of men, the dependent creatures of his own formation.

"On reviewing only such schemes of Christianity, well may the Deist have exclaimed, he could find no system worthy of God, no mode of worship that does not degrade the Almighty. The system which the unbeliever has looked for, he may now find in Unitarianism, which, while it upholds the honour and glory of God, offers no violence to the best feelings and understanding of man. Yet there are those who, with uplifted hands, cry out, How is it possible to be a Unitarian? With uplifted hands do I rejoice that I am one; and with a cheerful and grateful heart do I acknowledge my obligation to the many great and good men who, unsubdued by difficulties, have nobly exerted themselves to free mankind from such a distressing and painful tyranny. I doubt if the virtuous and good man who has raised his thoughts through nature up to nature's God, can contemplate such an apparent degradation of infinite power and wisdom, with any possible satisfaction to himself. I doubt if he can lay his hand upon his heart, and say it freely beats in unison with such things. I suspect his nature revolts and stands confounded, and I feel for his perplexity. He may seek relief by dismissing and deferring the harassing meditation; still, conscience must remain unappeased: for if Christ was God supreme, the consequences are now deduced inevitable. How, then, does the heart rejoice to be set free from the necessity of uniting such confounding ideas with our contemplation of the Great Supreme,—to be at liberty to glorify, in prayer and praise, the omnipotent God of this beautiful creation, whose lowest works will ever present a standing miracle to the mind of man,—that God to whom our thoughts are known long before, and without whom a sparrow does not fall to the ground,—who sits upon

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the circle of the firmament, and hath established his throne in the highest heavens,—who filled the magnificent universe with thousands and thousands of suns, ranged at immense distances and multiplied without end, attended by ten thousand times ten thousand worlds, all in rapid motion, yet calm, regular and harmonious!" Pp. 65—67.

Our limits will not allow us to extract the "Questions addressed to the Bishop of St. David's," in pages 81—91, which are in fact an admirable summary of the Unitarian controversy; but we cannot refrain from calling the reader's attention to them, or from expressing a wish that, with the author's permission, they were reprinted separately for general distribution.*

Captain Gifford, as we have already said, is exemplary in point of candour, but he feels properly indignant (as any one not a bigot, must) at the Bishop of St. David's atrocious charges against the Unitarians, and in this spirit thus remonstrates with his lordship;

"*Judge not, lest ye be judged.* If there is one situation apparently more awful and appalling than another, it appears to me to be that of placing oneself between another man's conscience and his God, and pronouncing upon him sentence of condemnation; thus usurping a power which can belong to none but God himself, who alone can view the secret springs of our hearts, and see our thoughts afar off. And I think it is not improbable that, ere you quit this transient scene, you may feel inclined to lament the multitude of heavy and undeserved reproaches which you have heaped upon many pious, upright and conscientious men. I willingly give you credit, my Lord, for all due sincerity; and I can readily attribute *the spirit you have manifested* to an excessive and intemperate zeal: I believe it is the best excuse your warmest friends can offer in your defence. But it cannot be forgotten, that while the intolerant zealot may be an ignis fatuus to the ignorant and unwary, he must be alike condemned by the good and enlightened; for what is the plea of his zeal, but an apology at the expense of his religion and his judgment?" Pp. 18, 19.

As Captain Gifford is himself an example of charity in union with zeal, he is entitled to recommend this amiable temper to his brethren; and with quoting a passage from him to this effect, we shall conclude our review, not without hoping that our specimens of the "Remonstrance" may induce our readers to purchase the work itself, than which they cannot lay before their children a more pleasing or before their intelligent neighbours a more convincing representation of the Unitarian doctrine:

"So long as Unitarians maintain this fairness and liberality they will surely abide. And here I would pause from my subject, earnestly to conjure them, in all their labours, to continue to let humanity, charity and good-will shine as conspicuous as the energy of their arguments. Should they swerve from this course, they will assuredly get upon the quicksands of malice and hatred, and be no longer worthy of the vocation wherewith they are called. I am the more desirous of manifesting my anxiety on this subject, as I feel myself called upon readily to admit, and at the same time much to lament, that in a few instances the defenders of our doctrine have suffered expressions to escape them, unjustifiable on the score of candour; and which, for their own sakes, as well as the cause in which they are labouring, would much better have been omitted. Considering, however, the great multiplicity of their publications, and the asperity with which they have been attacked, the candid observer will, I have no doubt, admit, that Unitarians have comparatively seldom been deficient in forbearance and moderation; and that, in this respect, they fall far short indeed of your Lordship's unmerciful censures." Pp. 9, 10.

Art. III.—*A Key to the Apocalypse.* By George Allan. Paisley, printed by Neilson, and sold by Eaton, London. 8vo. Pp. 216. 1818.

MR. ALLAN, we find, is a zealous Scottish Unitarian. His spirit of bold investigation may be easily learned from his dedication—"To those who dare to think for themselves." His theological predilections appear in every page of his performance, and, as we cannot but think, are suggested by phraseology, between which, few besides himself will find a connexion. His undertaking is confessedly an arduous one; and we leave it to our readers to judge of the merit of the execution. *We* are inclined to say with Scaliger, *Calvinus sapuit, quia non scripsit in Apocalypsin.* Mr. A. gratefully acknowledges his obligation to Priestley,

* They will be found entire in the Christian Reformer for the present month.

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Woodhouse, Evanson and others, who, since the days of Calvin, have conceived they were wise in attempting to remove the obscurity of this portion of canonical Scripture. Our author certainly displays an ardent love of religious truth, and seems to have taken considerable pains in the endeavour to attain it. On this account we wish for the circulation of his book among the friends of free inquiry.

ART. IV.—*The Kingdom of Christ distinguished from the Kingdoms of this World; a Discourse delivered in the Unitarian Chapel, Paisley, July 26, 1818.* By William Kilpatrick, one of the Pastors of the Unitarian Church, Paisley. Printed by Hedderwick, Glasgow.

THE design of this Discourse, (from John xviii. 36,) preached at "the Anniversary of the Repeal of the Penal Statutes against Unitarians," is to prove the injurious consequences of civil establishments in religion. To this cause the author ascribes the corruptions which have disgraced the Christian system. The kingdom of Christ, he maintains, is essentially different from the kingdoms of this world, in its *origin*, its *nature*, and its *objects*.

"Ecclesiastical power, with all its pretensions to divine authority by apostolic succession, would have been treated with contempt, as a daring usurpation of the prerogative of Jesus Christ, had the sword of the spirit been left to decide the controversy; but the sword of the spirit was exchanged for the sword of steel, that irresistible argument, which never fails to prove the weak to be in the wrong, however good their cause."—P. 15.

After a quotation from Paley's chapter in defence of Establishments, we meet with the following passage:

"When we look into the New Testament, do we see any thing like a fund, distributed into prizes of different value, to allure men of talents to enter the church, and to stimulate to industry those who are already in it? Paul does, indeed, speak of a prize which he pressed forward to obtain, but it was very different from the Doctor's; it was, 'the prize of the high calling of God in Christ Jesus,' which he elsewhere calls 'the crown of righteousness,' and which the Apostle Peter calls 'the crown of glory that fadeth not away.'"—P. 18.

His own idea of the suitable pecuniary recompense of a Christian minister will not be thought extravagant:

"No teacher of religion has a scriptural claim to more than a comfortable subsistence for his labour; nor will any who take the office from scriptural motives, desire more."—P. 24.

We could, with pleasure, select other passages of this Discourse, which unites the qualities of manly reasoning and simple eloquence, but we should be sorry to prevent the perusal of any part of it, and earnestly recommend the whole to our readers' attention.

ART. V.—*The Contemplation of Heathen Idolatry an Excitement to Missionary Zeal; a Sermon, preached (from Acts xvii. 16,) before the Missionary Society at Surrey Chapel, May 13th, 1818.* By Ralph Wardlaw, of Glasgow. 8vo. 1s. Williams.

THE preacher of this Sermon is known to our readers as the antagonist of Mr. Yates, and the defender of modern orthodoxy. We willingly concede to him the character of a sincere and conscientious man, of an impressive and animated preacher. We are happy to coincide with him in the general object of his Sermon, the endeavour to animate his fellow-christians to the conversion of Heathen idolaters; and cordially rejoice in the effects which have already been produced by the fervent zeal and unwearied industry of the missionaries. We are particularly interested in the labours of Marshman and Carey, from whom such satisfactory information has recently reached us, in translating the Holy Oracles. Our readers, on these accounts, will excuse a fuller notice than we usually take of a single discourse.

The exordium reflects credit both on the writer's taste and feeling:

"On a promontory, formed by the confluence of two classical rivers, stood Athens, the glory of ancient Greece. High in political eminence, and in military fame, it was still more distinguished for the learning, the eloquence, and the polished refinement of its inhabitants; and for the number, variety and excellence of the works of art produced or collected within its walls: for those magnificent

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structures of which the very fragments are the admiration of modern nations; for the most exquisite productions of painting and sculpture; for its various schools of philosophy; and in a word, for all that was elegant and admirable, in every branch of science and art and literature."

Mr. Wardlaw's ideas of the missionary qualifications, to which we have no objection whatever, are perhaps more exalted than those of the generality of his brethren:

"It is desirable, for reasons various and cogent, that the missionary should be a man of general knowledge and of a cultivated mind, capable of observing and reporting on these as well as on more sacred subjects, and of promoting the temporal as well as the spiritual interests of men."—P. 2.

"Olympian Jove, the *father* of gods and men, the foulest and most infamous of the whole fabled *fraternity*," (p. 6,) is an expression, we conceive, not justifiable by the ordinary rules of syntax, though it may find a precedent in Milton's poetic flight, "the fairest of her daughters, Eve."

"If we believe *the glory of his* own name to have been *the first end of creation*, this presents, amongst others, a most satisfactory evidence, that the unnumbered suns and systems, with which we are surrounded, do not shine and roll in *an unpeopled vacancy*, but declare the glory of God to countless multitudes of intelligent and admiring and adoring spectators."

The notion in the beginning of this sentence, is countenanced indeed by the language of the Assembly's Catechism, perhaps a remnant of Mr. W.'s Burgher education, but is unauthorized by Scripture rightly explained, or by any reasonable deductions from the works of creation. In the latter part of the sentence, (but more fully, p. 27, "There is an interest felt in heaven about the progress of the gospel on earth," &c.) the preacher's mind evidently recurs to the famous discovery of another of *the fraternity*, [XII. 423] about the religion of the celestial regions: and in the following sentence he condescends to favour us with his own discovery (we presume) respecting the nether world. "In hell, the knowledge of God has been lost. Devils know him, and their knowledge is their misery.—There he is known, and there he is hated with all the rancour of malignant despair. In no form is he worshiped in hell." So that we could have dispensed with the information in the next paragraph, "There is no idolatry in hell."

The poet has well observed, "The proper study of mankind is *man*," and to no class of persons is the maxim more applicable than the Christian preacher.

We are presented (p. 8,) with a sentiment by which we recommend the preacher to measure the orthodox system:—

"Their number is a lie against his unity; their corporeal nature is a lie against his pure invisible spirituality; their confined and local residence, a lie against his omnipresence and immensity; their limited and subdivided departments of operation, a lie against his universal proprietorship and dominion."

The preacher seems to be ignorant from his observations on the source of sin, (p. 13,) and his criticism upon Eph. iv. 17, 18, of the fact, that καρδια, (heart,) and its corresponding words, generally denoted in the Ancient Metaphysic, the intellect; (see Mark xi. 23; John xii. 40; Rom. x. 9; and many other places;) while the bowels were considered as the seat of appetite and affection. (Col. iii. 12.)

Mr. Wardlaw makes his "beseeching appeal" (p. 18) to those who have "known the only true God, and Jesus Christ whom he has sent." *To know God* in the language of the "Evangelical" party, we are aware, implies that mysterious faith to which few Unitarians will lay claim. It would be curious if the preacher, by this Scriptural description, which we are unable to reconcile with orthodoxy in any shape, should refer exclusively to the abettors of his own system.

The following sentence, more liberal by far than the sentiments of many Calvinists, we quote with pleasure:

"If, indeed, the Bible condemned men for their ignorance of what they never had opportunity to know; for rejecting a revelation of which they never heard; for disobeying a law which was never promulgated to them; or, for failing to receive a message of grace which never saluted their ears; there would be solid ground for objection; and 'to vindicate the ways of God to men,' would be not only a difficult, but a vain and hopeless attempt. But it is not so."—P. 20.

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The preacher has, we conceive, very judiciously introduced and amply refuted Mr. Hume's celebrated argument of Polytheism having been *actually* the first religion of mankind:

"By thus fixing the period when Polytheism began to give way to a rational faith and worship, he has taken the credit from philosophy, and assigned it to Christianity."—Pp. 24, 25.

We think too, that a presumption may be derived in favour of the primitive revelation, by comparing Mr. Hume's reasoning from his assumed premises, with the clear traces in profane history of the worship of one God, prior to many of the systems of Heathen idolatry.

We cannot avoid quoting the following passage, because we imagine it was intended to be submitted to Unitarians:—

"Is there, in this assembly, any one who presumes to offer his worship to God under any other view of his character than that which is presented in the gospel; or, in any other way than that which the gospel prescribes? Let such recollect, that there is but one God; that this one God has one immutable character; that this character is essential to his very being; that the God of the Bible is this one God; and that if he is not worshiped as he is there made known, it is not God that is worshiped, but an idol,—a creature of our own imagination. We may, in our minds, divest God of some of his essential perfections; and then we may fall down and worship him in our own way. But this is idolatry both in the spirit and in the letter."

The appeals at the conclusion to the votaries of ambition, of worldly affection, of science, and to those who have erroneous views of the character of God, contain many impressive and pious sentiments. We should have subjoined a prevalent species of *Christian idolatry*. But this, although fairly chargeable upon the Liturgy of the Church of England, when it offers up to Christ, as the object of prayer, the following religious address—"Whom thou hast redeemed with thy most precious blood: by the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting and temptation, by thy agony and bloody sweat, by thy cross and passion, by thy precious death and burial,"—we do not lay to the account of Mr. Wardlaw. His religion is, indeed, *partly* Trinitarian and *partly* Calvinistic; but its original grossness is much attenuated by Mr. Wardlaw's cultivated understanding. His rejection of that necessary part of orthodoxy, the eternal Sonship of Christ, is known to the world by his own allusion in his *Discourses on the Principal Points*, &c. His ideas of the Atonement are by no means those of the first Calvinistic Reformers. [XII. 414.] We may, perhaps, truly say, that his system departs as much from original Calvinism as it still differs from Unitarianism. We rejoice sincerely in this progress. We cordially wish this gentleman further success in his biblical studies; not despairing that, at the close of life, he may emulate the example, and share the heretical reputation of the learned Whitby, the pious Watts, and the ingenious and laborious Robinson. *It will, then*, be unnecessary for him to substantiate the title of his second book, in the Glasgow Controversy, by an exposure of the learning and a refutation of the acuteness of Mr. Yates's Sequel.

ART. VI.—*Two Discourses.* 1. *On the Fitness and Propriety of the Gospel Dispensation being introduced through the Medium of the Man Christ Jesus.* 2. *On the Foundation, Nature and Proper Expressions of Love to the Lord Jesus Christ. Preached at the Sixth Annual Meeting of the Association of Scottish Unitarian Christians, at Glasgow, April* 26, 1818. By William Turner. 12mo. Pp. 40. Longman and Co.

IN the former of these Discourses (on Heb. ii. 17), Mr. Turner points out "many excellent purposes and eminent advantages, for the benefit of mankind, which are consequent upon the humanity of our Lord Jesus Christ;" and in the latter (on Ephes. vi. 24), shews, "1, That the Lord Jesus Christ is the proper object of our highest esteem and most ardent affection; and, 2, What it is to love him in sincerity, and in what manner we ought to testify that love." This Sermon is printed with the other "at the request of some respected friends at Edinburgh, who thought that a specimen of the ordi-

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nary mode of practical preaching on Unitarian principles might be useful to shew that Unitarians do not 'ungod the Deity,' or 'deny the Lord that bought us,' or 'count the blood of the covenant a common thing;' although they know nothing of 'vicarious sacrifice,' 'expiatory virtue,' 'equivalent satisfaction,' or by whatever other unscriptural phrases the idea is attempted to be conveyed, that the Father of Mercies required an innocent victim to 'satisfy His justice,' and render Him propitious to penitent sinners."

The Discourses are scriptural, plain and affectionate, and well suited to be put into the hands of serious persons who may be unacquainted with Unitarianism, or prejudiced against Unitarians.

ART. VII.—*The Progress of Gentile Error, in the Christian Church, the Consequence of the Separation of the Gentile from the Jewish Believers, in the First Ages: a Sermon, preached before the Dissenting Ministers of the Presbyterian Denomination, in Lancashire and Cheshire, at their Annual Meeting at Bolton, June 24, 1818; and now published at the Request of the Ministers and others, who heard it.* By William Broadbent, Minister of the Unitarian Chapel, Warrington. 8vo. Pp. 22. Warrington, printed; sold by Hunter, London.

THE subject of this Sermon is fully expressed in the title. There is novelty in it as a topic of pulpit discourse; and no one can read the Sermon without perceiving its importance. Mr. Broadbent ably shews its forcible bearing upon the Unitarian controversy.

He traces the doctrine of the Trinity to the three principles in the Platonic philosophy, and appeals to the following striking example in proof of the hypothesis:—

"Austin, bishop of Hippo, one of the most considerable of the Latin fathers, speaks thus of himself in his Confessions: 'For a great while my opinion of my Lord Christ was, that he was a most wise and excellent man, miraculously born of a virgin, and sent by God, with a high commission, to give us an example of steadfast virtue amidst the temptations of this world, and to instruct us in the way how we might obtain everlasting salvation.'* He then says he changed his opinion, and, in an address to God, mentions the means of this change. His words are, 'Thou, being willing to shew me the doctrine of the incarnation of Christ, procuredst for me, by a certain person, some books of the Platonic philosophers, translated from the Greek into Latin; and there I read the doctrine; not, indeed, literally expressed, but, from what I read, I was entirely convinced of it, by many and various reasons.'† Now, had the Gentile churches, in this early period, continued to maintain an intimate and brotherly connexion with the body of Jewish Christians, it is not conceivable that their Heathen prejudices would ever have led them into all these deplorable errors."—Pp. 14—16.

The Sermon concludes with suitable and serious reflections upon the inscrutable ways of the Divine Providence, and the inestimable worth of the Holy Scriptures.

ART. VIII.—*A Letter to the Rev. Dr. Chalmers, occasioned by his Notice of Unitarians, in the Appendix to his Sermon on the Death of the Princess Charlotte; to which is subjoined, a Statement of the Evidence for Sir Isaac Newton's Unitarianism.* By Benjamin Mardon, Minister of the Unitarian Church, Glasgow. 8vo. Pp. 24. Glasgow, printed; sold by Hunter, London. 1818.

PERSPICUITY is not a trait of Dr. Chalmers's eloquence. It has been much questioned, therefore, what he really meant in a passage of the Preface to his celebrated Astronomical Sermons, in which he says, that Sir Isaac Newton embraced the leading doctrine of a "sect or system, which has now nearly dwindled away

* "'Ego vero aliud putabam, tantumque sentiebam de Domino Christo meo, quantum de excellentis sapientiæ viro, cui nullus possit æquari: præsertim quia mirabiter natus ex virgine, ad exemplum contemnendorum temporalium pro adipiscenda immortalitate.' Conf. L. vii. C. xix. N. 25.

† "'Et primo volens ostendere mihi—quod verbum tuum caro factum est, et habitavit inter homines, procurâsti mihi per quendam hominem immanissimo typho turgidum, quosdam Platonicorum libros ex Græca lingua in Latinam versos: et ibi legi, non quidem his verbis, sed hoc idem omnino multis et multiplicibus suaderi rationibus, quod in principio erat verbum,' &c. Ibid. C. ix. N. 13.

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from public observation." One of our correspondents suggests (pp. 367, 368) that he alludes to the opinion of the *Millenarians*. It has been conjectured again, that the *peculiar* doctrine of the Arians is intended. Others, and amongst them Mr. Mardon, think that the Doctor had in view "the sect or system" of the Unitarians. But the difficulty has been increased by a sentence in the preacher's Appendix to his Sermon for the Princess Charlotte, as follows: "We can never so forget the way in which *many of the Orthodox Congregations of England have relapsed into Unitarianism*, nor be so blind to *the degree in which the infection of Arianism has spread itself over the North of Ireland*, as to admit it as an infallible position, that popular patronage is the best way of raising a barrier against error of doctrine among the ministers of religion."

On the two passages compared together, Mr. Mardon's Letter turns. He reconciles them by supposing, (p. 14,) that in the interval between the publication of the two sermons, the learned divine acquired information upon the subject, which, though of great notoriety, he had at first touched upon without understanding it. Dr. Chalmers's statements naturally lead Mr. Mardon to an exposition of the present state of the Unitarian body, and to a reference to the spirit and evidence of their system. The Letter is explicit and frank, but at the same time respectful and courteous. We rejoice to see our system so amiably attired before our northern neighbours.

The "Statement of the Evidence for Sir Isaac Newton's Unitarianism," in the Appendix, is worthy of attention. Mr. Mardon pretends to no discovery on this subject, but he has adduced testimony sufficient to confirm the general report and uniform tradition of that great man's being an Anti-trinitarian. This topic is discussed in our preceding Numbers, Vol. V. 546, VIII. 515, IX. 398, XI. 143 and 220, XII. 529, 591, XIII. 167.

ART. IX.—*On the Punishment of Death in the Case of Forgery; its Injustice and Impolicy maintained.* 8vo. Pp. 32. Hamilton, 1818.

THIS is a serious and convincing argument against capital punishments for the crime of forgery. The author reasons and feels as a Christian, and we know not how he can be answered. He denies the right of society to take away human life in the case supposed, and he next shews the inexpedience and impolicy of the practice. Life, he contends, is not the property of man. It belongs to God, who has not delegated it to any of his creatures. The Jewish law is no exception: that was a Theocracy, God himself being the immediate Ruler; and the great principle of that law is retribution: as it regards personal injury, "an eye for an eye," a man for a man, not a man for a sheep, not a man for a horse; and with respect to property, the offender was to make restitution, restitution in kind, greater only in degree; in no case whatever is the property, or are the possessions of man put in competition with the life of man, never are they weighed together in the scales of God, never ought they to be in those of man.

The name of forgery comes upon the heart with a sickening recollection of its tremendous punishment; but what is it? Simply theft: but life is infinitely more than an equivalent for property.

If the right of punishing forgery with death be not proved, the argument of policy is worse than futile. But has the frequency of death as the punishment of this crime diminished it? Has not the offence on the contrary increased with the severity of the punishment? The punishment is in reality too cruel to be in all cases executed, and therefore the guilty frequently escape.

The moral effects of a merciless code of laws, whose very cruelty defeats its own end, are in the last degree deplorable. Crimes widely different in degree are confounded and the law loses its authority. The land is either stained with blood or rent by violence.

Such is the author's general argument, to which no abstract can do justice. He appeals to the heart, and in a strain of eloquence that is irresistible. Could he be heard at once throughout the kingdom, the people would speak to the new parliament in a voice which, like thunder, would shake prejudice and sophistry down to the ground: *Woe to him that buildeth a city with blood.*

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ART. X.—*A Treatise on the Fall of Adam: proving both from Scripture and Reason, that the Devil had no hand in that Event. With an Attempt to explain the Genealogy of Jesus Christ.* By a Lover of Truth. 8vo. Pp. 24. 1817.

ART. XI.—*A Reply to Mr. Burgess's Journey to Eden, &c. with an Explanation of the Two Geneological Tables of Jesus Christ, in a short Conversation between an Indian and a Briton.* By the Author of a Treatise on the Fall of Adam. 8vo. Pp. 32. 1818. Both Pamphlets sold by Sherwood and Co.

THE author of these tracts is, we understand, a tradesman, residing under the wing of the archiepiscopal palace at Lambeth. He has, however, no fear of heresy before his eyes, but writes as if no creeds had ever been drawn up, and he were as much at liberty to frame a system for himself as any one of the Fathers of the church.

On the "Fall of Adam," this writer maintains the opinion, which, though not new to the divinity student, is apparently original with respect to him, that the relation of Moses is literal history, that the serpent was the only tempter, and that (in his own homely phrase) "the Devil had no hand in that event." He contends, moreover, that Adam was created mortal, and that his sin, whatever it was, effected no alteration in his final destiny. Without explaining a middle scheme, he censures both the Free-Willer and the Predestinarian, as calling in question either the wisdom or the goodness of the Almighty.

His explanation of the genealogies of Jesus Christ in Matthew and Luke, which have so long puzzled divines, is, that both are genealogies of Joseph, that of Matthew through his father, and that of Luke, through his mother by her father Heli. This hypothesis assumes of course that Joseph was the real father of Jesus, which the author maintains by the usual arguments. He attributes the story of the miraculous conception to other hands than the evangelists', and considers the prophecy of Isaiah with regard to a virgin's bearing a son fulfilled in the prophet's own family.

The second pamphlet is a defence or rather a repetition of the first, in answer to a publication of a Mr. Burgess, probably a neighbour, who is represented as a schoolmaster, and who, whether layman or divine, appears to possess a due portion of the *odium theologicum*.

There are some speculations of the writer's which we scarcely understand, and a few reflections which we do not approve; but we have met with nothing in his pamphlets that justifies us in denying to him the title which he has chosen of "A Lover of Truth."

POETRY.

Clapton,

SIR, *October* 22, 1818.

DR. PRIESTLEY, in his "History of the Christian Church," (IV. 155,) has given, as a "favourable specimen of the literature, taste and piety" of the twelfth century, "a poem in Latin rhyme, written by Hildebert, Bishop of Mans, (who died in 1132,) first published by Archbishop Usher, and copied into the *Annual Register* for 1765."

I find, on referring to that volume, (p. 295,) that the poem was published by *Usher*, at the end of a Latin Treatise, in 1647. It appears from a note by the Archbishop, that he had found the original among the *Cotton* MSS., and collated it with a MS. in the Royal Library.

Having had occasion to give a translation of this poem, as an Appendix to the Ninth Volume of Priestley's Works, now in the press, I have sent it for previous insertion in the Repository; prefixing the original. The impossibility of imitating the *jingle* of monkish verse in the translation of a serious poem, will occur to every reader. I could only attempt to convey the sense of each stanza, so far as the idiom of language, and the restraints of rhyme, would permit.

J. T. RUTT.

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ORATIO AD DOMINUM.

Extra portam jam delatum,
Jam fœtentem, tumulatum,
Vitta ligat, lapis urget;
Sed, si jubes, hic resurget.

Jube, lapis revolvetur,
Jube, vitta disrumpetur.
Exiturus, nescit moras,
Postquam clamas, *Exi foras.*

In hoc salo mea ratis,
Infestatur à piratis,
Hinc assultus, inde fluctus,
Hinc et inde mors et luctus.

Sed tu, bone nauta! veni,
Preme ventos, mare leni;
Fac abscedant hi piratæ,
Duc ad portum, salva rate.

Infœcunda mea ficus,
Cujus ramus, ramus siccus,
Incidetur, incendetur,
Si promulgas quod meretur.

Sed hoc anno dimittatur,
Stercoretur, fodiatur,
Quod si needum respondebit,
Plens hoc loquor, tunc ardebit.

Vetus hostis in me furit;
Aquis mersat, flammis urit:
Inde languens et afflictus
Tibi soli sum relictus.

Ut hic hostis evanescat;
Ut infirmus convalescat;
Tu virtutem jejunandi
Des infirmo, des orandi.

Per hæc duo, Christo teste,
Liberabor ab hâc peste:
Ab hâc peste solve mentem,
Fac devotum pœnitentem.

Da timorem, quo projecto,
De salute nil conjecto.
Da spem, fidem, charitatem;
Da discretam pietatem:

Da contemptum terrenorum,
Appetitum supernorum.
Totum, Deus! in te spero;
Deus, ex te totum quæro.

Tu laus mea, meum bonum,
Mea cuncta, tuum donum.
Tu solamen in labore,
Medicamen in languore.

Tu in luctu mea lyra.
Tu lenimen es in ira.
Tu in arcto liberator.
Tu in lapsu relevator.

Metum præstas in provectu,
Spem conservas in defectu.
Si quis lædit, tu rependis;
Si minatur, tu defendis;

Quod est anceps, tu dissolvis;
Quod tegendum, tu involvis.
Tu intrare me non sinas
Infernales officinas;

Ubi mœror, ubi metus;
Ubi fœtor, ubi fletus;
Ubi probria deteguntur;
Ubi rei confunduntur:

Ubi tortor semper cædens,
Ubi vermis semper edens,
Ubi totum hoc perenne,
Quia perpes mors Gehennæ.

Me receptet Sion illa,
Sion David urbs tranquilla:
Cujus faber auctor lucis,
Cujus portæ signum crucis.

Cujus claves lingua Petri,
Cujus cives semper læti,
Cujus muri lapis vivus,
Cujus custos Rex festivus.

In hâc urbe lux solennis;
Ver æternum, pax perennis.
In hâc odor implens cœlos,
In hâc semper festum melos.

Non est ibi corruptela;
Non defectus, non querela.
Non minuti, non deformes;
Omnes Christo sunt conformes.

Urbs cœlestis, urbs beata,
Supra petram collocata:
Urbs in portu satis tuto.
De longinquo te saluto;

Te saluto, te suspiro,
Te affecto, te requiro.
Quantum tui gratulentur,
Quam festivè conviventur;

Quis affectus eos stringat,
Aut quæ gemma muros pingat,
Quis chalcedon, quis jacinctus;
Norunt illi, qui sunt intus.

In plateis hujus urbis,
Sociatus piis turbis,
Cum Moïse et Eliâ,
Pium cantem Alleluia.

TRANSLATION.

Cast forth, beyond the haunts of men,
Lo! the drear, hideous form of death:
The grave's strong bands the *corse* detain,
Nor e'er returns the parted breath.

And such am I, yet mighty Lord!
The dead thy potent voice obey,
The bands, as speaks thy sov'reign word,
Are burst, the stone is roll'd away.

A voyager o'er the sea of life,
What ills my slender bark assail:
What waves of trouble, mortal strife;
Here, griefs conflict, there, foes prevail.

Do thou, blest Navigator! come,
Control the winds, and calm the sea,
Convoy the wanderer to his home,
And bid his foes, his sorrows flee.

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My fig-tree, ah! 'tis barren found,
The branches wither and decay;
Cut down, nor cumb'ring more the ground,
Thy justice should'st thou now display.

Yet wait, though but another year,
Thy foster'ring pains it, sure, will own;
Or, if abandon'd in despair,
I dread to speak—thou'lt cut it down.

My ancient foe within me reigns,
Whelms me in floods, torments in fire;
Thus languishing with mortal pains,
To thee alone my hopes aspire.

Thou quickly canst expel my foe
And with new strength to gird the weak,
On fasting, and on pray'r bestow,
The enduring virtues that I seek.

Christ is my witness, healed by these,
From this dire pest I would be free:
O give my soul the wish'd release,
And raise her, penitent, to thee.

Give me the dread of guilty shame,
Assur'd salvation may I seek:
Let faith and hope my love inflame;
Give piety, all wise and meek.

Yes, give contempt of things below,
The ardour breathe for things above:
Such, Lord! thou only canst bestow,
Thy plenteous grace, O bid me prove.

Thou art my glory, thou my wealth,
Whate'er I have, declares thy praise;
My toil's best solace, lost my health,
The drooping head 'tis thine to raise.

My song thou canst in grief awake,
Each angry passion owns thy pow'r;
The iron bonds 'tis thine to break,
'Tis thine the fall'n to restore;

Virtue to guard by wholesome fear,
To save, should e'er her strength decline:
The wounded spirit thou canst cheer,
The weak support, when foes combine.

All mysteries thou canst declare,
Or shroud in darkness thy decree:
Yet, Lord! may I ne'er enter there,
Where dread, infernal horrors be.

Where sorrow wails, appall'd by fear,
Where ev'ry loathsome object's seen:
Deformity is beauty there,
There vice assumes fair virtue's mien.

There wounds the torture, ever slaying,
There gnaws the worm that never dies;
Still on each wretched captive preying,
For none from hell's dire death arise.

Me rather waft on mercy's wing
To Sion's city, that blest bourn:
Sion! best work of heav'n's high King,
Whose gates the hallow'd cross adorn:

Whose keys are giv'n to *Peter's* hand,
Whose walls are ever-living stones;
Whose Ruler, King, with influence bland,
Sheds joy o'er all her favour'd sons.

Hers the pure light, that ne'er decays,
Eternal spring, perennial peace;
The fragrance that all heav'n displays,
The strains awak'd by endless bliss.

Defilement never enters there,
Nor strife they fear, nor want they dread:
The heav'nly forms, erect and fair,
Are all conform'd to *Christ*, their head.

Thee! sacred seat! secure abode,
Fix'd on a rock, my heart desires;
A pilgrim o'er life's toilsome road
I greet, from far, thy radiant spires.

Thee would my longing eyes behold,
To reach thy gates my fondest pray'r.
How glad thy sons, can ne'er be told,
What festive joys they raptur'd share.

What love thy kindred spirits own;
What gems thy stately turrets grace,
The *jacynth* and the *chalcedon*
Are known but to thy favour'd race.

Blest city! through each sacred street,
Be mine to seek the pious throng;
Elijah, *Moses*, there to greet,
And join the everlasting song.

SONNET.

Occasioned by the Death of the Rev. B. Goodier.

When tempest-tost upon the stormy main,
We view a little skiff before us ride,
And boldly wrestling with the rapid tide,
The wished-for haven all securely gain:
How eagerly we urge our bark along,
Nor heed the swellings of the boisterous gale,
That scatters in the wind our slender sail,
As the wild mountain-billows round us throng.
So, when the virtuous yield their mortal trust,
Tho' youth or beauty perish in the tomb,
Yet hope shines brighter 'mid the funeral gloom,
To guide us to the mansions of the just:
And we will haste to gain that land of rest,
Where hope is certainty, and virtue blest.

FROM MOORE'S NATIONAL MELODIES.

Those evening bells, those evening bells,
How many a tale their music tells,
Of youth and home, and that sweet time
Since last I heard their soothing chime.

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Those joyous hours are pass'd away,
And many a friend that then was gay,
Within the tomb now darkly dwells,
And hears no more those evening bells.

And so 'twill be when I am gone,
That tuneful peal will still ring on,
While other bards shall walk these dells,
And sing thy praise sweet evening bells!

MEMORY OF OTHER DAYS.

[From *the Same.*]

Oft in the stilly night,
Ere slumber's chain has bound me,
Fond memory brings the light
Of other days around me:
The smiles, the tears
Of boyhood's years,
The words of love then spoken,
The eyes that shone,
How dimm'd and gone,
The cheerful hearts now broken.
Thus in the stilly night,
Ere slumber's chain has bound me,
Sad mem'ry brings the light
Of other days around me.

When I remember all
The friends, so linked together,
I've seen around me fall,
Like leaves in wintry weather,
I feel like one
Who treads alone
Some banquet-hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed!
Thus in the stilly night,
Ere slumber's chain has bound me,
Sad mem'ry brings the light
Of other days around me.

HEAVEN.

[From *the Same.*]

This world is all a fleeting show,
For man's illusion given,
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,—
There's nothing true but heaven.

And false the light on glory's plume
As fading hues of even,
And love, and hope, and beauty's bloom,
Are blossoms gather'd from the tomb,—
There's nothing bright but heaven.

Poor wanderers of a stormy day
From wave to wave are driven,
And fancy's flash, and reason's ray,
Serve but to light the troubled way,—
There's nothing calm but heaven.

OBITUARY.

Lately, at *Paris*, the Abbé Gualtier.—The Paris papers of Sept. 23, thus describe his funeral:—"The affecting funeral ceremony of the respectable Abbé Gualtier took place yesterday. The deceased was one of the founders and Vice-President of the Society of Education in Paris. Several members and patrons of this institution, and the children of the different primary schools, attended the body in procession, first to the church of St. Thomas d'Aquin, and afterwards to the burial-ground of Père la Chaise, where were deposited the revered remains of this sincere friend to youth and humanity, regretted by all good people."

August 2, aged 68, at *Wisbeach*, Robert Watts, flax merchant there. As a man of business, he was well known and highly respected; and his independence of mind and goodness of heart procured for him the esteem and affection of a large circle of friends. Although educated in the principles of Calvinism, an examination of the Scriptures led him to abandon that system for the more simple and consolatory belief, that "there is but one God, whose will is that all men should be saved, and one mediator between God and man," who was sent to make known and confirm this wonderous grace. The influence of these principles appeared not only in his regular attention to the duties of religion, but also in that patience and resignation with which he bore his last illness, which, though short, was very severe. He was for many years an active and zealous member of the congregation which meets in Deadman's Lane, in the burying-ground belonging to which he is interred. A sermon was preached on the occasion to a numerous and deeply-affected audience.

N. W.

Died on Sunday, Sept. 13, 1818, at *Lynn, Norfolk*, aged 69 years, Mr. William Richards, formerly Baptist minister in that town, and author of the History of Lynn, of a Welsh Dictionary, and of many smaller tracts, theological and political. His acquaintance with books was very great; his memory was tenacious; and if he had allowed himself time for arrangement, few writers were more capable of communicating knowledge on subjects the most useful and important to society. He was a *Dissenter* from principle; a man of

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fearless integrity; warm and steady in his attachments; open and explicit in his detestation of arrogance and oppression! With an income barely sufficient for the comforts of an individual, he was very liberal to the indigent, especially to his relatives in Wales, on whose account, it is believed that he often neglected to supply himself with necessary subsistence. In his latter years, he was not connected with any society of Christians whatever, but his "religion was pure and undefiled before God and the Father." Regarding the *Holy Scriptures* with avowed and profound veneration, like the ever-memorable John Milton, "his meditations were an habitual prayer."—The Rev. J. Evans, of Islington, his particular friend, as well as one of his two executors, has in the press a brief Memoir of his Character and Writings.

The following character of Mr. Richards has appeared in a provincial newspaper:—"The death of this excellent man deserves more than a bare record of the event. Unassuming and void of all ostentation as he was, it is yet right that his virtues should not be suffered to pass unnoticed with him to the grave.—Mr. Richards was a native of Wales, and strongly attached to his country, and well read in its history. He was for many years the minister of the Baptist congregation at Lynn, and was once invited to take the pastoral care of that in Norwich. He was early in life educated in what are called orthodox principles; these he found reason afterwards to change, though he never statedly exercised his ministry among that denomination of Christians to which he latterly attached himself. Increasing infirmity, and a severe domestic calamity, for several years occasioned his almost total seclusion from the world, and he was seen only by a few most excellent and respectable friends at Lynn, who knew his worth, sympathized with his afflictions, and by whose kind attention he was once more restored to society. Of his truly pious and benevolent character, of his delight to do good, varied and substantial are the proofs which might be furnished, and which must render him the subject of warm and grateful remembrance. His means were limited, and he often abridged himself of comfort and almost necessaries that he might assist those who were in need. He was firmly and zealously attached to the religious principles which he professed, but no contentious spirit rendered him uncharitable in judging, or unwilling to do good to all to whom his kindness could extend. *Intolerance* in all its forms was the object of his detestation. 'Of this' (to use the words of his friend Robert Robinson) 'he asked no pardon for expressing his abhorrence. Always when he met it in course of reading, he thought he met the great devil; and his resentment was never abated by his appearing in the habit of a holy man of God.' Of civil and religious liberty he was indeed the intrepid and zealous friend. All his writings breathe the freest and noblest spirit, and he omitted no opportunity of inculcating and enforcing it among his fellow-townsmen. They are indebted to him for a highly valuable history of Lynn, which he published some years since in 2 vols. 8vo. It abounds with curious information and elaborate research, not merely into the history of the town itself, but of the whole district of Marshland. We know of no topographical work of equal value. It combines the labours of the antiquary, the historian, the biographer, and the geologist, and contains much accurate and useful information on the present state of Lynn. Some parts of the work, doubtless, are not very palatable to 'the powers that be' in this town, but the whole is marked with the integrity, the independence, and the philanthropy of Mr. Richards's character. He published also a History of the Welsh Baptists, and a work in defence of adult baptism. A very curious and learned tract 'On the Introduction of the Gospel into Britain,' was printed by him, but not published. It was intended to be followed by 'A View of the State of Christianity among the Britons to the time of Wickliffe,' but we believe this never went to the press. A small publication called 'The Seasonable Monitor,' came from his pen, when any political war of sufficient interest seemed to him to call for it. From the 5th Number, published on the occasion of the Thanksgiving-Day in January, 1816, we extract the following passage, which we trust will, on every account, be acceptable to our readers:—'Now, as to the question here proposed to the intended observers of the approaching Thanksgiving-Day, *What mean you by this service?* It certainly behoves them to be able to answer it to their inquiring neighbours as well as to their own consciences. These neighbours would perhaps make their interrogatories, somewhat as follows:—We hear of some mighty benefits and blessings which we are now about to enjoy, as the glorious fruits of the war in which we have so long been engaged, and for which we are required to offer to God our public thanks. We wish therefore to know what those benefits and blessings really are, and those precious fruits which are become the subjects of so much exultation. Are we to reckon among them *the restoration of the Pope, the re-establishment of the Inquisition, and the recall of the Jesuits?* These certainly are among the genuine fruits of our late mighty exertions! But if we mean to call them benefits and blessings, our national character must be greatly altered. Is *the restoration of the Bourbons*

the most bigoted and persecuting, despotic and unprincipled royal family in Europe, to the ill-fated thrones of France, Spain, and Naples, to be esteemed among the said benefits and blessings? If so, the love of Freedom and Protestantism must have left us. Our quarists may ask further, if the evident revival of the vile principles of intolerance and religious persecution, with all the arbitrary and slavish maxims of the days of the Stuarts, are to be deemed benefits, which call for exultation and thanksgiving? Some of the answerers probably would say, no: we exult, for the *peace*, and the *glory* which England has acquired. The others might reply—As to *peace*, we have made none with the French *nation*, but only with him whom we have forced upon it, who was our tool and our pensioner: and as to *glory*, is it any other than that of having done more than any other nation towards perpetuating the enslavement and miseries of mankind?"

"Such a man as Mr. Richards is a loss to society at large, and one which in his immediate neighbourhood can scarcely be supplied. It is seldom that in a town like Lynn, an individual can be found who, possessed of those virtues which adorn the man and the Christian, and gifted with learning and talents, will dare to assert the rights of Man, and vindicate the great principles of Freedom. Let us hope that his spirit has infused itself among his fellow-townsmen, and that those principles will guide their public conduct, which it was the study of his life to promote."

Sept. 14, at *Sheffield*, in the 16th year of his age, CHARLES FROGGATT. He was one of the monitors of the boys' sunday school belonging to the Upper or Unitarian Chapel in Norfolk-street. This youth was remarkable for the amiableness of his disposition and manners, which were united with a clear and strong understanding, and an ardent desire after knowledge and improvement. Young as he was, he had read much, and was in the habit of serious reflection. He had made himself well acquainted with the Doctrines of Unitarian Christianity; and comparing what was delivered from the pulpit, or taught in books which he had access to, with the Old and New Testaments, he felt assured that there is but "*one* God, and one Mediator between God and men, the man Christ Jesus." I Tim. ii. 5.

The unity and moral government of God were advocated by him on various occasions, (as the writer of this account has been informed,) in a very masterly way, among his companions and friends; and his family have been led by his example, and a spirit of inquiry, to join themselves with the Unitarian church. The conduct of this pious and virtuous youth towards his parents and all who knew him, was such as to engage their confidence and affection; and his loss, their tender regret. The cause of his death was a rapid decline. In the prospect of the great change before him, he maintained a full conviction of the truth of those principles which he had been led to embrace. On the night before his death, and expecting the last summons every hour, he particularly expressed, in the presence of his parents, who stood by his dying bed, and the writer of this article, in the clearest and most animated manner, his views and hopes "full of, a blessed immortality."

The readers of the Monthly Repository, and the friends and professors of pure Christianity, will, without doubt, contemplate in this young person an additional evidence to the many which have been already given of the power of Unitarian principles, in persons *of all ages*, to cheer and support the mind at the hour of death. To their power, in these respects, when united with a pious and virtuous life, the writer of this account, who has had the experience of nearly forty years as a minister of the gospel, knows, not a single exception. "O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God who giveth us the victory through Jesus Christ our Lord."

N. P.

October 1, Mrs. PEARSON, wife of Mr. Joseph Pearson, of *Wolverhampton*. Brought up from her infancy, by excellent parents, in the nurture and admonition of the Lord, her conduct through life was, in every respect, truly exemplary: her piety was sincere and fervent, without ostentation: her manners and disposition engaging, kind and amiable: she secured the cordial esteem of those who shared in her friendship and regards, and will long live in their memories and affections. Her constitution, for many years, had been feeble and delicate; her last illness painfully distressing and excruciating; but, animated by the cheering views and precious hopes of the gospel, she was enabled to support it with great calmness, fortitude and resignation. Thus expired this highly-esteemed and excellent woman, deeply regretted by an extensive circle of friends, leaving her afflicted husband and children the consolation (in the midst of their severe bereavement) of reflecting upon her virtuous and well-spent life and happy death, and of anticipating the pleasing hope, that when the morning of the resurrection shall burst the chains of death asunder, they shall then be eternally re-united in a state of deathless being.

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REGISTER OF ECCLESIASTICAL DOCUMENTS.

Report from the Select Committee on the Education of the Lower Orders.

THE Select Committeee appointed to inquire into the education of the lower orders, and to report their observations thereupon, together with the minutes of the evidence taken before them from time to time to the House; and who were instructed to extend their inquiries to Scotland, have considered the matters to them referred, and agreed upon the following Report:—

Your Committee rejoice in being able to state, that since their first appointment in 1816, when they examined the state of the metropolis, there is every reason to believe that the exertions of charitable individuals and public bodies have increased, notwithstanding the severe pressure of the times; and that a great augmentation has taken place in the means provided for the instruction of the poor in that quarter. They are happy in being able to add, that the discussion excited by the First Report, and the arguments urged in the Committee to various patrons of charities who were examined as witnesses, have had the salutary effect of improving the administration of those institutions, and inculcating the importance of rather bestowing their funds in merely educating a larger number, than in giving both instruction and other assistance to a more confined number of children. As the management of those excellent establishments is necessarily placed beyond the controul of the legislature, it is only by the effects of such candid discussions that improvements in them can be effected.

Since the inquiries of your Committee have been extended to the whole Island, they have had reason to conclude that the means of educating the poor are steadily increasing in all considerable towns, as well as in the metropolis. A circular letter has been addressed to all the clergy in England, Scotland and Wales, requiring answers to queries, of which a copy will be found in the Appendix. It is impossible to bestow too much commendation upon the alacrity shewn by those reverend persons in complying with this requisition; and the honest zeal which they displayed to promote the great object of universal education, is truly worthy of the pastors of the people, and the teachers of that gospel which was preached to the poor.

Your Committee have lost no time in directing and superintending the work of digesting the valuable information contained in the returns, according to a convenient plan, which will put the House in possession of all this information in a tabular form. They have received important assistance in this and the other objects of their inquiry, from two learned barristers, Mr. Parry and Mr Koe of the Court of Chancery, who have devoted much of their time to the subject.

It appears clearly from the returns, as well as from other sources, that a very great deficiency exists in the means of educating the poor, wherever the population is thin, and scattered over country districts. The efforts of individuals combined in societies are almost wholly confined to populous places.

Another point to which it is material to direct the attention of Parliament, regards the two opposite principles, of founding schools for children of all sorts, and for those only who belong to the Established Church. Where the means exist of erecting two schools, one upon each principle, education is not checked by the exclusive plan being adopted in one of them, because the other may comprehend the children of sectaries. In places where only one school can be supported, it is manifest that any regulations which exclude Dissenters, deprive the poor of that body of all means of education.

Your Committee, however, have the greatest satisfaction in observing, that in many schools where the national system is adopted, an increasing degree of liberality prevails, and that the church catechism is only taught, and attendance at the established place of public worship only required, of those whose parents belong to the establishment; due assurance being obtained that the children of sectaries shall learn the principles and attend the ordinances of religion, according to the doctrines and forms to which their families are attached.

It is with equal pleasure that your Committee have found reason to conclude, that the Roman Catholic poor are anxious to avail themselves of those Protestant schools established in their neighbourhood, in which no catechism is taught; and they indulge a hope, that the clergy of that persuasion may offer no discouragement to their attendance, more especially as they appear, in one instance, to have contributed to the support of schools, provided that no catechism was taught, and no religious observances exacted. It is contrary to the doctrine, as well as the discipline, of the Romish Church, to allow any Protestant to interfere with those matters, and consequently it is impossible for Romanists to send their children to any school where they form part of the plan.

Your Committee are happy in being

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able to state, that in all the returns, and in all the other information laid before them, there is the most unquestionable evidence that the anxiety of the poor for education continues not only unabated, but daily increasing; that it extends to every part of the country, and is to be found equally prevalent in those smaller towns and country districts, where no means of gratifying it are provided by the charitable efforts of the richer classes.

In humbly suggesting what is fit to be done for promoting universal education, your Committee do not hesitate to state, that two different plans are advisable, adapted to the opposite circumstances of the town and country districts. Wherever the efforts of individuals can support the requisite number of schools, it would be unnecessary and injurious to interpose any parliamentary assistance. But your Committee have clearly ascertained, that in many places private subscriptions could be raised to meet the yearly expenses of a school, while the original cost of the undertaking, occasioned chiefly by the erection and purchase of the school-house, prevents it from being attempted.

Your Committee conceive that a sum of money might be well employed in supplying this first want, leaving the charity of individuals to furnish the annual provision requisite for continuing the school, and possibly for repaying the advance.

Whether the money should be vested in commissioners, empowered to make the fit terms with the private parties desirous of establishing schools, or whether a certain sum should be intrusted to the two great institutions in London for promoting education, your Committee must leave to be determined by the wisdom of Parliament.

In the numerous districts where no aid from private exertions can be expected, and where the poor are manifestly without adequate means of instruction, your Committee are persuaded that nothing can supply the deficiency but the adoption, under certain material modifications, of the parish-school system so usefully established in the Northern part of the Island, ever since the latter part of the seventeenth century, and upon which many important details will be found in the Appendix.

The modifications will be dictated principally by the necessity of attending to the distinction, already pointed out, between districts where private charity may be expected to furnish the means of education, and those where no such resource can be looked to; and the tables subjoined to this Report will afford important lights on this subject. It appears further to your Committee, that it may be fair and expedient to assist the parishes where no school-houses are erected, with the means of providing them, so as only to throw upon the inhabitants the burden of paying the schoolmaster's salary, which ought certainly not to exceed £24 a year. It appears to your Committee, that a sufficient supply of schoolmasters may be procured for this sum, allowing them the benefits of taking scholars who can afford to pay, and permitting them, of course, to occupy their leisure hours in other pursuits. The expense attending this invaluable system in Scotland, is found to be so very trifling, that it is never made the subject of complaint by any of the landholders.

Your Committee forbear to inquire minutely in what manner this system ought to be connected with the Church Establishment. That such a connexion ought to be formed appears manifest; it is dictated by a regard to the prosperity and stability of both systems, and in Scotland the two are mutually connected together. But a difficulty arises in England which is not to be found there. The great body of the Dissenters from the Scottish Church differ little, if at all, in doctrine from the Establishment; they are separated only by certain opinions of a political, rather than a religious nature, respecting the right of patronage, and by some shades of distinction as to church discipline; so that they may conscientiously send their children to parish schools connected with the Establishment and teaching its catechism. In England the case is widely different; and it appears to your Committee essentially necessary that this circumstance be carefully considered in devising the arrangements of the system. To place the choice of the schoolmaster in the parish vestry, subject to the approbation of the parson, and the visitation of the diocesan; but to provide that the children of sectarians shall not be compelled to learn any catechism or attend any church, other than those of their parents, seems to your Committee the safest path by which the legislature can hope to obtain the desirable objects of security to the Establishment on the one hand, and justice to the Dissenters on the other.

The more extended inquiries of your Committee this session have amply confirmed the opinion which a more limited investigation had led them to form two years ago, upon the neglect and abuse of charitable funds connected with education. They must refer to the Appendix and the Tables, for the very important details of this branch of the subject; but they must add, that although in many cases those large funds appear to have been misapplied through ignorance, or mismanaged through carelessness, yet that some instances of abuse have presented themselves of such a nature, as would have led them to recommend at an earlier period of the session, the institution of proceedings for more promptly checking misappropriations, both in the particular cases and by the force of a salutary example. From the investigations

of the commission about to be issued under the authority of an Act of Parliament, much advantage may be expected; and though it would not become your Committee to anticipate the measures which the wisdom of the legislature may adopt in consequence of those inquiries, with a view to provide a speedy and cheaper remedy for the evil than the ordinary tribunals of the country afford; yet your Committee cannot avoid hoping, that the mere report and publication of the existing abuses will have a material effect in leading the parties concerned, to correct them, and that even the apprehension of the inquiry about to be instituted may in the mean time produce a similar effect.

As the universities, public schools and charities with special visitors, are exempted from the jurisdiction of the commissioners, your Committee have been occupied in examining several of those institutions; the result of their inquiries will be found in the Appendix. It unquestionably shews, that considerable unauthorized deviations have been made, in both Eton and Winchester, from the original plans of the founders; that those deviations have been dictated more by a regard to the interests of the fellows than of the scholars, who were the main object of the foundations and of the founders' bounty; and that although in some respects they have proved beneficial upon the whole to the institutions, yet that they have been, by gradual encroachments in former times carried too far. While, therefore, your Committee readily acquit the present fellows of all blame in this respect, they entertain a confident expectation that they will seize the opportunity afforded by the inquiry, of doing themselves honour by correcting the abuses that have crept in, as far as the real interests of the establishments may appear to require it. If, too, there should exist similar errors in the universities, which have not been examined, your Committee willingly flatter themselves that steps will be taken to correct them, by the wisdom and integrity of the highly respectable persons, to whose hands the concerns of those great bodies are committed.

Your Committee are fully persuaded, that many great neglects and abuses exist in charities which have special visitors; indeed, it so happens, that the worst instance which they have met with belongs to this class; and that no visitatorial power was exercised until a few months ago, although the malversations had existed for many years. To this subject they therefore beg leave to request the speedy attention of parliament.

It further appears to your Committee, that as the commission about to be issued, will be confined to the investigation of abuses, and as the information, in the parochial returns, is not sufficiently detailed respecting the state of education generally, a commission should also be issued, either under an Act of Parliament or by means of an address to the crown, for the purpose of supplying this defect.

In the course of their inquiries your Committee have incidentally observed that charitable funds, connected with education, are not alone liable to great abuses. Equal negligence and malversation appears to have prevailed in all other charities; and although your Committee have no authority, by their instruction, to investigate the matter, and to report upon it, yet they should deem themselves wanting in their duty were they not to give this notice of so important a subject accidentally forced upon their attention.

INTELLIGENCE.

FOREIGN.

Religious Liberty in Germany.

The increase of political light in Germany has been long well-known: the fruits of it are now appearing. There is just published, *The Constitution of the Grand Duchy of Baden*, in which the rights and privileges of the people are consulted and secured. The government is representative. Personal liberty is provided for by a law resembling our Habeas Corpus Act. "Three Christian Confessions," i.e. the Roman Catholic, the Lutheran and the Reformed (or Calvinistic or Independent) are acknowledged, and the members of them "have equal claims to all civil and military appointments, and all ecclesiastical offices." The eighteenth enactment of the Constitution is worthy of being inscribed on every place of worship in letters of gold—"Every inhabitant enjoys undisturbed freedom of conscience, and equal protection with respect to his religious worship."

Bavaria also has obtained a new and liberal Constitution. The preamble asserts Liberty of Conscience, distinguishing justly between Church and State, (or rather State and Church, for the Church does not take the lead;) and the articles provide for the equality of all native subjects, of whatever faith, in eligibility to all offices and employments in every department of the public service. Bavaria is said to contain two millions of inhabitants. The Roman Catholic religion has been hitherto predominant.

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Dutch Baptists.

In the letters of *M. Hesselink* to the late Mr. Ashdowne, pp. 352, 353, some account is given of the Dutch Baptists. An English Baptist minister, Mr. Roberts, of Bristol, has just visited them, and the following extract of a letter from him concerning them, is inserted in the *Baptist Magazine*. The writer seems to have been unacquainted with the history and character of the Remonstrants, amongst whom the greater number of Baptists is to be found. He is somewhat sanguine in calculating upon their conversion to Calvinism.

"*Hague, Holland, June*, 1818.

"I preached in Rotterdam twice on the Lord's day, in the Scotch Church, which Mr. Angus procured for me, by introducing me to the clergyman. The congregations were small, but very attentive. I have made particular inquiries concerning our denomination in this country. I am perfectly astonished at the indifference of the English Baptists to this body of people—they are upwards of 30,000 in number, very rich and powerful; their ministers very learned, of various sentiments—some evangelical, others *sadly degenerated*. I have no doubt but much good might be done, at a little expense, if our denomination would exert themselves. I feel persuaded, that, by prudent management, under a divine blessing, this immense body of Dutch Baptists might be brought into the field of missionary exertions; might again have the ordinance of baptism restored to its original purity, and, eventually, be evangelized to the profession of the truth, as it is in Jesus.

"T. ROBERTS."

The German Roman Catholics.

On the death of the late Prince Primate, who was also Bishop of Constance, the Baron Von Wessenberg, his general vicar in the diocese of Constance, was nominated to succeed him. The Pope refused to confirm the nomination; but the Grand Duke of Baden, his sovereign, maintains him in his situation, in defiance of the Pope's authority, and in so doing, he is supported by all the sovereigns of Germany.

The Grand Duke of Baden contends, that as sovereign he is entitled to nominate to the vacant diocese, and that such nomination ought to be held good, till it be ascertained by competent judges *in partibus*, that an improper person has been chosen. In this case, after the most rigorous inquiry, he has found the Baron Von Wessenberg's qualifications of the highest kind, and his conduct to have always been most exemplary; and the refusal, on the part of the Pope, is therefore an arbitrary act, to which no deference ought to be paid.

The whole case is laid before the public, in a memorial from the Court of Baden, accompanied by a number of very curious documents.

It appears that the Baron Von Wessenberg, in his capacity of Grand Vicar of Constance, sanctioned by the Prince Primate and the chapter, has been the author of many important reforms in the Church that have long given umbrage to the Court of Rome. Among his other reforms, it appears that he absolved monks from the oaths of celibacy, quoting the well-known language of the Apostle Paul on the subject—that he caused the service to be translated into, and celebrated in, the mother tongue—that he dispensed with the use of the breviary—that he altered a number of inconvenient forms with respect to baptism, &c.—that he appointed stated examinations of the clergy—that he abolished all but a few festivals, and prohibited the ringing of bells on the days and eves of those abolished—that he, with the consent of the civil authority, converted monasteries, &c., into places of education and hospitals, formed a new and more commodious division of parishes, and distributed the livings into classes, which were bestowed according to merit, and in which all extremes were avoided—that he discouraged pilgrimages, &c. It appears that he protected a professor who had distinguished himself by his skill in liberal learning, after a mandate had been issued against him by the Pope, on the ground that he had ascertained the accusations, in the mandate, to be unfounded.

The bishop is supported by all the clergy of his extensive diocese, and, indeed, by nearly all the clergy of Catholic Germany. Among the lay Catholics there is but one opinion concerning him.—*Times. Sept.* 17, 1818.

DOMESTIC.

RELIGIOUS.

Unitarian Fund.

Arrangements are on foot for a more prompt and regular circulation of the Reports of this Society amongst the members. The accounts will be made up and printed at the end of the year; the subscribers and receivers of subscriptions are, therefore, respectfully solicited to remit the monies due from them or in their hands, to the Treasurer, John Christie, Esq., Mark Lane, or the Secretary, Rev. W. J. Fox, Hackney Road. Interesting reports have been received, and will be speedily published, of a missionary tour in Cornwall, by Rev. J. Smethurst, of Moreton Hampstead, and of another in Lancashire and Yorkshire, by Rev. R. Wright, ac-

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companied by Mr. F. Horsfield, both performed during the summer of the present year. The Fellowship Funds, it may be confidently hoped, will not overlook the claims of a society which, in relation to them, may be considered as a parent.

Manchester Presbyterian Quarterly Meeting.

The last *Quarterly Meeting of Presbyterian ministers* in the district of Manchester, was held at Blakeley, on the 1st instant. The Rev. Mr. Robberds preached, *vice* Mr. Grundy, who was absent through indisposition, the service having been introduced by Mr. Deane. After the ordinary business of the meeting was transacted at the chapel, the ministers, together with some lay-brethren who attended, to the number of about thirty-five, adjourned to a neighbouring inn, and partook of an economical dinner. The presence of the Rev. Richard Wright, who has spent some time in this county and that of York, on a mission, imparted an additional interest to the meeting. He gave a pleasing account of the progress which rational Christianity is gradually making in the different places which he visited, and especially of having repeatedly addressed numerous audiences at Todmerdin, where Unitarianism had never been preached before. Mr. Wright having intimated that a judicious distribution of Unitarian tracts might prove of great service in that neighbourhood, a small sum was immediately subscribed for that purpose, and the tracts have been since sent according to Mr. Wright's recommendation. A very important subject was, more properly speaking, mentioned, than discussed, in the course of the afternoon—the propriety and practicability of aiding and supporting small or declining congregations in country situations and small towns. Several congregations of this description are actually pining away without any support or countenance from their brethren, even without the knowledge or sympathy of the general body, and some probably following the fate of those become quite extinct, which might be restored to their former prosperity, if it comported with the views and habits of our Presbyterian brethren in general, and the richer class in particular, to act with zeal, and in concert. The zeal of some of our brethren has been already exerted not altogether in vain. The support which is so generally given to the York institution, deserves great praise. The Unitarian Book and Tract Society has been a considerable means of diffusing knowledge; and other minor exertions have produced, on the whole, a considerable effect. Why cannot we go on, not only with zeal, but on a *systematical* plan, *to strengthen the things that remain?* But I here forbear, as I am afraid I am exceeding my powers as Secretary, as well as the just limits of such a communication, and as the discussion to which the foregoing observations lead belong more properly to another department of the Repository.

W. JOHNS.

Manchester, October 17, 1818.

Unitarian Chapel, Colchester.

We beg leave once more to lay the case of this chapel before our readers. The particulars were detailed [pp. 218, 219], by Mr. Wright, from personal knowledge, acquired in a missionary visit. Since the time that Mr. Wright drew up his statement, the congregation has been pretty regularly supplied with ministers from the Unitarian Fund. During the last two months, it has enjoyed the services of Mr. Lyons, of Chester. His report is very satisfactory. The number of hearers has increased; and the members have been drawn into closer union. The civil interests of the chapel have been also promoted; the trust-deeds being lodged in the proper hands, and the endowments secured to the present worshipers. It is calculated that a little further assistance will enable the congregation to place themselves on a permanent footing. The chapel has been rendered commodious, and is not likely to want any considerable repairs for some years. Of the debt about £160 remains, and for the liquidation of this, the congregation venture to rely upon the help of their brethren, the means of the individual members being small, and their exertions having been considerable. The Unitarian Fund Committee earnestly and confidently recommend their case to the Fellowship Funds and to liberal-minded individuals. Subscriptions may be remitted to Rev. W. J. Fox, Secretary of the Unitarian Fund, Hackney Road, Mr. David Eaton, High Holborn, Rev. T. Madge, Norwich, Rev. J. Lyons, Chester, Rev. B. Butcher, Sidmouth, or Rev. R. Wright, Wisbeach.

Unitarians in Paisley.

The *Unitarians in Paisley* have hitherto conducted their religious services in a hired school-room. They have now erected a building on their own account, on an economical plan, having weavers' shops below, and a room above fitted up with seats, which will contain a hundred persons, and capable, by the addition of benches, of accommodating thirty or forty more. This chapel was opened for public worship, on Sunday, October the 11th. Mr. Wilkinson (one of the three elders) conducted the morning service, lecturing from Matt. xvii. 5. Mr. Plenderleith, in the afternoon, insisted on

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the duty of making an open avowal of our religious sentiments. And in the evening, Mr. Mardon, of Glasgow, preached from John iv. 23, 24. After briefly stating the obligation of public worship, derived both from Nature and Scripture, he proceeded to examine the scriptural evidence for confining our addresses to the God and Father of our Lord Jesus Christ; contrasting the scriptural doxologies and forms of prayer, with the more glaring improprieties of Trinitarian worship. The chapel was well attended throughout the day, and quite filled in the evening.

Chichester, Palgrave.

Mr. Fullagar has removed from Palgrave to succeed Mr. Fox at *Chichester*. *Palgrave* is now consequently vacant. (See Advertisement.)

Chapels.—Poor Rates.

A few days ago the parish officers of St. Andrew's, Worcester, entered the Countess of Huntingdon's chapel by means of a ladder placed to one of the gallery windows, and, with two constables, took down and carried away ten patent lamps, which they seized for the payment of £18 for six poor's levies of £3 each. They were proceeding to take down the organ, and had actually brought a man into the chapel for that purpose, when one of the trustees entered the chapel at ten o'clock at night, and remonstrated with them on their conduct, and offered, with another friend, to give them security for the amount, if, upon an appeal, the proper law authorities decided that they had a right to demand the rate; they with difficulty were prevailed upon to desist, although the key of the chapel and the key of the organ, were delivered up to them by way of securing to them the possession; and they marked the organ with G. R. After this, a friend came forward, paid the £18 and expenses, and redeemed the organ, lamps and keys of the chapel, at the same time protesting against the illegality of the demand; since this proceeding, legal notices of appeal have been delivered to the parish officers, and the case will be brought forward at the ensuing sessions. The trustees contend they ought not to be assessed, because there is no profit.

Assessment of Meeting Houses.

In a cause tried at York, in July last, respecting the payment of poor rates for Lindel Chapel, it was held by the Court, that in order to render any place of worship liable to assessment, there must be a surplus from the seat-rents, after deductions for necessary expenses. Among these, however, the Court would not allow the premium for insuring the premises, nor the door-keepers' salary, nor the charge for candles. On the other hand, the Court held that the collections at the door ought to be considered as supplementary to the pew-rents, and thus a surplus being calculated, the rate was confirmed.

We hope that this case will obtain the serious consideration of the societies whose object is to defend the rights of Dissenters.

Marriages in Bengal.

By an Act of Parliament, passed in the last sessions, marriages solemnized by ministers of the Church of Scotland in the British territories in India, are made as legal and of the same force as those solemnized by Clergymen of the Church of England: but one or both of the persons so married, must previously prove that they are members of the Church of Scotland.

Miscellaneous.

Person Prize, Cambridge.

The Person Prize for the best translation of a passage in Shakespeare into Greek verse, has been adjudged to Mr. G. J. *Pennington*, of King's College. This is the first year of the institution of the prize, which is the interest of £400 Navy 5 per cent. Stock, transferred to the University by the trustees of a certain fund appropriated to the use of the late Professor Person during his life, and which interest is to be annually employed in the purchase of a book or books, to be given to the resident Under-graduate, who shall make the best translation of a proposed passage in Shakespeare, Ben Johnson, Massinger or Beaumont and Fletcher into Greek verse.

Meerza Jaaffar and Meerza Reza's Visit to Cambridge.

On Saturday, Meerza Jaaffar and Meerza Reza, two Persians of distinction, accompanied by Dr. Gregory, of the Royal Military Academy, Woolwich, inspected King's Chapel, Trinity Library, and several of the Colleges in this University; and on Monday finished their examination by visiting the Fitzwilliam Museum, Public Library, Senate-house, &c. They were sent into this country by the ruling Prince of Persia, to whose Court they are attached, for the purpose of gaining an acquaintance by actual study and inspection, with the language, institutions, arts and sciences of England, with a view to the improvement of their own country. With the concurrence of our government various masters have been assigned to them for their instruction. They appear to be quite alive to their object, and were consequently much interested in their examination of our colleges, and with the accounts they

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received of the modes of education adopted in them. They speak the English language with considerable fluency, and in general correctly. They are in the habit of reading our best authors; and are capable of appreciating many of their excellencies. On visiting the garden of Christ College, one of them, Meerza Jaaffar, who is a warm admirer of Milton, took away, with an intention most carefully to preserve them, some leaves from the mulberry-tree, said to be planted by that immortal poet. On taking their leave, they expressed in strong terms the gratification they had received from their visit to this illustrious seat of learning. They were habited in the splendid costume of their country and their rank.—*Cambridge Chronicle, Sept.* 25.

New Sect of Hindoo Unitarians.

(From the *Baptist Magazine*:)

Extract of a Letter from Mr. Lawson to Mr. Ivimey, dated Calcutta. April 28, 1817.

"You have heard of a new sect of Hindoos that have risen up here, who profess to believe in the Unity of the Godhead, in opposition to their countrymen, who worship 'gods many and lords many.' O, that they knew 'Jesus Christ whom he hath sent;' the 'Mediator between God and man.'

"Extract from my paper of last Wednesday:—'Braj-mohun Sen., of the police office, whose enlightened understanding has enabled him to overcome the early prejudices of his Hindoo education, lately invited many of his friends and acquaintances, who, like himself, have substituted the adoration of one Supreme Being for the idolatrous practices of the vulgar worship, to attend at his house in Kolootolah, and hear the chapters of the Veds, which treat of the Unity of God, read and explained.

"'They accordingly convened to a considerable number, on the evening of Sunday last, the 20th, when such parts of the Veds as treat of the notion and Unity of the Godhead were explained, and several hymns, tending to inculcate spiritual worship of the Divine Being, and the practice of pure morality, as the most acceptable offerings to heaven, were sung on the occasion, accompanied by musical instruments. The house was crowded with a great number of natives of great respectability, both in regard to birth and education; and many of them were of a contemplative and reflecting turn of mind. We subjoin the following translation of one of the hymns sung at Braj-mohun's assembly:—

If God you really learn to fear,
And stand in awe of Him;
No other fears need rack your mind,
But all be peace within.

If God you really learn to love,
To venerate and adore;
Then will your fellow-men be taught
To love you more and more.

He who to sense and consciousness
First call'd you by his might,
Can in an instant bid you sink
Back to the realms of night.

For He, the Soul, pervades the world—
The source of all we see;
He guides and rules the universe;
Omnipotent is He.'

"JOHN LAWSON."

The Baptist Editor adds:—"From the above account *of* these simple theists, we seem to be introduced to the worship of some of our rational Christians. Socinianism has been designated the half-way house to infidelity: it should seem also that Heathens, who have left Pagan idolatry, call at it on their road to Christianity, which we trust they will ultimately reach."

Topographical Sketch of the Bosphorus, Constantinople, &c.

As another proof of the intellectual enterprise excited among the Greeks of the Ionian Isles, and the scientific as well as literary attainments which they have lately made, we feel great pleasure in the notice of a minute and accurate topographical sketch of the Bosphorus, Constantinople, and the environs, both in Europe and Asia, designed by Captain Nicholas Chiefala, and executed at London, under his own direction. The work, we believe, is not intended for general sale in this country, nor are we aware that it would be of any great use as a common chart of the Straits of Constantinople, till our sailors who visit the Black Sea learn Greek; and besides, being a curiosity itself, it cannot fail to be of service to those who wish to gain an accurate knowledge of the Eastern empire, and would have enlightened the labours even of Gibbon, in his description of that celebrated capital. The author is a native of the island of Zante, and is already advantageously known on the Continent, by a treatise on maritime law, and three charts of the Mediterranean, published at Paris in April last. The manner in which these works were received at Vienna and Paris, confers an honour both on the author and the nation to which he belongs. He is now employed on two Greek works, which he intends publishing in London; one on the construction of ships, and another on nautical geography; and we have no doubt, that if they are executed with the skill and ingenuity of the topographical sketch to which we have adverted, the author will

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add the patronage of England, which he most highly prizes, and to which, from our connexion with his country, he seems to have a natural title, to the praises and respect of literary men on the Continent.

Manuscripts of Voltaire.

THE *Aristarque Champenois* contains the following article of literary intelligence, which appears authentic, and is not destitute of interest:—

"It was stated in the journals, that on the 25th of August, the day of the re-erection of the statue of Henry IV., a dedication of the *Henriade*, addressed by Voltaire to Louis XV., was to be read by the Secretary of the Academy. This was the finest homage that a literary body could render to a great and good king—the bard was worthy of the hero; but this hope has not been realized.

"Count François de Neufchateau well knew that this piece had existed; for, at a very early age, he had heard it read, but he believed it to be lost past recovery, as well as all the papers which had belonged to Thirot, from the long inquiries which he had unsuccessfully made, and the silence of the possessor of the papers. Grimm also was persuaded that this collection was destroyed, as may be seen from what he states in his Correspondence, tome 2, p. 372.

"M. François de Neufchateau, however, continued his investigations, and his perseverance was rewarded by the discovery that the manuscripts were in the hands of M. Jacobson, mayor of Noirmontiers. M. Jacobson possesses all that Thirot received from Voltaire, and this valuable collection consists of—

"1. The dedication already mentioned. This piece is in the hand-writing of Voltaire, with his erasures. If reliance may be placed on the opinion of the men of letters who have heard this dedication read, it is the most eloquent discourse ever written by Voltaire.

"2. A considerable number of letters in the hand-writing of Voltaire. They have never been printed, and are the more curious from their having been written confidentially. They are full of anecdotes and historical traits of a highly interesting nature.

"3. About fifty pieces in verse, all remarkable for that grace and facility which characterize the fugitive poetry of Voltaire.

"4. Fragments of a tragedy, which Voltaire composed at the age of twelve, and which is entitled, *Amulius* and *Numitor*."

These manuscripts are soon to be printed, and, it is supposed, will form an octavo volume of about 800 pages.

Antiquarian Fallibility.

A curious instance of literary and antiquarian fallibility occurs in the last Quarterly Review. Our readers may probably be aware that a Signor Belzoni, a Roman, under the protection of Great Britain, has recently enriched the British Museum by his various discoveries among the ruins of Egyptian grandeur. This gentleman, whose death is just announced, and exceedingly lamented, by great ingenuity and mechanical ability succeeded last February in opening the second pyramid at Ghiza, known by the name of Cephrenes' Pyramid. In the midst of the principal chamber or recess, the construction of which seems to have been the object of these vast efforts of human toil and delusion, was a sarcophagus of granite, partly buried in the ground, in the midst of which the enterprising Belzoni found what he conceived to be a few bones of a human skeleton. This, to the Reviewers, appeared a satisfactory proof that, as often supposed, the pyramids were intended at once for the indestructible tombs and monuments of the monarchs who erected them. So clear, indeed, were they of the fact, that they became quite witty and facetious upon a few brother antiquaries, who ventured into a different line of supposition. Now for the sequel: Major Fitzclarence being at Cairo sometime after Belzoni opened this tomb, would also visit it, and brought away with him one of the mouldering bones out of the sarcophagus. This he has recently presented to the Regent, who having submitted it to Sir Everard Home and a jury of surgeons, they pronounce it to be the bone of a cow!! some mother, sister, wife, or female first-cousin of the god Apis possibly. Such is the droll fate that often attends antiquarian conjecture, which should, therefore, at least be tolerant, and avoid wit, which is truly pestilential in this grave line of inquiry;—a truth the Reviewers must have strongly felt, when they placed the note in the appendix, which states and acknowledges the error, in a prior part of the same publication.—*Chester Guardian*, *October* 24.

IN November will be published, embellished with an elegant frontispiece, *Times Telescope*, for 1819, or a Complete Guide to the Almanack; containing an explanation of Saints' Days and Holidays, with Sketches of comparative Chronology, Astronomical Occurrences in every Month; and the Naturalist's Diary, explaining the various appearances in the animal and vegetable kingdoms, and a description of Fruit Trees; the whole enlivened with descriptive illustrations from our best modern poets. To which will be prefixed, an Introduction, containing the Elements of Chemistry.

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MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE physicians of Europe have declared their patient to be convalescent, and in a condition to be freed from the guardianship of his keepers. At this time the troops of many nations are marching home, carrying with them into their respective countries the lessons they have learned during a time of unexampled warfare. The principles that have been discussed in this eventful period, which at one time they have been engaged in supporting, at others in opposing, cannot fail of making an impression on a soldier's mind; and when he merges in the decline of life into the civil state, his natural garrulity will bring them forward, and awaken in the minds of the new generation thoughts to which, but for this tempest of war, they might long have been unaccustomed.

Our eyes are naturally turned to that country, which at one time gave, and now receives, the law from the rest of Europe. What will be its future state? What will be the result of its wonderful energies? One thing seems to be certain, that it can never be brought into the state in which it was before the Revolution. The displaced elements can never be brought again into their former condition. The present generation, nurtured in the storms of revolution, can never think as its predecessors did, can never be brought under the same trammels of oppression. Every thing is changed since 1789, from what it was before that memorable era, and the mixture of new and old will subside, probably, into something, of which we cannot at present form any idea.

Before the Revolution, France was governed by a monarchy, which had overcome all the barriers to its power, established by the constitution of France in the time of Henry the Fourth. It had just obtained the victory and established a military government, when unforeseen events produced its downfal. With the monarchy fell the nobility, the priesthood, monkery, the barbarism of the law, feudality, tithes. Seven thousand names of men were destroyed in an instant; but the agents of destruction were not skilled in the art of rebuilding, and the mighty arm of power, with gigantic force, destroyed the tyrants and established a tyranny with greater horrors and less refinements than that which preceded it. The tyrant was himself at last hurled from his throne, and now, on a distant island of the Atlantic, is fretting away his hours, and affording another instance to the moralist of the vanity of human ambition.

France has passed through a terrible state of discipline, but the country remains improved rather than deteriorated in its powers of fertility, and its population is not decreased. It has now, as before, a sovereign at its head, but that sovereign had been declared a traitor, and his way to the throne was prepared by the arms of foreigners. It has now, as before, a body of nobility, but composed of very different materials: there is the old and the new nobility, and to amalgamate them will be a task of no small difficulty; for the old nobility is itself divided, and if it boasts of the renown of its ancestors, the new can, in their own persons, claim as much distinction for what are called glorious actions, as the founders of the ancient families.

The old nobility consists of those whose fidelity remained inviolate to the exiled family during the long course of its misfortunes, and of those who gave way to circumstances, and did not disdain to make part of the court of Bonaparte. The former returned in general with all the folly and pride attached to its former state, few of them instructed by their misfortunes, and capable of appreciating the change in the class below them, which had been the objects of their contempt. They have now to mix not only with their equals, whom they deem inferior to them for returning home and accepting places under the old government, but also with the new nobility, whose titles were conferred by him whom they deem to have been an usurper. All are equally capable of holding places; and in the house of peers, old and new nobility are jumbled together, and the collision will gradually wear out prejudice.

Another shock to the ancient nobility is in the constitution of the representative body, a place in which will be an object of ambition. There the head perhaps of one of the most ancient families, become a representative, must associate not only with the new nobles, but with commoners. His family gives him no pre-eminence, and by associating with the heads of his party, who may be of ignoble birth, he will learn that respect to talent, of which he could have no conception whilst he felt himself connected with his own cast only, and that a cast which was assuredly inimical to the country.

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The commons are thus raised by the Revolution to a level, under which they had been so long and so basely kept, and to which they could not have thought of aspiring; and what this change will produce, nothing but experience can discover. In fact, the change is the greatest in the condition of the commons. They are no longer the base and servile race, trampled upon by the nobility; they feel that they are men, and will act accordingly. They have seen enough of the folly of birth without talents and without property, and the Revolution has thrown into their hands so much property, that they can now maintain their consequence A body of independent yeomanry is formed, and they who wish to arrive at distinction, must now cultivate their friendship, as they formerly bowed down to a minister, or intrigued for places at a court.

But the greatest change is that of the clergy. They are no longer the proud domineering body, possessing a third nearly of the lands in the kingdom, trampling upon liberty of conscience, and setting on dragoons to massacre or carry to the galleys those who professed a different faith from themselves. They have lost not only their property, but the respect attached to their profession is vanished. Their frauds have been so completely detected, that it is in vain to resort to their ancient tricks. They may have processions, and reproduce the rags and reliques of saints, but these are the objects of the ridicule of the higher classes, and few, even of the lowest, place any confidence in them. Great efforts will undoubtedly be made to keep up the old superstition, but it appears to be in vain. Unhappily also, few traces as yet appear of a better system—of the religion of Christ being embraced in the simple colours in which it was at first proclaimed to the world. The established religion is the Catholic, but there is toleration for other sects, and their situation may in future become an object of importance.

The two sects which are rising into consequence, are the Lutheran, and that which adheres to the faith originating with Calvin at Geneva. The former has its head-quarters at Strasburgh; the latter depends upon Geneva, and probably follows very much the change that has taken place in the doctrines of that town. Formerly this sect had its universities and schools, which produced eminent scholars; but the Revocation of the Edict of Nantes levelled them to the ground, and deprived France of the advantage it might have received from them, by their defence of Christianity against the attacks of modern infidelity. How far this infidelity may have introduced itself into the sect, it is not easy to determine; but if France is to be morally regenerated, we must look rather to the exertions of the Protestants than the Catholics; and it is certain that this great kingdom cannot remain long in its present state of neutrality.

But the great thing which remains in suspence, and on which the future prosperity of the kingdom chiefly depends, is the liberty of the press. Circumstances have seemed to defend certain restraints imposed upon it, but if they are to be continued, and the question will probably be brought to an issue in the approaching winter, the state of France will remain for some time longer unsettled. That it will finally break its chains cannot be doubted. There is evidently, not only in that country, but in all Europe, a new spirit bursting forth, which animates all minds to examine into those principles by which they have hitherto been regulated, and to cast off many of those unworthy prejudices, the fruit of a few hundred years' slavery, by which one class has arrogated to itself lordship and dominion over their fellow-creatures. Such a spirit, under the guidance of Christian feelings, can tend only to good, but how far it may be checked by tyranny, or abused by faction, we must leave to posterity to determine.

The congress at Aix-la-Chapelle differed from that in 1748-1749, which was assembled to give peace to Europe, and finished its discussions by the celebrated treaty under the name of that of Aix-la-Chapelle. The peace then settled was soon broken, and the subscribing parties forgot with great ease all the promises of future amity and benevolence. In the present instance, the sovereigns themselves conferred together, but it may be doubted whether their decisions will be more permanent. Russia, Prussia, Austria and England, were the chief powers; the latter represented by its minister, distinguished rather by his appearance at such discussions, than his skill in diplomacy. The great point settled is, the retreat of the troops from France, and the restoration of that power to its former independence and consequence among the nations. But much more than that has undoubtedly been done, and in the approaching meeting of parliament much will come out, and be subject of discussion. If nothing has been settled, but what is equally beneficial to sovereign and subject, the meeting will have passed off in a most remarkable manner; and if any thing has been done through ignorance or design to the injury of the latter, the state of the world is such, that the scheme will be rendered abortive. One circumstance attending this celebrated

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meeting is to be noticed. The chief character evidently in it was the Emperor of Russia, the most despotical of all the powers, and his influence, which at the former treaty at this place was not equal to that of some of the annulled republics, was now preponderant. From him no danger was to be apprehended for the liberty of the subjects, for in his vast dominions he is employed in ameliorating their condition. The introduction, however, of this northern power into European policy, cannot but produce hereafter very striking effects. Spain, which, two hundred years ago, was the paramount authority, is now sunk to the ground; France, which succeeded to that pre-eminence, is in a very doubtful situation; Germany is too divided to act to any purpose; and the day may come, when even England may lament that it joined in overthrowing the petty republics, and in contributing to give so decided a superiority to a power more Asiatic than European.

A dispute between two powers in Germany, Baden and Bavaria, is supposed to have occupied some part of the deliberations of this royal congress. In the cutting out, dividing, dismembering, arranging, annihilating states at the former congress of Vienna, where parties put in their claims for compensations, and pieces of land here and there were chopped and changed about to answer them, Bavaria it seems was to have been rewarded with something in Baden, which the latter power was not well inclined to give up. Force at one time seemed likely to be called in to settle the dispute, but it is now said to be arranged by the arbitration of the higher powers. This is a better mode of settling the difference, for these petty princes could not have gone to loggerheads, without involving in a short time the rest of Europe in their quarrels.

One circumstance must give unmixed satisfaction to the lovers of liberty in all parts of the world. In this high and mighty congress, Spain was not of the least importance. Her disputes with her colonies were not permitted to form a part of the discussion. She is not to receive any aid from Europe in her contest. If she can reduce her colonies to their ancient slavery and re-establish her Inquisition, it must be by her own efforts; and in her present paralyzed state, this, happily for mankind, seems to be a hopeless task. An event, that occurred at Madrid at the opening of the congress, was not favourable to the Spanish application. Ferdinand in an instant turned off his ministry, and in a way which is a good specimen of the misery of arbitrary governments. The monarch sends some guards to the houses of his ministers at the dead of night, seizes their persons, and conveys them to a great distance from the capital, regardless of the confusion thus created in their families, or of any inconvenience or distress to themselves. At all times such a mode of proceeding creates disgust, but at a time like this it could not but be injurious to his own affairs: for his new ministry could be but little acquainted with previous proceedings, and it was not so easy to prepare his ambassadors at the congress to overthrow the suspicions, which must necessarily be entertained, of the weakness of a government which could resort to such measures. But all the proceedings in Spain tend only to the disgrace of the parties concerned in them. The late Cortez had given the country some idea of liberty; and the noble stand they made against the invaders of their country, rendered them worthy of a better fate. They cannot, however, rise till the loss of America is succeeded by such a degree of public spirit as shall introduce freedom of inquiry, and an end will then be put to these arbitrary measures.

The accounts from Spanish America now concur in sanctioning the hope, that the tyranny of the mother country is for ever overthrown in the greater part of its colonies. On what is called the Spanish Main, the triumph of the insurgents is nearly complete, and all the forces of Spain would be unavailing to restore its dominion even in that quarter. How much less will they be able then to overpower the growing strength on the banks of La Plata, in Chili and Peru!

The king of the Netherlands has opened his parliament with a speech from the throne, full of good views of the present, and anticipations of the future welfare of the country. There, as in other places, they are employed in the instruction of the rising generation, and an enlightened representation will aid in promoting the efforts of a good government.

If peace should last, (and how much is contained in this term!) if peace should last, much will be done in every country for the good of mankind. For the preservation of it, then, every good man will pray, and that the minds of both sovereigns and people may be enlightened to understand their real interests. Enough of blood has been shed. Let them turn their views to the improvement instead of the destruction of each other, and they will find that the energies of war, grand as they appear in the eyes of the barbarian, are nothing compared with those which the pursuits of human happiness may produce.

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The Congregation at *Alnwick* desire their thanks to the Members of the Fellowship Fund at Birmingham, and to the Rev. B. Evans, of Stockton.

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THE

Monthly Repository.

No. CLV.] NOVEMBER, 1818. [Vol. XIII.

HISTORY AND BIOGRAPHY.

History of Dissenting Meeting-House, Bowl-Alley Lane, Hull.

SIR, *Hull, Oct.* 15, 1818.

IN compliance with the suggestion of my respected friend Mr. Turner, of Newcastle, in one of your former Volumes, [VI. 166,] I send you a sketch of the History of the Dissenters' Chapel, in Bowl-Alley Lane, Hull. Such narratives, accompanied with statements of the number of regular worshipers, and other particulars respecting the *present state* of our societies, cannot fail to interest *some* of your readers, and may furnish *all* with matter for profitable reflection on the comparative merits of the different modes of conducting religious worship and instruction, which have at different periods been adopted amongst us. With warmest wishes for your success in advancing the cause of the pure gospel of Christ, I am yours, respectfully,

GEORGE KENRICK.

The Chapel in Bowl Alley, belonging to the Presbyterian Dissenters, is considerably "the oldest in the town; but of what date does not appear by any authentic record hitherto met with. Mr. Samuel Charles was chosen pastor of this congregation in 1662." See the History of Kingston-upon-Hull, by the Rev. John Tickell, 1796. The earliest formed Dissenting Society in Hull, of *the origin of which any account is preserved*, is the Baptists' Church in Dagger Lane, founded in 1643. As that which is the subject of this sketch is acknowledged to be of older date than this, and no account can be obtained of its origin, it seems probable that it is one of the earliest establishments of the class of Dissenters to which it belongs.

Of Mr. Charles, who was one of the ever-to-be honoured 2000 ministers who sacrificed every prospect of earthly honour, wealth and aggrandizement, for the sake of a good conscience, (whose praises will continue to resound in our churches, while our buildings shall continue to stand or our societies to exist,) a highly interesting account is preserved in the first volume of Palmer's Nonconformists' Memorial, and is presented to the readers of the Repository in a somewhat abridged form, accompanied with a few observations.

Samuel Charles, M. A. of Corpus Christi Col. Cambridge, was born at Chesterfield, September 6, 1638, and ordained in 1655. After residing a few years in Sir John Gell's family at Hopton, he was presented by Sir John Curzon to the parish of Mickleover, in Derbyshire. "His early ministrations were affectionate, judicious and successful. He exercised a particular and constant watch over his own soul, especially in solemn duties, public or private." The period of his conformity to the Church must have been very short indeed, since he was chosen pastor at Hull seven years after his taking orders, and he had spent some part of the interval as a Dissenting teacher at Belper, in Derbyshire. "His principal settlements," says the Nonconformists' Memorial, "were at Belper and Hull." It appears not improbable, though not specified either by Calamy or his Editor, that Mr. Charles was one of those "many hundred ministers" who were ejected from their livings in 1660, immediately after the restoration of Charles II., "because they were in sequestrations where others had been cast out by the parliament." Introduction, p. 21.

He observed the day of his ejection from his living as a fast all his life after. He viewed conformity in such a light, as to express his persuasion, that such violence would it have done to his conscience, that if he had conformed, he could not have been saved. When he left his parsonage-house, he wrote thus in his diary: "For thy sake, O Lord, I have left my house.

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So far as I can look into mine own heart, for thee only have I left houses and lands! I am sure I go out like Abraham, not knowing whither to go."

After labouring for twenty years in the ministry at the Chapel in Bowl-Alley Lane, Mr. Charles was at length imprisoned, on which occasion he writes thus in his diary: "A prisoner for Christ! Good Lord, what is this for a poor worm! Both my degrees at the University have not set me so high as when I *commenced prisoner for Christ.*" His labours at Hull were remarkably successful; and his upright and honourable conduct procured him the respect of the magistrates of that place. But the Earl of Plymouth coming thither in the year 1682, after having been appointed governor of the place, sent for the mayor and aldermen, and with great vehemence forbade them, under pain of the loss of their charter, any longer to suffer the meetings of the Dissenters.

One of the aldermen (Duncalf) told the Earl, "by many years' observation I have found the Dissenters pious, peaceable men, and loyal subjects to their king; and, therefore, being an old man and going into another world, I will have no hand in persecuting them." Mr. Charles and Mr. Ashley (Mr. Richard *Astley*, according to Tickell's History, chosen pastor of the above-named Baptist Church in 1669), were, notwithstanding, sent for under the influence of the Earl's threats. The latter, having timely warning, made his escape into the country. Mr. Charles made his appearance immediately, in obedience to the summons. The following is the principal part of his own lively and instructive narrative of this interview, which may be seen in the Nonconformists' Memorial.

Mr. Charles being called before the magistrates of Hull, February 2, 1682, the following dialogue took place:—

Mr. C. I am here, my masters, in obedience to your warrant. What is your pleasure with me? But I pray you consider before you do any thing, that imprisoning the ministers of the gospel is the devil's work, and I do not think you can do his work and escape his wages.—Ald. Mr. Charles, we expected a different salutation from you; you are to preach the gospel of peace.—Mr. C. I am so, and also the terror of the Lord to all wicked and impenitent sinners, and hard-hearted hypocrites.—Ald. You are so.—Mr. C. But, my masters, are there no malefactors in Hull, but two ministers of the gospel, Mr. Ashley and myself? Are there no drunkards, no Sabbath-breakers, no swearers?—Ald. Mr. Charles, have you taken the oaths of allegiance and supremacy?—Mr. C. I am ready to take them.—Ald. Are you in holy orders according to the Church of England? Do you preach?—Mr. C. You can tell as well as I. But, gentlemen, before you pass any ugly sentence, consider the dying votes of the last Westminster Parliament of immortal honour: Resolved, "That the execution of the penal laws against Dissenting Protestants is, at this time, grievous to the subject—a furtherance to Popery—a weakening of the Protestant religion, and dangerous to the kingdom."

Ald. Do you call the execution of the king's laws an ugly work?—Mr. C. But before you execute the king's laws, (God bless him, and send him to outlive me,) I pray you hear me this one thing; there have been some persons in England, who have made as great a figure as any in Hull, who have been hanged for executing the king's laws. But if you will execute the law, pray do not outdo the law, for it is severe enough upon us.—Ald. If we do, you may look for your remedy.—Mr. C. Remedy! I had rather never be sick than be put to look for my remedy.—Ald. We did not send for you to preach to us.—Mr. C. I doubt you want one to tell you the truth.—Ald. We have a Protestant church and a Protestant ministry.—Mr. C. Long, long, long may you so have! Yet, I pray, let me acquaint you with this: the Jews had a church established by God's law, and a ministry established by law. Yet their silencing, imprisoning, and murdering a few poor fishermen, that were commissioned by the Redeemer of the world to preach the everlasting gospel, cost them so dear, that God has not done reckoning with them to this day, and it is above 1600 years ago.—Ald. It was not for silencing the apostles; it was for crucifying Christ.—Mr. C. It was so

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indeed. But that did not fill up the full measure of their sin, nor bring the wrath of God upon them and their posterity to the uttermost, until they forbade the apostles to preach the gospel to the Gentiles that they might be saved. 1 Thess. ii. 15, 16. —Ald. We have as learned men in the Church of England as you.—Mr. C. Yes! yes! some whose books I am not worthy to wipe the dust from.—Town Clerk. He does not speak as he thinks.—Mr. C. How can you tell that, unless you were God Almighty, the searcher of hearts, whose prerogative alone that is? I wish you had as much wisdom and honesty as the town-clerk at Ephesus had. He took the part of the blessed Apostle St. Paul: but you are very brisk against me. I pray you, gentlemen, do not judge my case, and deprive me of my liberty by a piece of the law; but let the whole act be read.—Ald. 'Tis a long act, and we must go to dinner.—One of them said 'tis a short act, a short act, let it be read. For which he had little thanks given him by some. After reading of the act, Mr. Charles said, where are the two witnesses? Let me see them *face to face*, after the manner of England, that will swear I was the person, vicar or curate, and did refuse to give my assent and consent to take the oath, and to make the declaration, according to the Act of Uniformity.—Ald. It is no matter.—Mr. C. There must needs be proof that I am such a person as the act describes. You may as well, if you have no proof that I am the parson, vicar or curate, send for the man that next goes by in the streets, and execute the Five Mile Act upon him.—Ald. Do you think that we sit here like a company of fools? Will you take and subscribe the oath according to the act? You do preach, you do baptize, you do administer the Sacrament.—Mr. C. Did you see me?—Ald. No; but we did hear so.—Mr. C. And will you deprive a man of his liberty by hearsay? You may then find yourselves work enough, as the world goes. Upon this they ordered him to withdraw, and he was carried to the jail, and imprisoned six months.

After he was set at liberty, he continued labouring amongst his people at Hull, to the day of his death.

Mr. Charles was an "excellent scholar, well skilled in the oriental languages, and a great historian; an accurate, lively and successful preacher, indefatigably studious, retired and devout; a prudent œconomist, of a warm and courageous temper, and a zealous reprover of reigning vices." He enjoyed firm health till overtaken by the students' diseases, the stone and stranguary, which he bore with invincible patience, and of which he died Dec. 23, 1703, with great peace and comfort, and even with "assurance and triumph." His age was seventy years, forty-one of which had been spent in the exercise of the ministry at Hull.

I have in my hands, Mr. Editor, a small thick quarto volume, containing some of Mr. Charles's Sermons, taken in short-hand by Mr. Thomas Martin, grandfather of the present Mr. Martin of Hull, through whose kindness I have obtained a sight of it. The Sermons in this little collection were all preached between the years 1680 and 1695. They furnish a pleasing monument of the piety and zeal of the author, and his intimate acquaintance with the Scriptures. His sentiments are those of pretty high Calvinism.

Mr. Charles was succeeded in the year 1704, by Mr. John Billingsley, son of John Billingsley, M. A., who was ejected from the vicarage of Chesterfield. At the expiration of a year and a half, this gentleman removed to London to become assistant to Dr. Harris, in which capacity he was probably better known. He died, it seems, at an advanced age, in the year 1721. [Mon. Repos. VI. 326.]

He was succeeded in the ministry at Hull in 1705, by Mr. John Wilter, who discharged the duties of his office with zeal, fidelity and acceptance, for fifty years. He is spoken of with high respect by the very few amongst his numerous hearers who yet survive. The infirmities of age compelled him to resign in 1755, and shortly afterwards he closed a useful life by a serene and tranquil death. His picture hangs in the vestry of the chapel, and the countenance is indicative of deep penetration and close study.

It was during the ministry of this gentleman, that Mr. Leonard Chamberlain, a draper in Hull, (who had probably sat many years under the

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instructions of Mr. W.'s learned and zealous predecessor Mr. Sam. Charles,) bequeathed several estates for the use of the poor, and for the purposes of education in this town and adjacent places, and his valuable library to the chapel in Bowl-Alley Lane. Mr. Chamberlain appears, if any opinion may be formed from his library, to have been a man of taste and learning. Most of the books are in the dead languages, and amongst its treasures are, Walton's Polyglott Bible, Trostius' Syriac New Testament, the works of many of the Greek and Latin Fathers, the Maittaire Classics, and several other good editions of Horace, Juvenal, Cicero, &c.; Camden's Britannia, Thoresby's Leeds, and other works in high estimation. It is evidently designed and calculated rather for the use of a minister than of the majority of the members of a religious society. The trustees of his charities are required to be members of the society in Bowl-Alley Lane. The funds are considerable, and the trustees are enabled, in fulfilment of the wishes of the testator, to contribute a small sum to the salary of the minister, £10 to the education of a student for the ministry, (at Manchester College, York,) to distribute eighteen-pence and a loaf of bread weekly, to about twenty poor persons at the chapel, to support a hospital for the aged at Sutton, three miles from Hull, and a hospital and school at Selby, of which last Rev. T. Smith is master. The will is dated 1716, and its liberal and judicious provisions may be considered as an encouraging proof of the good effects attending religious instruction.

Mr. Wilter was succeeded in the pastoral office by Mr. Titus Cordingley, about May, 1755. This amiable young man continued to hold this office only two years and a half, when he died of a decline, much lamented by his acquaintance. [Mon. Repos. V. 325, 326.]

At the end of the year 1757, he was succeeded by Mr. John Beverley, a native of York. This gentleman was educated at the University of Glasgow. He was a man of considerable learning, an elegant and interesting preacher, and an industrious student of the sacred volume. He was eminently distinguished for warm benevolence of heart and suavity of manners, qualities which never forsook him from the first dawn of youthful vivacity, to the composed and tranquil serenity with which his evening of life was accompanied and closed. No one can say that he was ever injured by Mr. Beverley, and numbers attest, with tears of gratitude, the services they have received from him. It is not too much to say, that had he been reduced to his last six-pence, he would have shared it with the needy. It is scarcely necessary to add, that such a man was the delight of his companions, and that he secured the uniform and general respect of the town and neighbourhood in which he resided. His pulpit services were distinguished by neatness, perspicuity and simplicity, and occasionally by exhortations uncommonly affectionate, persuasive and pathetic. If ever there was an occasion when Mr. Beverley's temper rose beyond its ordinary level, it was when he had occasion to speak of Popery. When he discoursed of its gross perversions of Christian doctrine, the idolatry which it introduced into public worship, the immoral reservations and indulgences which it authorized, and its artful policy to keep the people in slavery and darkness, he seemed to lose the control of his indignation. But his indignation was no unhallowed flame fed by party spirit; but the honest displeasure of an ingenuous and pious mind, in contemplating the best of heavenly gifts perverted to the worst of purposes, by the passions and worldly-mindedness of men. His sentiments were Unitarian, but his was the office of the pioneer to the army of truth; preparing the way, by removing prejudices and smoothing asperities, for bolder and more unequivocal declarations of Unitarianism in more recent times.

His familiar intercourse with mankind was marked with the gentleness of the lamb. His customary reply, in the latter part of his life, to inquirers after his health, "going gently down the vale," is remembered by many, and was no less characteristic of the temper with which he past through life, than of the gradual and almost imperceptible decline with which he retired from it. His picture hangs in the vestry.

He resigned the pastoral office in

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the year 1799, after a ministry of forty-two years; but continued to exemplify his own instructions in the eyes of his flock until the year 1812. [Mon. Repos. V. 477, and VII. 533—535.] His remains were attended to their repository, in the chapel, by his congregation and many of the most respectable persons in the town. A neat monumental tablet is placed on the left-hand side of the pulpit, with the following inscription:

As a testimony
Of their respect and veneration for his character,
This Monument is erected to the memory of
The Rev. John Beverley,
By this congregation, of which
He was upwards of forty years the faithful
And affectionate pastor.
He died on the 27th day of May, 1812,
In the 79th year of his age,
Leaving a name
Unsullied by the whisper of calumny,
After a long and lingering illness,
Which he bore with humility and
Resignation, characteristic
Of his holy life, and truly edifying
To all who knew him.

The remembrance of the just is sweet.

Shortly after the resignation of Mr. Beverley, the choice of the congregation fell on Mr. Wm. Oke Manning, eldest son of Mr. Manning, of Exeter. But Mr. M. having another session to spend at the College at Manchester, the Society thought themselves peculiarly fortunate in engaging in the interval the services of Mr. George Lee, who removed to Hull, from Belper, in Derbyshire, at this time.

During the ministry of Mr. Manning, it was discovered that the building was so far infected with the dry rot, that it was necessary to pull it down. The present structure was raised on the same site, and opened in the month of September, 1803. It is an octagon, capable of seating about 650 persons, and is an uncommonly neat and commodious building. After remaining about five years in the pastoral office, Mr. Manning quitted Hull in 1805, to enter into business in London, leaving behind him a high character for benevolence and gentlemanly deportment. Mr. Lee, at the solicitation of the Society, again officiated for a few months, and in 1806, Mr. Severn, of Kidderminster, was chosen pastor. This gentleman had, in early life, been one of John Wesley's preachers, who had often been heard to lament the loss of so valuable a servant by his conversion to Unitarianism. To his early studies, under so great a master, was to be attributed that talent for religious conversation by which he was distinguished. He was an occasional Correspondent of the Monthly Repository, under the signature Sabrina, to which work, I believe, I may refer your readers for a further account of him. [VIII. 550, 551.] He was distinguished by probity and simplicity of character. His heart, in the words of one who knew him well, "was as pure as a child's." He published, while at Hull, a pamphlet, entitled "Diversity of Sects no valid Argument against the Truth of the Christian Religion," &c. [Mon. Repos. V. 256, 257.]

He died suddenly in the month of June, 1813, and reposes in a vault in the chapel, by the side of his predecessor, Mr. Beverley, just under the spot from which their successors are to proclaim that gospel, against which the "gates of the grave shall not prevail."

On the right-hand side of the pulpit is a monumental tablet, corresponding to the one above-mentioned, bearing the following inscription:

In memory of
The Rev. William Severn,
Whose mortal part lies interred in the aisle below,
This Tablet is erected by his affectionate widow, as a
Memorial of her esteem and affection.
During seven years,
Mr. Severn performed the duties of Minister to
This congregation,
With zeal and punctuality, with probity, benevolence
And piety, never excelled.
A fit of apoplexy suddenly finished his career
On the 22d day of June, 1813,
In the 59th year of his age,
Whilst he was taking his usual
Evening's walk.

What he was, the day will declare.

After this mournful event, Mr. Lee's valuable services were again called for, and afforded during a year and a half; at the expiration of which time, the writer of the present article came hither from Chesterfield. This connexion commenced with the beginning of the year 1815.

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About twenty-five years ago, the chapel in Bowl-Alley Lane was attended by a very numerous congregation, consisting of the most respectable families in the town; but their numbers suffered great diminution at the close of the century. Several of the representatives of wealthy families, whose names stand in the register as having been baptized by the minister, have now forsaken the house in which their ancestors had long worshiped. The number of constant attendants has not, for some years past, exceeded one hundred and fifty. But amongst them a considerable degree of religious inquiry goes on. Sunday schools, for all denominations, were established in April last, in which about fifty children are instructed. Most of the younger members are engaged as voluntary teachers, and the older members as visitors and contributors. The books in the library, particularly the modern publications, added to it principally during the ministry of Mr. Severn, are much read. But the object which excites most interest, is, the new Unitarian Association, from which extensive benefits are anticipated.

THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED,

WITH HISTORICAL NOTES.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 612.)

No. 32.

John Locke to Philip à Limborch.

Oates, March 4, 1697.

My worthy Friend,

BETWEEN public business and my own indifferent health, I enjoy so small a portion of literary leisure, that I must trust to your consideration towards your friends, to excuse my too long silence, which, however, has not been occasioned by the least diminution of good-will and regard. I will not inquire whether you or I wrote last. It is sufficient that I feel myself culpable, for having been so long without the advantage of your most agreeable correspondence. It seemed, indeed, to me a great and lamentable chasm in the course of my life, when our correspondence being interrupted, I was destitute of that highest of all gratifications which is derived from the affectionate intercourse of friends. Attention to my infirm health, occupied me in the country during all the past winter, except when some urgent business frequently intruded and snatched away the time which I might have devoted to my friends. I know not what else to say to yourself or many other friends, or how I can otherwise save my reputation, if they have attributed my silence to neglect. You, I know, are too kind to impute to me that offence. For though my pen is sometimes rather tardy in replying, yet my mind is not indifferent; and if I take this freedom, it is only with those with whom I would cultivate not only civility, but sincere and intimate friendship, those to whom I acknowledge that I owe much, and to whom I greatly desire to be more indebted.

Going lately to London, after suffering, during eight days, from shortness of breath, I was forced to return hither for recovery. This weakness of lungs, will, I hope, soon restore me to my former leisure. For what has an aged valetudinarian to offer his country besides his good wishes? All must yield to nature's decay. If here I can have books and the correspondence of friends, the employments which have been suspended, or at least interrupted, those best alleviations of old age will be resumed. For, amidst public engagements, there is scarcely leisure to inquire what is going forward in the Republic of Letters.

Among us, too many writers waste their ink in strife and bickering. If the warmth of the disputants were excited solely by a love of truth, the ardour and energy of their debates would be worthy of praise. But their arguments are not always so managed that you can give them credit for a

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predominant desire to explain and establish the truth.

In my *Essay on the Human Understanding*, something is, at last, found out which is not quite sound, and which has been objected to by men of no common rank.* Should I discover any errors on considering their arguments, I shall gratefully acknowledge and readily correct them. On the other hand, I ought to give my reasons why I adhere to my opinion when I cannot discover it to be contrary to truth. My Defence † employed me part of last winter, as health would allow. But why do I detain you with our trifles? I wish to know what you and your friends are doing, who are occupied with more important studies. How shameful is the demand of a speedy reply from you, when I have been so dilatory! But I know you will gratify me, lest you should seem too seriously to avenge yourself for my delay.

Farewell, my excellent friend, and still regard me as you have made me,

Most respectfully yours,

J. LOCKE.

No. 33.

Philip à Limborch to John Locke.

Amsterdam, March 26, 1697. ‡

MY WORTHY FRIEND,

I SHOULD sooner have answered your letter, which did not reach me till the 15th of October; but as you asked my opinion of the English work translated into French, § I waited for sufficient leisure to read the whole of that elegant treatise, that I might attentively consider its contents, in their connexion. This winter season appeared peculiarly favourable to my design, when we are generally relieved from academical engagements, but the severity of the cold interposed no small impediment to writing. I have read, however, the whole treatise from beginning to end, nor could I be satisfied without a second perusal.

In the mean time we have received here the *Acts of Leipsic* for the month of October, in which there is an abstract of that treatise, after the manner of those Doctors. First, they say the name of the author is *Pockius*, hastily trusting, I fancy, to uncertain rumour, and mistaking one letter in the name. Then, they are careful to bring into the abstract every thing which seems calculated to excite prejudice against the author, that they may thus appear to avenge the contempt poured on systems of theology. They highly extol John Edwards* for having distinguished himself by various controversial writings against the Socinian heresy, and having published a volume of *Thoughts concerning the Causes and Occasions of Atheism*, [1695,] especially in the present day. In this book he is continually glancing at the opinions of that anonymous author, as pernicious, and not far from Socinianism and Atheism. They have subjoined an abstract of two works, one of which is a short apology for the aforesaid treatise; the other is by John Edwards, and entitled *Socinianism Unmasked*.† You must be bet-

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* "Dr. Stillingfleet, Bishop of Worcester, in his *Defence* of the Doctrine of the *Trinity*, published in 1697." See *Brit. Biog.* VII. 14, 15, 57.

† "A Letter to the Lord Bishop of Worcester," dated Oates, Jan. 7, 1697.

‡ This Letter, dated according to the N. S. appears to have been written before No. 32, had been received.

§ See p. 610, col. 1. This translation, entitled *Christianisme Raisonnable*, was republished in 1715, in two volumes, 12mo. See *Nouv. Dict. Hist.* art. *Locke*, 1772, IV. 131.

* "A Divine of the Church of England," son of the virulent Presbyterian *Edwards*, the author of *Gangræna*. He died in 1716, aged 78. See *Biog. Brit.* V. 543—546.

† "Or the Unreasonableness of the Opinion concerning one Article of Faith only." He also published "A Brief Vindication of the Fundamental Articles of the Christian Faith," and "The Socinian Creed," 1696 and 1697. These, with some part of the treatise on Atheism, were "occasioned by Mr. Locke's publication of *The Reasonableness of Christianity, as delivered in the Scriptures*, and by the writings of some professed Socinians. Mr. Edwards was the first person that encountered, what he apprehended to be Mr. Locke's dangerous notions of the *one sole article of faith*. Our author's writings against Mr. Locke, have sunk into total neglect, while *The Reasonableness of Christianity* still continues to be read." *Ibid.* 545, *Note*. See Locke's *Vindication* and

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ter acquainted with these treatises than I can be. They appear to regret that the *Thoughts* of Edwards have not come to their hands. Of that they have only an abstract, but they have received the other book.

You know that I have written a System of Theology,* yet systems are not so prized by me, but that I prefer this small treatise to many systems; freely confessing that I have thence derived more sound divinity than from the systems of numerous writers. But that author teaches a theology far too gentle and liberal; while he scruples to confine salvation within the narrow bounds of human decisions, and maintains, not the orthodoxy of the creeds of sects, but of the word of God. Such a crime the systematic Doctors are sure to punish by a discreditable imputation of Socinianism and Atheism; as if they who conscientiously refuse to reverence human decisions, were to be regarded as thus abjuring religion itself.

I very much approve the design of the author in that treatise. This, I think, he has happily pursued, and fully proved his point. Two things especially please me—the correct sketch of the evangelical history, in the ninth chapter, by which several passages in the gospels, apparently obscure, are satisfactorily explained—and that luminous deduction of arguments, by which it appears why our Lord Jesus Christ, while on earth, never expressly taught that he was the Messiah. These are peculiar to this author, and clearly discover his judgment and ingenuity. But there are many other passages which strongly confirm the principal argument of his book, that a belief in Jesus, as the Christ, is the faith which justifies. You have here my opinion of that treatise, which I have resolved to read a third time.

But you ask me to send you any remarks which have occurred to me in reading that treatise. The whole is so excellent that I know not what to propose, worthy of animadversion. It has so fully my assent, that the remarks I have made are only on a very few points, which detract nothing from the principal design, and, perhaps, I have misunderstood them. Yet as you require my opinion, I propose to you these considerations, such as they are, not because they are of any moment, but to comply with your desire:—

Just at the beginning the author says, *that the doctrine of redemption is founded upon the supposition of Adam's fall.* It is indeed certain, that the fall of Adam is not excluded from the doctrine of redemption; yet neither are every one's own sins thus excluded. The opinion of many of the learned is, that our Lord Jesus Christ has delivered us from the misery into which we fell by the sin of Adam, and restored us to the same state of happiness which we lost in Adam. These appear to me to undervalue the immense benefit we receive from Christ, who has delivered us from *many offences*, as the apostle speaks, Rom. v., and introduced us to a far happier condition, even to *eternal life* in heaven.

I also find there this opinion, that Adam, by sin, lost immortality and became mortal.* If by immortality the author intends that if Adam had not sinned, he would not have died; and by mortality, that through sin he incurred the necessity of dying, his opinion I think very just. But if immortality, as the word strictly signifies, mean the impossibility of his dying, I cannot think it is correct to say that Adam was created immortal. I have fully explained my opinion in my *Christian Theology*, B. ii. Ch. xxiv. For this immortality, or immunity from death, is plainly of a different nature from the immortality of God; just as mortality or a liability to death differs widely from death or a necessity of dying. Wherefore, it seems to me to be said rather improperly, p. 230, that Adam's immortality was like that of God, after which it was formed. † And though it must be

his *Second Vindication*, both published in 1696.

* See p. 478, col. 1, *Note*.

* "The state of paradise was a state of immortality, of life without end, which he lost that very day that he eat." *Works*, fol. ed. 4, p. 507.

† "Adam, being the son of God, had this part also, of the likeness and image of his Father, that he was immortal." Ibid. p. 558.

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admitted, that immortality is elsewhere described as a likeness of God, yet it does not thence follow, when Adam is said to be formed after the image of God, that the image was immortality: for every thing which the Scripture designs by the image of God, is not necessarily intended, when man is said to be formed in the image of God. It is sufficient that there be some excellent quality in man, for which he is said to bear the image of God. Among other places I see, p. 232, a reference to Romans viii. 29, where the foreknown and predestinated by God, are said *to be conformed to the image of his Son, that he might be the first-born among many brethren.* The author supposes immortality and eternal life to be intended by the image to which we must be conformed.* I, however, conclude, that not so much eternal life is here intended, as the way to attain it, in which the faithful are to resemble Christ, namely, by afflictions and the cross; which resemblance our Lord points out to his disciples, Luke xxiv. 26: *Ought not Christ to have suffered these things, and to enter into his glory?* The connexion of the chapter confirms this sense, for he had said, ver. 17, we are *heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.* And it is remarkable, that, on that occasion, the faithful are exhorted to bear the cross and afflictions for the sake of the gospel, and are urged among other arguments by the Divine will, which purposes to bring us to salvation by the cross. And lest they should deem it rigorous for God to send so many evils in this world upon those whom he loves, he proposes to them the example of Christ, unto whose image God had predestined them to be conformed, and consequently called them to endure the cross. And, in the sequel, he further shews them, that those afflictions, by which they were united to Christ, could not possibly separate them from the love of God. The Scripture here, and in many other places, declares, that if we would be partakers of Christ's glory we must, like him, endure the cross, 2 Tim. ii. 11, 12, and especially Heb. ii. 10: *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.* And by this argument he specially exhorts the faithful to the patient endurance of persecution. 1 Pet. iv. 12, 13; Heb. xii. 1, 2, 3. This, I believe, to be the image of Christ, to which the apostle says that God has predestinated us to be conformed, Rom. viii. 29, with which agrees what we read, Acts xiv. 22, 2 Tim. iii. 12.

The author remarks, p. 246, that he has not met with any instance in which the Lord Jesus "assumes to himself the title of Priest, or mentions any thing relating to his priesthood."* The priestly office of Christ is certainly revealed to us in the apostolic Epistles, and especially in the Epistle to the Hebrews. And though it must be admitted, that the Lord Jesus no where in the gospels claims the title of priest, yet it cannot be denied that he sometimes claims to act as a priest; for he says expressly, that he was about to give *his life,* λύτρον ἀντὶ πολλῶν, Matt. xx. 28. He calls his blood the *blood of the New Testament which is shed for many, for the remission of sins,* Matt. xxvi. 28. We cannot deny that this had reference to the priesthood. Wherefore it were, perhaps, better to omit this, and not supply an occasion for the cavils of those who are ever disposed to calumniate.

Besides these, I have met with other things in that treatise, which appear scarcely consistent, as, probably, the author has not fully explained himself. He says, p. 13, "Adam being thus turned out of paradise, and all his posterity born out of it, the consequence of it was, that all men should die and remain under death for ever, and so be utterly lost. From this estate of death," he says, "Jesus Christ restores all mankind to life," and this by the law of faith, which afterwards he fully proves to be contained in the gospel.† These things, in my judgment, are truly said; but I cannot clearly understand how they agree with what we meet

* *Works*, p. 559.

* *Works*, p. 562. † *Ibid.* p. 509.

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with, pp. 250 and 266, that they who are righteous do not depend on favour, but have "a right to the tree of life:"* for they, being the posterity of Adam also, would alike continue for ever under the power of death. How, therefore, could such acquire by their righteousness, a right to the tree of life so as to need no favour, since it was before laid down, that all were delivered from that condition of unavoidable death, and this by the law of faith? Whence it seems to follow, that such deliverance could be obtained only by a law of faith; therefore not by perfect obedience to the law of works; for, to deliver from misery, is of favour, which is excluded by the law of works. Nor upon that principle can it be satisfactorily explained how, as the author describes, they can be saved who never heard of Christ. † For, if through Adam they be necessarily obnoxious to eternal death, from which, by a law of faith alone, through the grace of Christ, they are delivered, it seems insufficient that, by the light of nature, they have some faint glimmerings of the faith that God is merciful. Their salvation, it seems, should rather depend on that law of faith which God has fixed as the condition of salvation. I observe that the systematic Doctors are much offended with this part; and are not satisfied with those five advantages ‡ which, according to the author, the advent of the Lord Jesus procured for mankind. I agree that nothing should be advanced to the prejudice of the truth for the sake of conciliating the systematic Doctors; and whatever they allege unreasonably should, in my opinion, be rejected with indignation. Yet it deserves consideration, whether such language ought not to be used as, though it fail to satisfy them, may possibly give less offence, and, in my judgment, afford a more exact definition of the truth. I observe, indeed, that the influence of the prophetic and kingly office of Christ is described, but not of his sacerdotal. What, therefore, if here were added the influence of his sacerdotal office; that thus the world became reconciled to God, so that now through Christ there is provided for all men, every where, a way of recovery from that misery into which they had fallen by the sin of Adam and their own sins, and of attaining eternal salvation? This doctrine being established, it may, I think, be shewn, according to the principles of salvation before laid down, how they who never heard of Christ may be saved by him; namely, because God (as this author says, p. 292,*) applies the grace procured by Christ, and imputes, on account of Christ, remission of sins and righteousness to those who, by the instinct of the light of nature, fly to his grace and compassion, repent of their sins and implore their pardon. And thus the benefit which, where Christ is preached, cannot be obtained without proper faith in him, they obtain without such faith, since he has not been preached to them, through a gracious divine imputation; for God can extend his bounteous mercies far beyond the literal sense of his promises. Thus the salvation of all is procured by the propitiatory sacrifice of Christ. Such views appear to me not very different from those of this author, and agreeable to the gospel doctrine.

The last chapter I highly approve,† being convinced that all which respects the belief and practice necessary to salvation, is contained in the Gospels and the Acts, and that no new article is added in the Epistles. For, what some have represented as new articles of faith are not so; but either clearer explications of articles before delivered, or vindications of a doctrine already taught, from objections, chiefly those of the Jews. Of this we have a striking example in the Epistle to the Romans.

Such are the few things which have occurred in my reading, and which I

* *Works*, pp. 563, 567.

† *Ibid.* pp. 569, 570.

‡ "The knowledge of one God—a clear knowledge of duty—reformation in the outward forms of worshiping the Deity—great encouragement to a virtuous and pious life—the promise of assistance." *Ibid.* pp. 573—581.

* *Works*, p. 572.

† *Ultimum Caput per omnia amplector.* The English Treatise is not divided into chapters; but Limborch refers to the concluding paragraphs which follow the enlargement on the five *advantages*. See *Ibid.* pp. 581—586.

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submit to your consideration. I have, probably, failed in some places to comprehend fully the author's meaning. These are, however, inconsiderable, and beside the author's principal design, which he appears to me to have accomplished by a course of arguments quite unexceptionable, so that he has engaged my almost unqualified assent. I especially commend him for so clearly and candidly, nor less solidly, demonstrating the necessity of repentance and good works, and shewing how the law of faith has not repealed, though it has mitigated the law of works. I cannot approve their divinity who teach, that, even before any act of repentance, we are justified in the sight of God, through the faith by which we apply to ourselves the merits of Christ. Thoughtless men, when full of this persuasion, even in the midst of their wickedness, readily account themselves justified and saved, if they appear to have faith, however wavering. Careless teachers also are apt to encourage this rash confidence, not scrupling to pronounce, without any hesitation, the salvation of the profane and vicious, if, in their last moments, they have only professed a firm reliance on the merits of Christ.

I add a recent example in this city which ought not to be passed over. Last summer, a maid-servant, that she might rob her master's house, set it on fire in the night. She was capitally convicted, and, at her execution, largely, and in very strong language, professed her faith in the merits of Christ, to the clergyman who attended her. He not only gave the criminal the most undoubted assurance of salvation, but also in his sermon, on the following day, warmly commended her faith to the congregation. He, indeed, did not scruple to declare, that, the public shame only excepted, he could wish so to end his life. Many applauded, though some (not only Remonstrants, but also Contra-Remonstrants), could not refrain from expressing their indignation against the encomium of such an encomiast.

At length I must conclude. With your usual kindness you will pardon my prolixity.

Farewell, my most worthy and ever respected friend.

Yours, affectionately,
P. à LIMBORCH.

MISCELLANEOUS COMMUNICATIONS.

Mr. Brande's Estimate of Dr. Priestley's Chemical Discoveries.

[In volume I. 216—219 and 328—334, we inserted Mons. Cuvier's "Eulogy on Dr. Priestley," pronounced in the French National Institute. The reader will there see in what estimation Dr. Priestley is held amongst foreign philosophers. We have now the satisfaction of adding to that tribute to his memory, another by one of the first English chemists of the present day. It is the more valuable, as it is in the form of historical and philosophical criticism. We extract it from "A Dissertation, exhibiting a General View of the Progress of Chemical Philosophy, from the Early Ages to the End of the Eighteenth Century. By William Thomas Brande, Secretary of the Royal Society of London, Fellow of the Royal Society of Edinburgh, Professor of Chemistry in the Royal Institution of Great Britain, and Professor of Chemistry and Materia Medica to the Society of Apothecaries in the City of London." Prefixed to Vol. III. of Supplement to Encyclopædia Britannica. 4to. Pp. 48—61. It will be borne in mind by the reader, that Mr. Brande professes to ascertain Dr. Priestley's merits in *only one* branch of philosophy. Ed.]

OF the various discoveries, which it is the object of this Dissertation to unfold, none have been more important in their consequences than those relating to the composition of atmospheric air, a subject which the ancients seem not to have thought upon, since they regarded it as an element or ultimate principle of matter. In this, as in most other branches

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of experimental science, the advances of the human mind have been very gradual: Mayow, in 1674, was upon the very brink of that stream of discovery, which, in 1774, carried Dr. Priestley into the fastnesses of Pneumatic Chemistry. Hales, by shewing the mode of disengaging and collecting gaseous fluids, removed many of the most serious obstacles which encumbered this path of research; he was followed by Boerhaave, and afterwards by Black, who, having reached the discovery of fixed air, turned into another road of investigation. Neither Mayow, therefore, nor Hales, nor Boerhaave, nor Black, were very diligent cultivators of Pneumatic Chemistry: they had, indeed, opened the mine, but did not explore it; its treasures were reserved for those whose labours we are now about to recount, and were chiefly borne away by the diligent dexterity of Dr. Joseph Priestley.

If we trust the quotations of Rey already cited, the necessity of air, in the process of combustion, was not only observed, but inquired into by Cæsalpinus * and Libavius, † as far back as the sixteenth and early part of the seventeenth century. Mayow insisted that a part only of the atmosphere was concerned in the phenomena of combustion, and found that air in which bodies had burned became unfit for the respiration of animals. As soon as it had been ascertained that, in the phenomena of combustion and respiration, a portion of fixed air was generated, the extinction of burning bodies, and the death of animals immersed in air, thus rendered foul, were referred to the presence of that gaseous body, its noxious qualities having been amply proved by Black and others; and this opinion seemed to be sanctioned by the discovery, that air thus tainted by respiration and combustion, might, in some measure, be restored to purity by exposure to the action of lime water, which absorbed the fixed air.

In 1772, Dr. Rutherford, Professor of Botany in the University of Edinburgh, published a thesis on fixed, or, as it was then called, mephitic air, from which the following passage is extracted: "By the respiration of animals, healthy air is not merely rendered mephitic, but also suffers another change. For, after the mephitic portion is absorbed by a caustic alcaline lixivium, the remaining portion is not rendered salubrious, and although it occasions no precipitate in lime water, it nevertheless extinguishes flame, and destroys life."

Thus we have traced the discovery of two gaseous fluids differing from common air: fixed air, discovered by Black, and *azote*, as it has since been called, by Rutherford. The former, a component part of chalk, and of the mild alcalis, the product of the combustion of charcoal, and of the respiration of animals; the latter an ingredient of atmospheric air.

It would be a wearisome and unprofitable occupation to record, even in brief terms, the transactions of a set of cavilling philosophists who started up in this country, and elsewhere, about the present period of our history; their names have sunk into oblivion, and their works were only read while recommended by novelty. Some of them I have reluctantly perused, and have found that they are rather calculated to weary the attention than to satisfy curiosity, or impart information.

I, therefore, hasten to one of the most remarkable and splendid epochs of chemical science, adorned by discoveries which have been rarely equalled, either in number or importance, and ushered in by a series of sterling facts and memorable investigations. The well-known names of Priestley, Scheele, Cavendish and Lavoisier, now appear upon the stage, and it will be an arduous but gratifying task to follow them through their respective parts. In this recital, a strict adherence to the dates of discoveries would neither be convenient

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* Born at Arezzo in 1519; died at Rome in 1603. His medical works contain some scattered chemical observations, which, however, are of little importance.

† Libavius has sometimes been cited as the most rational chemical inquirer of his age, but of this character I can find no justification in his writings upon chemical subjects; they are either unintelligible or trifling; he certainly had some merit as a contriver of apparatus, and his furnaces and distillatory vessels appear to have been ingeniously devised.

He died in 1616.

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nor useful, and I shall rather, therefore, deviate a little on this point, than cloud the perspicuity of my narrative, or cramp it by chronological strictness.

Dr. Priestley's character was of so composite an order as to defy brief description or superficial delineation; he was a politician, a divine, a metaphysician and a philosopher; and in each of these callings he displayed abilities of a peculiar and occasionally exalted description. His copious and important contributions to chemical science are the more surprising, when it is remembered that his philosophical pursuits were merely resorted to as a relaxation in his theological studies; that his mind was under the constant agitation of controversy and dispute; that he was too impatient for deep research, and too hasty for premeditated plans. But, with all these bars against him, he was a thriving wooer of science: he made more of his time than any person of whom I ever read or heard; and possessed the happy and rare talent of passing from study to amusement, and from amusement to study, without occasioning any retrograde movement in the train and connexion of his thoughts.

There is another important feature in Dr. Priestley's character, which may tend to throw some light upon his controversy with the French school: he possessed the strictest literary and scientific honesty; he makes frequent mention of his predecessors and contemporaries, and enumerates the ideas which he borrowed from them, and the experiments they suggested with more than necessary accuracy and minuteness. His attachment to chemistry seems to have been formed at Leeds, about the year 1768, and between that period and the year 1772 he had added several new and highly important facts to the science, which are detailed in a long communication presented to the Royal Society in the spring of that year. It is here that he relates those researches respecting the influence of vegetation upon the atmosphere, which led to entirely new views of the physiology of plants, and which displayed, in a striking light, some of those masterly and beneficent adjustments of nature, by which the different members of the creation are made to minister to each other's wants, and thus preserve that eternal harmony which marks the natural world.

As combustion and respiration were connected with the deterioration of air, it occurred to Dr. Priestley to ascertain how far the growth of vegetables might be productive of similar effects.

"One might have imagined," says he, "that since common air is necessary to vegetable as well as to animal life, both plants and animals would affect it in the same manner; and I own I had that expectation when I first put a sprig of mint into a glass jar, standing inverted in a vessel of water; but when it had continued growing there for some months, I found that the air would neither extinguish a candle, nor was it at all inconvenient to a mouse which I put into it."

In experiments of this kind, Dr. Priestley points out the necessity of often withdrawing the dead and dying leaves, lest, by their putrefaction, they should injure the air; he also hints at the noxious powers of some plants, especially the cabbage, of which he kept a leaf in a glass of air for one night only, and in the morning a candle would not burn in it.

Dr. Priestley also extended his experiments to the influence of plants upon air vitiated by animal respiration and by combustion, and found that they in general did not only not contaminate the air, but that they actually restored to purity that which had been rendered impure by flame and breathing; and by shewing that this change was effected by groundsel as perfectly as by mint, proved it independent of the aromatic oil to which some in their ignorance had been willing to refer it.

That actual vegetation was necessary, and the mere vegetable insufficient, he proved by exposing the pulled leaves of a mint plant to air, which were unproductive of the regeneration effected by the growing sprig.

Dr. Priestley concluded from these experiments, that the noxious air resulting from combustion, and from the breathing of the different animal tribes, formed part of the nourishment of plants; and that the purity of our

atmosphere, and its fitness for respiration, were materially dependent upon the functions of growing vegetables.

Mayow, in 1674, and Hales, in 1724, had observed the production of gaseous matter during the action of nitric acid upon the metals. I have before alluded to the very rude manner in which Mayow collected it. Hales ascertained its singular property of producing red fumes when mixed with common air. Dr. Priestley resumed these inquiries, and pursued them with clever activity: he found, that, on mixing one hundred parts, by measure, of common air, with one hundred of the air procured by the action of nitrous acid on copper, which he called nitrous gas, red fumes were produced, and there was a diminution of bulk equal to ninety-two parts in the two hundred; so that one hundred and eight parts only remained.

When fixed air was thus mixed with nitrous air, there was no diminution; when air, contaminated by combustion or respiration, was used, the diminution was less than with purer air; and with air taken from different situations, Dr. Priestley thought he obtained rather variable results. Hence the beautiful application of nitrous air to the discovery of the fitness of other species of air, for combustion and respiration.

It was for these discoveries that the Council of the Royal Society honoured Dr. Priestley by the presentation of Sir Godfrey Copley's medal, on the 30th of November, 1733, [1773]. *

Sir John Pringle, who was then president, delivered, on this occasion, an elaborate and elegant discourse upon the different kinds of air, in which, after expatiating upon the discoveries of his predecessors, he points out the especial merits of Priestley's investigations. In allusion to the purification of a tainted atmosphere by the growth of plants, the president has thus expressed himself:

"From these discoveries we are assured, that no vegetable grows in vain; but that, from the oak of the forest to the grass of the field, every individual plant is serviceable to mankind; if not always distinguished by some private virtue, yet making a part of the whole which cleanses and purifies our atmosphere. In this the fragrant rose and deadly nightshade co-operate; nor is the herbage nor the woods that flourish in the most remote and unpeopled regions unprofitable to us, nor we to them, considering how constantly the winds convey to them our vitiated air, for our relief and for their nourishment. And if ever these salutary gales rise to storms and hurricanes, let us still trace and revere the ways of a beneficent Being, who not fortuitously, but with design, not in wrath, but in mercy, thus shakes the water and the air together, to bury in the deep those putrid and pestilential effluvia which the vegetables on the face of the earth had been insufficient to consume." †

* "Sir Godfrey Copley originally bequeathed five guineas to be given at each anniversary meeting of the Royal Society, by the determination of the president and council, to the person who had been the author of the best paper of experimental observation for the past year. In process of time, this pecuniary reward, which could never be an important consideration to a man of enlarged and philosophical mind, however narrow his circumstances might be, was changed into the more liberal form of a gold medal, in which form it is become a truly honourable mark of distinction, and a just and laudable object of ambition. It was, no doubt, always usual with the Presidents, on the delivery of the medal, to pay some compliment to the gentleman on whom it was bestowed, but the custom of making a set speech on the occasion, and of entering into the history of that part of philosophy to which the experiment related, was first introduced by Mr. Martin Folkes. The discourses, however, which he and his successors delivered, were very short, and were only inserted in the minute books of the Society; none of them had ever been printed before Sir John Pringle was raised to the chair of the Society." Chalmers's *Biographical Dictionary.—Life of Pringle.*

† Dr. Franklin, in a letter upon the subject of this discovery to Dr. Priestley, has expressed himself as follows:

"That the vegetable creation should restore the air which is spoiled by the animal part of it, looks like a rational system, and seems to be of a piece with the rest. Thus, fire purifies water all the world over. It purifies it by distillation when it raises it in vapours, and lets it fall in rain; and farther still by filtration, when, keeping it fluid, it suffers that rain to percolate the

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Such were Dr. Priestley's researches, and such the views to which he had been led previous to the year 1773, when he undertook the examination of the air which rises from red lead, and from red precipitate of quicksilver, when those substances are exposed to heat. This, indeed, was one of the topics upon which Hales had touched before him, but it was passed over with that hasty and superficial carelessness of which his experimental proceedings furnish so many instances, and in which he so often lost the substance by grasping at the shadow.

Dr. Priestley cast his keenest eye upon the prospect now before him, and as the various objects came into view, he followed them up with more than his ordinary diligence and usual sagacity. The track he had entered upon was, indeed, of such abundant promise, as would have insnared the attention and excited the curiosity of one less awake than our author to its interest and novelty. But he, already well initiated in the management of aëriform fluids, proceeded with a rapidity which left his associates far behind, and carried him, in proud and undisputed precedence, to the goal of discovery.

The 1st of August, 1774, is a *red-letter day* in the annals of Chemical Philosophy, for it was then that Dr. Priestley discovered dephlogisticated air. Some, sporting in the sunshine of rhetoric, have called this the birth-day of Pneumatic Chemistry; but it was even a more marked and memorable period; it was then (to pursue the metaphor) that this branch of the science, having eked out a sickly and infirm infancy in the ill-managed nursery of the early chemists, began to display symptoms of an improving constitution, and to exhibit the most hopeful and unexpected marks of future importance.

Dr. Priestley's original opinion, that all kinds of factitious air were noxious, seems first to have been shaken by observing that a candle would burn in air procured by distilling nitre in a gun barrel; but the first experiment, which led to a very satisfactory result, was conducted as follows: A glass jar was filled with quicksilver, and inverted in a basin of the same; some *red precipitate of quicksilver* was then introduced, and floated upon the quicksilver in the jar; heat was applied to it in this situation by a burning lens, and "I presently found that air was expelled from it very readily. Having got about three or four times as much as the bulk of my materials, I

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earth. We knew before that putrid animal substances were converted into sweet vegetables when mixed with the earth and applied as manure; and now, it seems that the same putrid substances, mixed with the air, have a similar effect. The strong thriving state of your mint, in putrid air, seems to shew that the air is mended by taking something from it, and not by adding to it. I hope this will give some check to the rage of destroying trees that grow near houses, which has accompanied our late improvements in gardening, from an opinion of their being unwholesome. I am certain, from long observation, that there is nothing unhealthy in the air of woods; for we Americans have every where our country habitations in the midst of woods, and no people on earth enjoy better health, or are more prolific." *Phil. Trans.* 1772, page 199.

Notwithstanding these researches, which have exposed some very curious facts relative to the chemical physiology of plants, it must be confessed that the causes of the renovation and equality of our atmosphere are yet by no means ascertained; for, although some growing vegetables do, under certain circumstances, purify the air, (by the absorption of carbon and the evolution of oxygen,) yet, when in a state of decay, they invariably add to its contamination, and a general view of the subject would induce us to conclude, that they do as much harm as good, at least, if recent experiments connected with this subject are to be considered as correct.

These are the prominent features of Dr. Priestley's first communication to the Royal Society respecting the different kinds of air, and had he bestowed no other contribution upon chemistry, the facts here detailed would have entitled him to a conspicuous place among the benefactors of the science. The paper is divided into several sections, in which he discusses the nature and properties of fixed air; of the air contaminated by the combustion of candles and of brimstone; of inflammable air; of air infected with animal respiration or putrefaction; of air exposed to the action of mixtures of iron filings and sulphur; of nitrous air; of air in which metals have been calcined, and which has been exposed to the action of white-lead paint; and of air procured by spirit of salt.

admitted water into it, and found that it was not imbibed by it. But what surprised me more than I can well express, was, that a candle burned in this air with a remarkably vigorous flame, very much like that enlarged flame with which a candle burns in nitrous air, exposed to iron or liver of sulphur; but, as I had got nothing like this remarkable appearance from any kind of air besides this peculiar modification of nitrous air, and I knew no nitrous acid was used in the preparation of *mercurius calcinatus*, I was utterly at a loss how to account for it."*

He afterwards obtained the same kind of air by exposing red lead and several other substances to heat, and made a number of well-devised experiments upon its properties.

Those who, for the first time, witness the effect of this air upon burning bodies, will best picture to themselves the emotion and surprise of its discoverer, when he plunged a burning taper into it. The splendour of the flame was magnificently increased, the consumption of the wax was extremely rapid, and the heat evolved much more considerable than in common air. He found, in short, that, in all cases of combustion, the process was infinitely more rapid and perfect in this kind of air, than in the ordinary atmosphere;† and he was thence induced to apply the term *dephlogisticated* to the gas he had thus obtained. He regarded it as air deprived of phlogiston, and thus accounted for its eager attraction for that principle which, during combustion, bodies were imagined to throw off. On the contrary, he accounted for the extinction of flame by the air discovered by Rutherford, and since termed azote* or nitrogen,† upon the idea that that aëriform fluid was charged or saturated with phlogiston, and he, therefore, called it phlogisticated air.‡

In enumerating the higher merits of Dr. Priestley as a discoverer, we must not forget the minor advantages which his ingenuity bestowed upon experimental chemistry. He supplied the Laboratory with many new and useful articles of apparatus, and the improved methods of managing, collecting and examining gaseous fluids, were chiefly the results of his experience. He was the first who, with any chance of accuracy, endeavoured to ascertain the relative or specific gravities of the different kinds of air then known; he observed that dephlogisticated air was rather heavier, and phlogisticated air somewhat lighter, than that of the atmosphere; nitrous air he conceived to be nearly of the same specific gravity. His experiments were made by the help of a delicate balance and exhausted flask.

The influence upon the respiration of animals of a species of air marked by the eminent perfection with which it supports combustion, did not escape Dr. Priestley's notice. On applying to it his test of nitrous air, he found the absorption produced on mixture greater than with atmospheric air; whence he conjectured its superior fitness for the support of life; he introduced mice into it, and found that

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* *Experiments and Observations on Different Kinds of Air*, &c. II. 107. *Birmingham*, 1790.

† The following paragraph, with which Dr. Priestley prefaces his account of the discovery of dephlogisticated air, presents a picture of his mind in regard to the origin of his own researches:

"The contents of this section will furnish a very striking illustration of the truth of a remark which I have more than once made in my philosophical writings, and which can hardly be too often repeated, as it tends greatly to encourage philosophical investigations; viz. that more is owing to what we call *chance*, that is, philosophically speaking, to the observation of *events arising from unknown causes*, than to any proper design or preconceived *theory* in this business. This does not appear in the works of those who write *synthetically* upon these subjects, but would, I doubt not, appear very strikingly in those who are the most celebrated for their philosophical acumen, did they write *analytically* and ingenuously." (*Exp. and Obs.* II. 103.)

* From α and ζωη, "destructive of life."

† *i. e.* Producer of nitric acid.

‡ The application of dephlogisticated air to obtain intense degrees of heat, and its probable uses in medicine, were subjects which did not altogether escape Dr. Priestley's attention, and he has alluded to them in the section of the work already quoted, relating to its "Properties and Uses."

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they lived longer than in an equal bulk of atmospheric air; he then had the curiosity to taste the gas himself, and after two or three respirations, he felt, or fancied he felt, a peculiar sensation of lightness and ease of the chest. "Who can tell," says he, "but that in time this pure air may become a fashionable article in luxury? Hitherto only two mice and myself have had the privilege of breathing it." To this he foolishly adds, that "the air which nature has provided for us is as good as we deserve."

We have not yet exhausted Dr. Priestley's discoveries, but have seen enough to establish his claims to the title of a great benefactor to chemical science. If we compare him with his predecessor Black, he falls short in depth of judgment, but in quickness of conception, and industry of pursuit, he excels even such a standard of comparison. The one climbed the hill of discovery with slow and cautious steps, and calmly enjoyed the surrounding views; the other made a more rapid ascent, but was giddy when he reached the summit; hence those distortions and misconceptions, those erroneous notions and hasty conclusions which he who turns over the philosophical writings of Dr. Priestley cannot fail to discern.

Upon the other productions of his pen, metaphysical, political and moral, it is neither my province nor inclination to dwell; they abound in the defects, but are deficient in the merits, of his tracts upon chemical subjects.

From the commencement to the termination of his busy career, Dr. Priestley was a staunch supporter of the unintelligible system of phlogiston: he adopted it in all its original incoherence and absurdity; and the last of his scientific publications was a tract in its defence, in which are adduced a variety of objections to the revived hypotheses of Rey and Mayow and Hooke, which having long lain dormant, were at this time erupted into the chemical world under the specious title of the French theory. *

It will not be denied that the leading facts just detailed threw considerable light upon the nature and properties of atmospheric air; but those who have entitled Dr. Priestley the discoverer of its composition, have somewhat overstepped the bounds of correctness.

He seems, indeed, to have possessed no just notions of the difference between phlogisticated and dephlogisticated air; and, instead of regarding them as distinct chemical principles, adopted the notion of one elementary substance, charged, in the one instance, with the imaginary essence of inflammability, and free from it in the other. In these inquiries, he frequently verges upon more correct and refined views, but has no sooner entered the right path, than phlogiston, like an *ignis fatuus*, dances before

* The tract alluded to in the text was published by Dr. Priestley after his retirement to America in 1800. It is entitled, *The Doctrine of Phlogiston established, and that of the Composition of Water refuted.* It contains a variety of miscellaneous observations on the phlogistic and antiphlogistic theories, but it would be useless to follow the author into his unsubstantial speculations on these subjects. He has, however, thrown out some important considerations relating to his claims of originality as the discoverer of dephlogisticated air. The following paragraph appears of sufficient importance to be transcribed. "Now that I am on the subject of the *right to discoveries*, I will, as the Spaniards say, leave no ink of this kind in my inkhorn; hoping it will be the last time that I shall have any occasion to trouble the public about it. M. Lavoisier says (*Elements of Chemistry, English translation*, p. 36), 'this species of air (meaning dephlogisticated) was discovered almost at the same time by Mr. Priestley, Mr. Scheele and myself.' The case was this:—Having made the discovery some time before I was in Paris in 1774, I mentioned it at the table of M. Lavoisier, when most of the philosophical people in the city were present; saying, that it was a kind of air in which a candle burned much better than in common air, but I had not then given it any name. At this all the company, and M. and Madame Lavoisier as much as any, expressed great surprise; I told them I had gotten it from *precipitate per se*, and also from *red lead*. Speaking French very imperfectly, and being little acquainted with the terms of Chemistry, I said *plomb rouge*, which was not understood, till M. Macquer said, I must mean *minium*. Mr. Scheele's discovery was certainly independent of mine, though I believe not made quite so early." P. 88.

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his eyes, and leads him into the marshy mazes of error.

In the preceding investigations, Dr. Priestley followed those methods of collecting aëriform fluids over water, which Hales and others had employed before him: he now ascertained that there were some gases absorbed by or soluble in water. Mr. Cavendish, one of the most eminent philosophers of that day, had announced this circumstance, and was puzzled by it; but Dr. Priestley, with his usual and dexterous ingenuity, overcame the difficulty, by employing quicksilver instead of water, over which fluid metal he preserved and examined several kinds of air, which are instantly deprived of their elastic state by the contact of water.

The first permanently elastic fluid of this description which he examined, was the muriatic acid; he obtained it by heating copper in the fluid acid, or common spirit of salt, and called it marine acid air.

He immediately ascertained its absorption by water, and its powerful acidity; he found it incapable of supporting flame, and extremely destructive of animal life. He examined the action of a variety of substances upon this gas, and ascertained the remarkable rapidity with which it is absorbed by charcoal, and several vegetable and animal substances. Some unsuccessful attempts were made to ascertain the specific gravity of this gas, from which Dr. Priestley correctly concluded, however, that it was a little heavier than air.

The success attending these experiments, and the readiness with which he procured and retained the gaseous muriatic acid, led him to extend his trials to other acids, when he found, that, by acting upon vitriolic acid by inflammable substances, he could procure from it a permanently elastic fluid, to which he gave the name of vitriolic acid air; he found that, like the marine acid air, it was rapidly absorbed by water, and must be collected and preserved over quicksilver; that it was nearly twice as heavy as atmospheric air; that it extinguished flame, and was instantly fatal to animal life; that it reddened vegetable blues, and destroyed most colours. This air is, in fact, produced by burning sulphur in the atmosphere, and straw, wool, and other materials, are frequently bleached by exposing them to its fumes.*

Having thus obtained permanent aëriform fluids, having acid qualities, it occurred to Dr. Priestley, that the volatile alcali, the substance which gives pungency to salvolatile, spirit of hartshorn, and similar compounds,

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* Having elsewhere praised Dr. Priestley's candour, I insert the following extract from his history of the discovery of *Vitriolic Acid Air*, to shew the exactness with which he acknowledges the hints and assistance of others:

"My first scheme was to endeavour to get the vitriolic acid in the form of air, thinking that it would, probably, be easy to confine it by quicksilver, for, as to the nitrous acid, its affinity with quicksilver is so great that I despaired of being able to confine it to any purpose. I, therefore, wrote to my friend Mr. Lane, to procure me a quantity of volatile vitriolic acid," &c. "Seeing Mr. Lane the winter following, he told me, that if I would only heat any oily or greasy matter with *oil of* vitriol, I should certainly make it the very thing I wanted, viz. the volatile or sulphureous vitriolic acid; and, accordingly, I meant to have proceeded upon this hint, but was prevented from pursuing it by a variety of engagements.

"Some time after this I was in company with Lord Shelburne, at the seat of Mons. Trudaine, at Montigny, in France; where, with that generous and liberal spirit by which that nobleman is distinguished, he has a complete apparatus of philosophical instruments, with every other convenience and assistance for pursuing such philosophical inquiries as any of his numerous guests shall choose to entertain themselves with. In this agreeable retreat I met with that eminent philosopher and chemist, Mons. Montigni, Member of the Royal Academy of Sciences; and conversing with him upon this subject, he proposed our trying to convert oil of vitriol into vapour, by boiling it on a pan of charcoal in a cracked phial. This scheme not answering our purpose, he next proposed heating it together with oil of turpentine. Accordingly, we went to work upon it, and soon produced some kind of air confined with quicksilver; but our recipient being overturned by the suddenness of the production of the air, we were not able to catch any more than the first produce, which was little else than the common air which had lodged on the surface of the liquor, and which appeared to be a little phlogisticated by its not being much affected by a mixture of nitrous air."

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might be also procured in a pure and isolated gaseous form; and, after several unsuccessful trials, he succeeded, by heating a mixture of quicklime and sal ammoniac, when a great quantity of air escaped, permanent over quicksilver, but, like the acid gases, rapidly absorbed by water.

The odour of this gas was pungent in the extreme, and it possessed the property of salvolatile, smelling salts, and similar substances, of turning vegetable blues to green. After several experiments, in which the absorbing powers of different substances in regard to this air, were tried, Dr. Priestley became impatient to discover the effect of mixing it with the acid airs just described,—he imagined that he should form a neutral air. On putting this notion, however, to the proof of experiment, he was surprised to observe, that when marine acid air, and the volatile alcaline air, were mixed in due proportions, they were wholly condensed into a solid. And with sulphureous air a very similar result was afforded.

Dr. Priestley concluded that alcaline air was considerably lighter than acid air, because, on mixing them over mercury, he observed the former to float above the latter; on putting a lighted candle into alcaline air the flame was enlarged, and a portion of the air appeared to burn with flame.

We have now considered the principal discoveries of Dr. Priestley, upon which his title to originality rests, and it must be allowed that they are not less important than numerous. If we even consider them merely as insulated facts, they are of a very superior character, and tended greatly to enlarge our knowledge of the chemical elements of matter; but the new views of many natural and artificial phenomena, which they exposed, and which before were buried in deep obscurity, confer upon them a more exalted aspect, and have obtained for them the deserved meed of universal admiration. In perusing Dr. Priestley's tracts, we find the thread of the narrative occasionally knotted with conceit, and weakened by garrulity; but these blemishes are compensated by prevailing candour and perspicuity of style: he had greatly extended the boundaries of science, and was awake to the importance of his conquests; but resisted that febrile thirst of innovation and reform, which was endemic among contemporary chemists.

"At present," says he, in the Preface to his third volume of *Experiments and Observations*, relating to various branches of Natural Philosophy, "At present all our *systems* are in a remarkable manner unhinged by the discovery of a multiplicity of *facts*, to which it appears difficult or impossible to adjust them: we need not, however, give ourselves much concern on this account. For, when a sufficient number of new facts shall be discovered, towards which even imperfect hypotheses will contribute, a more general theory will soon present itself, and, perhaps, to the most incurious and least sagacious eye. Thus, when able navigators have, with great labour and judgment, steered towards an undiscovered country, a common sailor, placed at the mast head, may happen to get the first sight of land. Let us not, however, contend about merit, but let us all be intent on forwarding the common enterprise, and equally enjoy any progress we may make towards succeeding in it, and, above all, let us acknowledge the guidance of that great Being, who has put a spirit in man, and whose inspiration giveth him understanding." With this quotation, sufficiently characteristic of his general style, I shall take leave of Dr. Priestley, and introduce another hero of chemical history, his contemporary and great rival, Scheele.

Dudley,
November 5, 1818.

SIR,

IT affords me great pleasure to be able fully to vindicate the character of Dr. Bentley, from the very severe charge brought against him by Mr. Rutt, in the last number of the Monthly Repository [pp. 624, 625]. I have before me, bound up with several tracts on the same subject, by Bentley, Swift, Addenbrooke, Whiston, and others, a copy of Collins's "Discourse of Free-thinking," in 8vo. The first leaf is unhappily lost, and there are no means of ascertaining the date of the impression. At the 90th page, a passage of Victor is quoted from Mill's Prolegomena, and it is thus translated by Collins: "*In the consulship of*

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Messalla, at the command of the emperor Anastasius, the holy Gospels, as written by Idiot Evangelists, are corrected and amended." The translation is printed in italics, and the original Latin is given, as a note, at the foot of the page.

In the Biographia Britannica, article *Collins*, Dr. Kippis tells us, that "the Discourse of Free-thinking was reprinted at the Hague, with some additions and corrections, in 1713, in 12mo., though in the title-page it is said to be printed at London. In this edition, the translations in several places are corrected from Dr. Bentley's *Remarks*, and some references are made to those *Remarks*, and to Dr. Hare's *Clergyman's Thanks*." I have no doubt that Mr. Rutt's copy of Collins is the *corrected* Hague edition, to which Dr. Kippis refers. Both Collins's "Discourse," and Bentley's "Remarks," passed through at least two editions in the year 1713.

A competent judge, Dr. Thomas Edwards, speaking of this controversy, observes, perhaps with too much severity, "I look upon these *Remarks on Free-thinking*, to be one of the most capital and masterly performances that have ever appeared in English; and I am at a loss which to admire most, the stupidity, ignorance and blunders of *Collins*, or the wit, erudition and accuracy of *Bentley*." *

I cannot, Sir, avoid expressing my concern, that the literary correctness, and, above all, the moral integrity, of so distinguished a man as Dr. Bentley, should be impeached, without the most positive and satisfactory evidence. I am sure, my excellent friend Mr. Rutt, will deeply regret that his abhorrence of what is disingenuous and unfair in controversy, should have betrayed him into such an act of injustice towards the illustrious dead.

J. H. BRANSBY.

November 7, 1818.

P. S. Since writing the above, I have found in Nichols's "Literary Anecdotes," Vol. II. pp. 673—678, a correspondence between Dr. Lort, of Cambridge, and Mr. Prichard, a Herefordshire gentleman, on the passage in question. Dr. Lort had a copy of Collins's "Discourse," of the same edition with mine, in which "the passage is actually translated." I apprehend this pamphlet to be of considerable rarity, and, as it involves Dr. Bentley's reputation, of no trifling importance. Mr. Prichard, "a great free-thinker," characterizes Dr. Bentley's "Remarks," as the "most pedantically affected, awkwardly witty, overbearing and scurrilous" book that he ever read; and adds, that upon his mentioning "this *Idiotis Evangelistis* affair" to "a worthy dignitary of the church," he replied, that "*nothing was too impudent for Dr. Bentley.*" "That Collins," says Dr. Lort, "should profit from his adversary's Remarks, and alter such passages in his book as he was convinced thereby were wrong, is so far from deserving censure, that it rather merits commendation; but then an honest and impartial searcher after truth would candidly own his mistakes, or, at least, in the different editions of his book, would fairly tell his readers in the title-page, that it was the second, third, or fourth edition, revised and corrected; whereas the chicane, for I cannot call it otherwise, made use of by him, to conceal these circumstances, savours much more of the Jesuit than of the generous and real Free-thinker."

It is a very curious and amusing fact, that in the edition which I possess of Collins's "Discourse," the philanthropic author thus concludes: "*I think it virtue enough to endeavour to do good, only within the bounds of doing yourself no harm.*" In the Hague edition, after the words *virtue enough*, is inserted this most liberal, qualifying parenthesis: "*In a country so ignorant, stupid, superstitious, and destitute of all private and public virtue as ours.*" See *Biog. Brit.* II. 23.

Norwich,

SIR, *November* 9, 1818.

IN common, no doubt, with most of your readers, my mind was greatly shocked and saddened by the mournful and bitter intelligence of the melancholy termination of the life of Sir Samuel Romilly. Under the impression which it made upon me, and from my love and admiration of his many and great virtues, I closed my sermon of last Sunday evening with the following brief but humble tribute of respect to his revered memory; which

* Edwards's "Two Dissertations," 1766, p. 24, Note.

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if you are willing, I send for insertion in the next month's Repository.

I had been speaking of the need which man has of a revelation, and concluded thus:

"Inestimable is the value of our Christian faith, and happy is he whose mind reposes upon it with the most perfect trust;—happy he who, upon this subject, has the fewest doubts and misgivings. The longer we live, the more must we be convinced how much of the pleasantness and the beauty of this life would be taken away, if it were not regarded as the forerunner of another and a better. In this world, few days pass over our heads without the occurrence of something alarming and appalling to our weak and shivering nature. When we see how soon the greatest minds are overturned; how speedily the brightest intellect and the purest virtue become eclipsed, or go down ere their day be spent; when we see constantly removed from before our eyes those who have been the light and life and ornament of our age, who walked in wisdom's ways, and trod the paths of justice; when we behold these things, and stand wondering at our own mysterious being, what a privilege and a happiness it is that, from such contemplations, we can take refuge in the thought of that country, nigh which despair comes not, and where the voice of lamentation and weeping is heard no more. Our country, mankind, has this week been deprived of one of its best and ablest friends. He is gone upon whom the eyes of oppressed and weeping humanity have been long fixed as its firmest stay and trust. He is gone whom Mercy and Benevolence were eager to acknowledge as their constant and faithful servant. He is gone whom all good men delighted to honour as the advocate of justice, and the defender of him that had none to help him. 'The eye that hath seen him shall see him no more.' We may seek him, but shall not find him.—

'Bitter constraint and sad occasion dear!'

"Mournful, indeed, it is, that such a life, at such a time, should have been lost to his country—to the world: more mournful still that its beautiful day should have been closed by so dark an hour; but over this last and dreadful act let us draw, as no doubt the mercy of God *will* draw, the veil of oblivion. In the deep darkness of his soul it was done, and let it not be remembered against him. The bright deeds of his life who can forget? His labours of love who will cease to remember? The tear shed upon his grave will be a tribute to virtue—an offering and a sacrifice to the spirit of humanity. He rests from his toils, but his works shall follow him. The name of Romilly, embalmed in the regrets, consecrated in the love and admiration of living minds, will go down to distant ages with a blessing on it. When *we* are numbered with the dead, and the remembrance of our names has perished from the earth, he will live in the thoughts and be cherished in the recollection of thousands. Generation after generation shall rise up and speak of his good deeds, and teach their children to lisp the story of his virtues. The remembrance of his name shall dwell in the bosoms of the just, and warm their hearts to mercy. Thus the virtuous and the good never die: they continue to live even upon earth, by the thoughts which they inspire, and the actions to which they prompt. And in heaven their spirits are with God. In his keeping they are sure and safe. Let us gladden and fortify our hearts with this faith. When the sun of our human hopes is set, and the light of present comforts is withdrawn, let us think of that day which no darkness shall overshadow, when God shall be unto us an everlasting light, and his favour our eternal glory."

THOMAS MADGE.

Bere-Regis, Dorset,
October 3, 1818.

Sir,

As your valuable miscellaneous publication admits literary as well as theological subjects, should the following appear worthy attention, it is much at your service.

An old book* is lately come into my possession, on the top of whose

* The title of the book is, "Miscellaneous Translations, in Prose and Verse, from Roman Poets, Orators and Historians." 12mo. It is dedicated, *in Latin*, to "the Rev. Doctor Robert Sutton."

Signed, "W. WARBURTON."

Date of publishing, "CIↃIↃCCXXIII."

title-page is written, "R. Disney, 1753."

The sole reason of my noticing it to yourself, Sir, is on account of a MS. narrative, written on an otherwise blank leaf prefixed to the title-page, of which MS. the following is a *literal copy*:—

"The author of this book was once a practising attorney at Newark-upon-Trent, Nottinghamshire.

"The place of *town-clerk* becoming vacant, this truly great man, and my cousin *Richard Twells*, (a man of no despicable parts, and well-learned too,) were *competitors* for this *little* employment (for it is not, *communibus annis*, worth above 40*l.* per annum). *Twells* having the better interest in that *mean* corporation, (for *Mr. Cooke*, who had been *twice mayor*, *made shoes* for all our family, and used to bring them home himself,) had a majority in that *despicable* body, and obtained the place. *Warburton* was so piqued at the disappointment, that he fell hard to his studies, got into orders, and having good friends, is now one of the greatest divines we have, *quoad* critical erudition.

R. D."

I have given you a copy *verbatim*, and I believe *literatim*, for I have copied his abbreviations and parentheses.

Thinking that almost any information, which is *authentic*, relative to *such* a man as *Warburton*, is too valuable to be lost, and supposing that the "*R. Disney*" referred to, may have been a *paternal ancestor* of the late worthy *Dr. Disney*,* are my reasons for troubling you with this communication.

JOSEPH LAMB.

Swansea,

October 10, 1818.

SIR,

I HAIL the establishment of various Fellowship Funds as the dawn of more successful times for Unitarianism, little else being now required to enable it to keep pace with the present rapid march of knowledge and improvement, than a general fund for the removing of certain impediments which retard its progress, and diminish its respectability. All that could be accomplished by talents, industry, example, and by controversy, has been nobly performed by the champions of the cause: they have planted, it is ours to water, that the fruit may be more speedily brought to maturity. The Fellowship Funds certainly appear well calculated to effect this desirable object.

Warmed with this persuasion, I may perhaps be hurried by impatience, since I cannot suppress a feeling of great disappointment at finding, that in the course of two years, not more than twenty Fellowship Funds have been announced, whereas, a very imperfect and scanty list of Unitarian societies reaches to one hundred and fifty.

Either I must delude myself with a prospect of imaginary benefits to result from these funds, or their utility has not been duly considered by many societies; for nothing but the absence of the strong conviction which I feel of their high importance, can account for tardiness or indifference as to a measure which appears so simple in its detail, so powerful in its operation, and so completely within the reach of the most circumscribed means.

I may assert with confidence that there is not an Unitarian in the kingdom, who does not either personally suffer from, or see abundant cause to lament the non-existence of that which it is so entirely in their power to create, and still we go on year after year, in a state of suffering and inactivity, permitting the cause to languish under the chilling influence of poverty, societies in some cases without ministers, in others without proper places of worship; or if these be at length obtained, exposed to the certainty of a heavy debt, inextinguishable by any other means than private charity.

I must own, that looking to the zeal, the resolution and perseverance, required to produce an Unitarian, and at the same time to the simple measure which has now been for two years submitted to consideration, I feel at a loss to account for the existence of the above evils and deficiencies, being quite unwilling to suppose that the moment of conversion, the act of profession, or the comfortable establishment of any individual society, is the signal for returning apathy, or of indifference

* Of whose upright and truly honorable *life* and happy *death*, an interesting sketch was given in a recent number of your work [XII. 257—261].

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towards the general interests of the cause; but what name, then, shall we give it, since the Unitarian church remains in debt, and deficient of ministers, when its members have the means, with great ease to themselves, of providing for both, and it is not done;—when a body of 50,000 Dissenters (and they have been estimated much higher) possess no other fund for general purposes than the diminutive sum of 400*l.* per annum, chiefly arising from legacies; and that, with an indolent sort of benevolence, they only give when distress grows clamorous, and then the aid being partial and ineffectual, disheartens both the giver and the receiver?

Disposed, however, to believe that it is not want of zeal, much less of liberality, but solely of conviction, which retards the application of the remedy, I beg to solicit the attention of Unitarians to the following considerations:—

The half of 50,000 penny-a-week subscriptions, would amount to upwards of 5000*l.* per annum; but the half of that sum would render the Unitarian cause flourishing as to its finances, compared with what it is. In a twelvemonth, scarcely a debt would remain upon any society; new chapels might be erected; whilst a sum would by degrees accumulate, for the purpose of educating and paying of missionaries, increasing the salaries of ministers; and societies would no longer feel disheartened, nor contribute by their debts and poverty, to deter men of unprejudiced minds from joining them, which, I have not a doubt, has happened; for, to change to an unpopular religion, and be taxed for it too, cannot but create an hesitation, highly unfavourable to the cause of orthodoxy. If this calculation be deemed too sanguine, let it be remembered that it supposes but 12,000 subscribers; if deemed admissible, let it prevail upon some of the able Correspondents in the Monthly Repository and Christian Reformer, to bring the subject frequently into notice and discussion, which, I trust, will not fail to recommend Fellowship Funds to general approbation and adoption.

DENARIUS.

Sir,

SOME of your readers are already aware that a Society has lately been formed in London, for the Relief of Aged and Infirm Dissenting Ministers belonging to the *Three Denominations*, (as they are called,) Presbyterian, Independent and Baptist. The importance of such a design to a highly deserving and very compassionable class of persons, and to our general interests as Dissenters, cannot, I think, be questioned; nor can any liberal mind be displeased to see different denominations of our brethren meeting on a common ground, and, without compromising their own individual opinions in regard either to doctrine or discipline, cordially agreeing to carry into effect a most benevolent object. But as the term Presbyterian has of late become somewhat ambiguous, and the reason of its adoption, as including Unitarians, may not, at first sight, be apparent to every one, I beg leave to say a very few words on that head. It has happened, that, for a series of years, Dissenters have been recognized by the government of the country as distributed into the three classes, Presbyterian, Independent and Baptist. And, in point of fact, it is certain, that Unitarian ministers, for instance, such distinguished individuals amongst them as Mr. Belsham and Mr. Aspland, belong to the General Body of Dissenting Ministers in London, *by ranking themselves* under the denomination, Presbyterian: consequently, that term cannot be understood to have any thing in its meaning that is exclusive.

If it be asked, why introduce "Denominations" at all into a charitable institution, I answer, that it is for the purpose of guarding against any misapplication of the funds to improper objects, whether through ignorance or partiality. Each denomination is supposed to be best acquainted with the claims of its own ministers, and, therefore, it is required that every minister applying for relief, shall be certified to be an approved minister by the class of Dissenters amongst whom he ranks himself. *They* are to be judges of his admissibility amongst their own body; and, if he be so certified, no questions can be asked respecting doctrinal opinions, ordination, or any other point of that kind.

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This, I hope, will be considered as satisfactory. The principle is the same as that adopted in the Widows' Fund and the Society of Deputies, in both of which it is sufficiently notorious, that the claims of Unitarians are always considered equally with others. The Committee of the new Institution consists in part of Unitarians, which is, I conceive, a sufficient pledge of the manner in which the Society means to carry into effect its professed design, namely, that of embracing all the Denominations of Dissenters in the arms of Christian benevolence.

I sincerely wish that no misapprehensions or unfounded jealousies, on any side, may throw a damp upon a design likely to be so useful.

A CONSTANT READER.

Prescot,

SIR, *October* 8, 1818.

YOU are often congratulated upon the gratifying success of the Unitarian cause, and its manifest extension in the United Kingdom; and you have had latterly the reiterated pleasure of reporting intelligence of the erection of new chapels.—Will you pardon me, if, like Jeremiah among the prophets of old, I rise up among my rejoicing brethren, to condole with you, Sir, and them, on the melancholy fact, that many of the chapels in which our ancestors worshiped, and in some of which our revered relatives have officiated, are either totally deserted, and in a state of alarming dilapidation, or have fallen into the hands of strangers!

I beg leave, Mr. Editor, to call your attention to three cases of the former nature, that I humbly conceive are deserving of notice; and which, I apprehend, might, by a little exertion and expense, be rescued from their present degraded and useless condition, and restored to their pristine dignity and usefulness: they are the Presbyterian chapels at Stafford, Stone and Newcastle-under-Line. It is a lamentable fact, that for some years, though commodious and endowed chapels, they have been either totally or partially disused, as religious edifices.

Respecting that at Newcastle-under-Line, I am not able to report so correctly and explicitly as I could wish to do. I have been informed, that the interest there suffered materially by the conduct of the last incumbent; amiable and respected in his youthful days, and for some years revered by his people, but subsequently deserted by them, in consequence of his contracting very unpleasant habits. The major part of them, I understand, resolved upon uniting themselves to the episcopalian congregation of that town. A considerable endowment was enjoyed by Mr. ——, up to the period of his death. It amounted, if I mistake not, to 60*l.* per annum. I am not prepared to say into whose hands it has fallen, nor whether it be recoverable: I rather think a trustee is living.

Of the Presbyterian chapels at Stafford and Stone, I can report more decidedly; as, during the last nineteen years of his life, my uncle, the late Rev. Henry Procter, was pastor of the small congregations that assembled in them. Small, indeed, were the congregations, when he assumed the pastoral charge; and as they were composed, principally at least, of aged persons, (some of them married, but without families, and others in a state of celibacy,) the melancholy office devolved upon him of interring the remains of friend after friend, in quick succession: and, by the rapid march that the infirmities of age made upon himself, he was prevented from making any great exertions to revive the cause. Since the death of my uncle, who departed this life in his 76th year, no stated minister has been appointed. During the consultations of the small remnant of his flock, in what manner they should act, I occasionally preached to them; but the most active trustee died, and the chapel has been since shut up. That at Stone, I have been recently informed, is occupied as a charity day-school, by the Independents of the town, who pay rent for the use of it. A venerable member of that little flock, died some months ago, and has left a son, with a numerous family. About two acres of land, and some money at interest, belong to that chapel.

The endowments, in land and money, attaching to the chapel at Stafford, amount, at a moderate calculation, to upwards of 30*l.* per annum. To this chapel there is a burial ground. One trustee, I rather think, survives, with

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whose concurrence the emoluments might be regained and duly appropriated.

The above-mentioned towns are populous, particularly Stone and Newcastle-under Line, and conveniently situated for a junction of ministerial labours; the extreme distance from Stafford to Newcastle being only sixteen miles, and Stone is situated at nearly midway; or if the triple union should be found to be too laborious, for alternate services on a Lord's day, and weekly evening lectures, even the junction of Stafford and Stone might be worthy the consideration and patronage of the friends of Unitarianism. I have long considered this as a promising district for the exertions of an active young man of popular talents, amiable manners, and a proportionate zeal in the good cause.

I do not know whether it comports with the design and regulations of the Unitarian Fund, to patronize a speculation of this kind, under existing circumstances; though I am not without hope, that if the committee of that Fund are authorized to make the experiment, they would be gratified by success.

When travelling that way, frequently has the thought been painful to me, that there was not a brother minister after my own heart to be found between Congleton and Wolverhampton, a distance of at least forty-four miles, planted with populous towns and villages, in which, doubtless, some might be met with to whom the sound of Unitarian doctrines, simple but sublime, plain but consolatory, would be glad tidings indeed.

These hints, Mr. Editor, I have taken the liberty of suggesting for your consideration. If they meet with your approbation, and the experiment of reviving the sacred cause, under a purified form, be deemed adviseable, I shall be happy to communicate any additional items of information that may be requested.

W. T. PROCTER.

On Mr. Belsham's Censure of Mr. Robinson.

(Continued from p. 571.)

SIR,

HAVING, in a former letter, alluded to the apostolical writers, in connexion with the apostolical fathers, I may be permitted, it is hoped, to draw them into a nearer connexion, by comparing them together, in a few particulars that have forced themselves on my notice; and that, before entering upon farther observations on Mr. Robinson's History.

Though the preceding letters do not profess to go into the subject of Baptism at large, and, indeed, more immediately relate to Mr. Robinson's History; yet, of necessity they have, at intervals, touched on points which concern the general question; some connected with the interpretation of various passages in the apostolical writings, others with certain notions on tradition and apostolical authority. I allude more particularly to the apostolical writings now, on a supposition, which is admitted, that they are nearly, if not of the same age, with those of the writings (with the exception of Tertullian's) just referred to; and by the absolute genuineness of any of them, the question is but little affected: for I am not ignorant that some learned, and, I doubt not, very honest men, will not admit even these to be narratives of genuine facts, nor to be written by those whose names they bear; yet, as the bulk of real Christians do, and those who are only nominally so, have made them the matter of their appeals and criticisms; as all these writings, as well those of the apostolical fathers as of the apostles, are allowedly very ancient, and written at periods not very distant from each other; it may be reasonably expected, that many things which admit of criticism and dispute, may, by such comparison, be much illustrated. For example: it may be inferred, that the commission to teach, *make disciples of*, or instruct, μαθητευειν, (Matt. xxviii. 19,) relates solely to adults, and excludes infants, from the sense put on it in the apostolical fathers: thus, *the making disciples of*, or *instructing*, is analogous to Ignatius's expression, in which, speaking of himself, he adds, "I am now only beginning *to be a disciple*, μαθητευεσθαι (or to be instructed), and I exhort you as my fellow-disciples, συμμαθητας. *Epist. ad Ephes.* c. 3. So where he is speaking of unbelievers, he subjoins, "for with respect to them there is a hope that they may repent, and be

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taught by your good works (*μαθητευθηναι*). *Ibid.* c. 10. See also *Ep. ad Romanos*, c. 3.

So again, as to Stephanas's household, if the circumstances of their administration in the church, and other particulars mentioned in the apostolical writings, did not *limit* them to adults, I should think the following passages would explain the phrase: as, where Ignatius, using a similar phrase, yet meaning to include *children*, expressly mentions them: thus in the Epistle to Polycarp, "I greet the wife of Epitropus with her whole household, *and her children*." And Tertullian, where he is speaking only of *adults*, introducing the case of Stephanas's household, asks, why did he (St. Paul) baptize (tinxit) Gaius, Crispus, and Stephanas's *household*? *

In such places, the words *μαθητης* and *μαθητευω*, suppose such a condition of persons as were made disciples by instruction, or capable of being so, or repenting and believing, &c., which, of course, cannot include infants; and this is the sense of them in all the earliest Christian writers, and in all the Greek classical authors. Indeed, how can persons be disciples, who are not taught, or capable of being taught? And no such early writer ever dreamt of making the word *teach, make disciples* (*μαθητευσατε*), synonymous with *βαπτιζειν*, including infants incapable of instruction. Indeed, very long after the period here supposed, the first catechistical lectures, as those of St. Cyril, addressed to *catechumens* or *disciples*, are all addressed to persons capable of instruction. (I shall have occasion to speak of Gregory of Nazianzen in the proper place.) And this sense of the word *μαθητευω*, is so obvious, that even our most critical commentators and expositors of the Church of England,—Dr. Whitby, Bishop Burnet, (in his Exposition on the Thirty-nine Articles,) and Dr. Hammond himself, (in his Paraphrase and Annotations,) when he was, perhaps, a little off his guard,—have admitted it in its fullest, amplest sense. I beg leave to add, that Mr. Walker, too, Mr. Wall's predecessor in this controversy, in a similar case, and no less incautiously, makes this distinction, where speaking on Mark i. 4, of John's baptism in the wilderness, he adds, that is, 1st, instruct the people; 2d, who *were* to be baptized in the doctrine of repentance and remission of sins. In short, if there is any truth in the adage,

Αρυει ὑδωρ κοσκινον, ὁ ανευ βιβλου μαθειαν,

He, who attempts to read without a book,
Into a sieve draws water from the brook,

we may of people discipling without teaching, say,

Αντι των γονεων δουλας τιουσι βροτοι,

Men now are taught, and in the parents' place,
To look with rev'rence at the conj'ring race.

Mr. Wall, in his History of Infant Baptism, has lavished much Christian ink in a most unfortunate critique on this word, *μαθητευω*.

Again, the word *βαπτιζω*, with other words synonymous with it in the New Testament, does, in my humble opinion, in regard to believers baptized, invariably relate to an entire covering of the body, and to adults; and that is the uniform meaning of the same words in the same relation, in the apostolical fathers, and Tertullian's book, *De Baptismo*; I must add, too, with leave of Mr. Walker and Mr. Wall, of Justin Martyr. In going over the different ancient writers' sense of *βαπτιζω*,* the former quite omits the Patres Apostolici, which was prudent; for they certainly are directly and strongly against his explication of Justin Martyr, as, indeed, Justin Martyr himself is, according to the latter's own representations, as could be most easily shewn; for the exposition of the Magdeburgh Centuriators, (2d Collect. 110, L. 48,) though condemned by Mr. Walker, is confirmed by the whole tenor of Justin Martyr's Apologies. Atq. ita (this is their exposition) hoc lavacro mentes lustrantur; that is, and so being immersed in this laver, they are cleansed: and if Mr. Walker's application of Tertullian's *Rantizatian*, (Mr. W.'s own word,) in his book, *De Pœnitentia*,

* The learned Van Dale has fully vindicated this sense of the word *Baeith*, as used in the Hebrew Scriptures.—*Dissert. de Pœdobaptismo.*

* Βαπτισμων Διδαχη, by Wm. Walker, B. D. 1678. Ch. 3.

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C. 2,) incidentally, and in a peculiar sense introduced, is not fully contradicted by Tertullian's most formal and complete account of Baptism in the above treatise, I have read it, I will confess, to very little purpose.

Once more: *Suffer little children to come unto me*, &c. Many Christian ladies would, no doubt, have been pleased, if Christ had baptized these children, and then have said to his disciples, "Go ye, and do likewise;" but no such thing, as we have already seen; and we have seen that no such custom was practised by the Catholic Church in the time of Tertullian.

Many other parallelisms between the writers of the New Testament and the other first Christian writers, might be thus easily brought together; but by the assistance of the passages introduced in the last letter, the reader may easily do this himself: and, I think, that gentlemen who are so fond of *primitive antiquity*, will allow, that this way of illustrating by synchronisms, or by the writings of men who were at least nearly contemporary, is a fair one. Of Irenæus and Origen, notice will be taken in the proper place.

In connexion with this way of considering the apostolical and other first Christian writers, a few ideas on the subject of tradition and apostolical authority present themselves. Mr. Wall says, "the apostolical writings are too obscure to found Infant Baptism upon." Indeed! Yet surely this obscurity, I must say, this total silence, on what we are told is a positive duty, enjoined on all Christian parents to the end of the world, this is surely somewhat extraordinary, and in the writers themselves must have been highly criminal. If the apostles had the doctrine, they had it, as will be readily supposed, in command from their Master: and if the apostolical writings are, as we now have them, authentic, and yet they do not expressly enjoin this practice; if they cannot afford to speak clearly and fully about it; if, notwithstanding they dealt out a most sacred command, over and above their own writings, to be handed down, locked up like a jewel in a casket; if all this can be supposed, how did they fulfil that injunction which we read of, to publish what they knew on the house-top? Then again, in reference to these apostolical fathers and Justin Martyr, all so nearly contemporary with the apostles and Tertullian, if there had been any such tradition, they must have known it; they must have acted upon it, which, so far as appears from their writings, they did not, but contrary to it. Indeed, in proportion to the obscurity in which it was left in the apostles' writings, they ought to have been the more explicit. The poor ladies too, who were so anxious for Infant Baptism in the time of the ungallant Tertullian, ought to have said, How durst you enjoin us not to baptize our babes, when you know there is an apostolical tradition authorizing it?

These fair heretics were Christians, and had been settled long enough to have heard of this tradition and apostolical authority; they *must* have heard of it, had there been any ground for it; still more certainly must the Catholic Church. Deference to orthodoxy would lead many to this conclusion. With what face, then, *could* Tertullian, delivering at large the practice of that church with regard to Baptism, with all its concomitant ceremonies, and expressly mentioning *the law* for Baptism, which he does, —with what face could he have given such directions? This is not supposeable. We find nothing in Irenæus, notwithstanding the curious passage most unfortunately quoted by Mr. Wall on Infant Baptism, about this tradition; nothing in Cyprian, who comes next to Tertullian, and has written much on the *Rebaptization of Heretics*, and something on the *Baptism of Infants*, yet Cyprian says nothing of this tradition: perhaps Jerome may; certainly Augustine does; and then all sails free and easy under convoy of the civil magistrate: yet this brings us down to the end of the fourth or fifth century, and surely such testimony appearing then for the first time, comes too late to give credibility to the tradition. The assertion of these persons could only be the matter of their opinion at best; and their opinion is no ground for other people's faith: nay, for obvious reasons, the testimony of Jerome and St. Augustine is itself a strong presumption against the fact. Their cause certainly required some plea to hang upon; and tradition was the dead-lift to an argument which could find no other support.

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But "wisdom is justified of her children." And while we are on this subject, it may not be disagreeable to some of your readers to hear the opinions of some eminent men relative to primitive custom. Our poet Milton was a man of universal literature, and of an upright, independent turn of mind; few were better acquainted with all matters of history and Christian antiquity, and his judgment concerning Baptism was, "that the practice here alluded to of baptizing adults by immersion, came nearest, to the primitive practice; but in the latter part of his life he was not a professed member of any particular sect among Christians; he frequented none of their assemblies, nor made use of their peculiar rites in his family." These are Toland's words, in his Life of Milton. Of the same opinion too was Mr. Whiston, who succeeded Sir Isaac Newton as Lucasian Professor of Mathematics at Cambridge. His sentiment was so decided, that he at length regularly attended the ministry of the famous Dr. Foster, (who was of this persuasion,) of whom Pope writes,

> Let modest Foster, if he will, excel
> Ten metropolitans in preaching well.

Hear what Whiston says of himself, and of other eminent men of his time, on this subject.

"In the same year, 1712, I published a small pamphlet, entitled, 'Primitive Infant Baptism Revived,' or, An Account of the Doctrine and Practice of the two first Centuries concerning the Baptism of Infants, in the words of the sacred and primitive writers themselves. Now, the occasion of my discovery of this ancient error of the baptizing of uncatechized infants, was a question put to me by Mr. Kelswell, when I was preparing to baptize him and a sister of his, who were very good Christians, except that they had never been baptized before, whether I should not think it better that Baptism should be used after instruction, than before. My answer was this; that I must honestly confess, that I should have thought so; but that I was no legislator, and so submitted to what I then thought a law of Christ. Whereupon I set myself to examine what the New Testament and the most early Fathers meant by the words which they used, when they speak of Baptism of Infants, or little children; I mean παιδια, or παιδια, and which they esteemed not incapable of that holy ordinance; and I soon discovered, that they were only those capable of catechistic instruction, but not fit for understanding harder matters; and that none but such, in the first and second centuries, were ever made partakers of Baptism. This most important discovery I soon made known to the world in this paper, which Bishop Hoadly and Dr. Clarke greatly approved; but went on in their ordinary practice notwithstanding. I sent also this paper, by an intimate friend, Mr. Haines, to Sir Isaac Newton, and desired to know his opinion. The answer was this; that they had both discovered the same long before. Nay, I afterwards found that Sir Isaac Newton was so hearty for the Baptists, as well as for the Eusebians or Arians, that he sometimes suspected these two were the two witnesses in the Revelation." *

The learned Mr. Gilbert Wakefield had pursued the same course of inquiry into primitive antiquity, and arrived at the same conclusion, as may be seen in his new translation of St. Matthew's Gospel, and in his Plain and Short Account of the Nature of Baptism, in which he shews, "1st, that Scripture Baptism was performed by immersion; 2nd, that it was not performed on infants; 3rd, that it was not intended for the children of Christian parents." Which reminds me, that the most eminent of those learned men who have rejected water Baptism, were yet decided in the opinion, that the primitive mode was by immersion, and that uninstructed infants were not the subjects of it.†

This concise investigation presented to the reader in these letters, it will be perceived, has not been made in the way of zealous controversy, but of calm inquiry, in reference to primitive antiquity, and not with an entire ignorance of the probabilities and difficulties on each side of the question; and it was thought that it would not be disagreeable to some of your readers

* Memoirs of the Life and Writings of Mr. William Whiston. Written by himself. I. 204.

† See Socinus's *Treatise de Baptismo*; Mr. Robert Barclay's *Apology for the Quakers' Baptism*; and Mr. Emlyn's *Previous Question*.

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to have the opinion of a few learned men, who have pursued the same inquiry in the same way, and of men, too, at least as honest as St. Augustine.

The writers above referred to, were unquestionably independent men, and at the time under no professional bias. But the evidence issuing from this source is so powerful, that it has impressed those whose professional creed inclined the other way. Dr. Isaac Barrow, Sir Isaac Newton's predecessor as Mathematical Professor at Cambridge, was eminent for his acquaintance with classical literature and Christian antiquities, as well as for his knowledge of the mathematics. He had made a similar research into this subject; and he speaks of it in a way so decidedly favourable to this side of the question, that the most rigid sectarian Baptist could not ask or even wish for more. He is accordingly quoted in testimony of it, by a respectable Baptist writer, Mr. Stennet, as Bishop Burnet is by the learned Dr. Gale. Bishop Taylor and Bishop Barlow have also, occasionally, expressed themselves in language very favourable to the same opinion; and I have myself received testimony as ample and full from learned clergymen in conversation: nor, indeed, can I perceive (except that I know learned men are sometimes less than the least of all men) how any one, who should take the same course of inquiring and comparing, can fairly and honestly avoid coming to the same conclusion.

And here let it be observed, to prevent the necessity of much criticism, (which the immediate object of these letters did not require,) that, if a fair statement has been given above of the primitive practice, the difficulties urged by several learned Pædobaptists, (in their views of certain passages in the New Testament,) it may be presumed, might be removed by considerations arising from the different manners, customs and climates of different nations: and should the word βαπτισμος, as *applied* to *things*, be used sometimes in a secondary sense, and be understood of a partial washing, as the learned Mr. Walker and Mr. Wall contend, still, as applied to *persons*, baptized according to the primitive mode, it appears to have been a total immersion, single or trine. So that should what those writers contend for be granted, (though in their criticisms, in my humble opinion, there is not much,) still they would gain little but a gloss of words to their argument, without any substance of meaning. For even they do not deny that the primary signification of the words βαπτω and βαπτιζω, with respect both to *things* and *persons*, is to immerse; and, agreeably thereto, I think it will appear from what has been said, that the primitive mode of baptizing, as applied to persons, was always by immersion.

But—to be ingenuous and serious—though the ceremony of sprinkling new-born babes was comparatively of very late origin, Infant Baptism, properly so called, appears to have been of an early practice in the Christian Church. It was natural that it should be. The Orientals (as well as the Greeks and Romans) considered the ocean, as well as rivers and fountains, sacred; and bathing in them was made by them, as it is well known it continues by many to this day, a religious, daily rite. When the primitive Christians renounced the Pagan divinities, and among others those of the rivers, they did not abandon the *sacredness of water:* on the contrary, they improved upon it. Tertullian himself has shaped this idea into a most fanciful and extravagant form; and the peculiar sacredness of the baptismal water became a very popular notion. A *mystical union* of water and spirit, was supposed to take place; agreeably to those elegant lines, written by a later Latin poet, Paulinus:

Hic reparandarum generator fons animarum
Vivum divino lumine flumen agit:
Sanctus in hunc cœlo descendit spiritus amnem,
Cœlestiq: sacras fonte maritat aquas.

Tertullian, we have seen, considered it as making free of eternal life,* or as giving a right and title to it, and hence Corneille, in his admired tragedy of Polyeuctes, very correctly describes the sentiments of that period (the third century) to which his drama relates:

* Felix Sacramentum aquæ nostræ, qua abluti delictis pristinæ cœcitatis, in vitam æternam liberamur.—*De Bapt.*

Mais pour en recevoir la sacré caractère,
Qui lave nos forfaits dans une eau salutaire,
Et qui purgeant notre ame et desillant nos yeux,
Nous rend le premier droit qui nous avions aux cieux.

Such, then, having been so early the popular belief, it was natural that Christian parents should wish to make their innocent children partakers of what made them so happy and secure; and that the fair sex would easily find advocates in behalf of their dear offspring, among bishops and elders of a more complaisant and complying character than the rigid Tertullian. For it was among the Africans that Infant Baptism is supposed to have originated, and even Africans, in this respect, were not different, probably, from all the world.

Mais vous ne savez pas ce que c' est qu' une femme,
Vous ignorez quels droits elle a sur toute l' ame.

Add to this, that situated as the first Christians were among the Heathens, separating from them, and domesticating into churches, they would naturally wish to provide against their children's returning to Paganism; and by making them, together with themselves, members of their Christian family, to bring them within the pale of the church. And what more effectual preservative could there be than Baptism? And if, as is supposed, Infant Baptism originated in Africa, where the offering of infants in sacrifice, by fire, was practised to a most enormous degree, what preservative more benevolent? They had, too, before their eyes the example of religious separations and consecrations in the Gentiles and Jews, but especially among the latter, by religious ceremonies, particularly by water. The circumcision of the Jews, as the seal of a covenant with the offspring of God's people, would necessarily present itself; and the Africans were much of what is called Judaizing Christians. So that we may readily suppose, that Infant Baptism would be an easy, natural process; that it would be popular in practice, and be considered of a pious tendency.

If it appears, from what has been said, that Baptism by immersion was the primitive mode, and the subjects of it adults; and if it is difficult, for the reasons advanced, to admit apostolical authority as the foundation of Infant Baptism, it is obvious that we must look for some other adequate cause, or combination of causes, (for in different churches there might arise different causes for the practice,) and those reasonable ones too. Whether any of the above be of that kind, is left to the judgment of the reader, nor do I feel any anxiety on the subject: for into causes, times and places, it is not my proper business, nor have I any inclination to inquire: for inquiring into causes is often like feeling about a dark place without a guide, and at every step we are liable to stumble. *Operum fastigia cernuntur, fundamenta latent.* Infant Baptism, it is probable, was a silent, gradual process, growing up among those who in general practised adult; it was administered, at first, it should seem, occasionally, in cases of necessity, or where there was a danger of death; it might be used at discretion or not; it might be left as matter of liberty, not made or considered as one of necessity, which was Grotius's opinion. It is not improbable, I think, that this restricted, occasional, conditional and free use of Infant Baptism, whenever it was first introduced, was practised pretty generally, and very early practised in the ancient Christian Churches; and growing, as it would, up in churches, where otherwise the immersing of adults was uniformly practised, it would be impossible, perhaps, to say when and where and under what circumstances it was first administered: but to call this occasional, accidental, conditional and free use of Infant Baptism, its universal practice would surely be an abuse of terms. For though it was probably a gradual process, yet even when it became more common, whatever the cause might be, it could only be, it must have been, partial. Universal it never could be. For, how could it be universal, when even at a much later period than that to which I allude, it is allowed on all hands, that great people were in the general habit of deferring baptism to a very late period, and those, the offspring of Christian parents? How could it be universal when we find the first cate-

chetical lectures, addressed to professing Christians, full of remonstrances and reasonings with people whose baptism had been delayed; when it appears, too, that in the school state of Alexandria, no less than in the church member-state of Jerusalem, the discipline was adapted only to persons teachable and taught? Mr. Robinson, after one or two observations on the vague sense of the word *salus*, (safety or salvation,) irrelevant there, and perhaps more ingenious than just, speaking of Austin's asserting "that the Baptism of Infants was a custom," very properly adds, "so far it might be right in some sense, as it referred to the backsettlers; but when he affirmed it was derived from the apostles, he was wrong, for it was not a custom in any part of the world." There, at least, appears no evidence, from what we have already stated, that Infant Baptism is once alluded to for more than two hundred years after Christ, and that when first mentioned, as already has been shewn, it is opposed; and, under these circumstances, to talk of the universality of Infant Baptism, must surely be a very great misnomer.

But at all events, Infant Baptism was a seed of great promise; and when sown in a good soil, it would of necessity take deep root, and soon make an ample spread. The damning nature of Original Sin, (and St. Austine's doctrine involved infants, and his work on Baptism turns entirely upon it,) which absolutely required the baptismal water to wash it away, would give great currency to the practice, and would render those who denied it odious and frightful; the establishing of it by law, both through the wide extent of the Greek and Roman Church, which soon took place; its suitableness to the purposes of despotical governments and religious houses, all over the Eastern and Western empire; these, with other corresponding, coetaneous causes, will readily account for the great extent of the practice; and from the time that the civil magistrate undertook its protection, it would neither be safe nor prudent (for it would have answered no good purpose) to oppose it, nor was it even practicable. Thus encouraged and authorized it would nestle, as it were, in the usages of the dark ages, till eventually, like the insidious bird we read of, it dislodged the former occupants, and deposited its own productions in their room.

And, while speaking of infants and primitive antiquity, I am reminded of a remarkable charge, brought against the primitive Christians, of infanticide. This being made within the period just alluded to, it was repelled by the various apologists; and this surely was the time, had Infant Baptism been then practised, for them to have replied, "No! we do not kill our children, though we baptize them in water, and we know how to perform that without the least injury." On the contrary, one of them uses this language—"we charge *you* with killing them with cold, with starvation, by wild beasts, and with drowning them by a slower death in water. We, (men,) you say, sacrifice and initiate by killing infants." *Ad Nationes*, Lib. i. Some of these words, (they are Tertullian's,) I know, are forced into the question about Infant Baptism. But, in my humble opinion, they have nothing to do with it.

Farther: Could the existence of apostolical authority for Infant Baptism be proved, this would be but one part of a long argument; the other, and no less difficult, would remain to prove its obligation, for in matters of ceremony, we read that the apostles were liable to be mistaken. But a proof, most decisive I think, will be found in Justin Martyr, that no such practice was known in his time, and that no such authority existed. In his Apology addressed to the Roman Emperor, written in behalf of the Christians,* he gives a most minute account of their baptism, its prerequisites, its mode, its subjects, with every circumstance attending its performance, and consequent upon it: he professes to adulterate, to keep back nothing, yet he says nothing of infants and tradition; every thing relates to persons first instructed, and voluntarily taking up a profession, in contradiction to the first birth by gene-

* Apol. pro Christ. I. 5, Sect. 79, &c. Quod universa tenet ecclesia, nec conciliis institutum, sed semper retentum est non nisi auctoritate apostolica traditum rectissimè creditur. I. 4. *De Bapt. contra Donatistas.* Cap. xxiii. xxiv.

ration, which, as he says, was of necessity. Now, here is not a single word about Infant Baptism. I know your Correspondent has quoted one or two Greek words from Justin, which he forms into an argument for Infant Baptism. But I speak with confidence, not a single allusion is made to it here, nor in any part of Justin's writings.

I think it has been observed before, that St. Cyprian, though an advocate for Infant Baptism, and even for what he calls, generally, *apostolical tradition*, where he thought he could found on it an argument for his domineering church government, yet says nothing of such tradition as a peculiar reference to Infant Baptism;* and what St. Cyprian, with his assessors in council, did say or think appears to me of very little consequence. But it was left, it should seem, to St. Augustine to deliver the entire doctrine upon this subject. He says, "What the church universal holds, what was not instituted by councils, but has always been retained, is most rightly believed to have been handed down only by apostolical authority."

Now, as I think the only reason why St. Cyprian did not make the same use of the sword of the civil magistrate, to enforce his dogmas, as Augustine did, was, because it was not at his command, I pay very little deference to his authority; yet I shall borrow the following passage from him, by way of illustration, though not in proof of any thing. It is, too, one of the few flowing passages in this Saint. He observes, "There is a compendious way for religious and simple minds, both to lay aside error, and to find and dig out the truth. For if we go to the head and origin of divine tradition, human error is at an end: and, the reason of the celestial sacraments being understood, whatever before lay obscured in mists, and a cloud of darkness, opens into the light of truth. If a channel bearing water, which once flowed copiously and largely, suddenly fails; do we not proceed to the fountain, that the reason of the failure may be there discovered, whether the veins being grown arid, the water at the spring-head is dried up; or, whether after flowing from it pure and full, it has stopped in the midst of its course; that if it has been affected by the fault of the interrupted or bibulous channel, that the water has not flowed on perseveringly and largely, the bed of the stream being repaired and strengthened for the use and drink of the city, the water collected may be restored to the same copiousness and purity, with which it flowed from the fountain;* which the priests of God, who now preserve the divine precepts ought to do, that if in any thing the truth should waver and stumble, we should return *to our Lord's and evangelical origin*, and *to apostolical tradition*,† that there the rule of our action may arise, where the order and origin first arose?"

It is scarcely necessary, it may be hoped, to say, that this quotation is not made for the sake of the allusion to water.

It is worth remarking, however, that whatever blessings were to be derived from this apostolical tradition, is entirely reserved for Cyprian's *one church*, from which unity, whoever departed, he was of necessity to be found with heretics. "The sacrament of which unity (these are St. Cyprian's words) we see also expressed in the *Song of Songs*, from the person of Christ, saying, (and, by the bye, this may be taken as a fair specimen of St. Cyprian's, St. Augustine's and other such men's spiritualisms and criticisms,) 'A garden enclosed is my sister, my spouse, a sealed fountain, a well of living water, a paradise with the fruit of apples.'" *Solomon's Song*, iv. 12. Within this garden, Cyprian's church, all these treasures were to be deposited: this is all very clear. But it is not so very clear, whether this apostolical tradition is referrible to any thing written in a book, which common sense could understand as well as St. Cyprian, or to something secreted like cucumbers in a garden, known only to Cyprian and his orthodox church: if it be taken in the

* Cypriani Epistola lxxiv. Fido Fratri.

* Cæciliani Cypriani, Epist. lxxiv.

† Ad Originem Dominicam et Evangelicam, et Apostolicam Traditionem revertamur: et inde surgat actus nostri ratio, unde et ordo et origo surrexit. *Cypriani Epist. ut supra.*

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former sense, it might be used for some purpose of criticism on the subject alluded to; if in the latter, it must be left for the use of St. Cyprian and his little garden.

A little garden little Prowett made,
And fenc'd it with a little palisade;
And would you know the taste of little Prowett,
This little garden will a little shew it.

D.

SIR, *Swakeleys, Nov.* 5, 1818.

YOUR Correspondent from Chichester, [p. 619,] indirectly asks me a question, which I feel very ready to answer. A *Scriptural* School then, is, according to my notions, a school in which the Bible is the only *religious* book: in other words, an honestly and strictly *Protestant* school. What the creed of any founder of one may be, is, to my mind, a matter ineffably unimportant to every human being but himself. In those with which I have to do, the scholar is directed to the purest sources of belief, the teaching *totidem verbis* of the Lord Jesus Christ and his apostles: and not to the purest only, but, as far as my experience goes, the plainest also. Let his capacity be what it may, a disciple at their feet alone will probably find difficulties in their discourses and narrative: on some points he may doubt, on many he will possibly err, and at one time or another differ from himself on all: but "to whom can he go" better than to them, to them alone? Let him resign his individual judgment, and travel with the host of commentators, over or out of the record, how will the matter be altered, even in this point of view in his favour? As his lot happens to fall, he may be sophisticated into a belief in Transubstantiation, in the Trinity, or in any other orthodox or heterodox dogma: but what has he gained, in point of authority, or mental assurance? He has left the church of Christ to become a member of that of Rome, of Constantinople, of England, of Scotland, of Otaheite. Are his embarrassments now all dissipated, have his doubts vanished, and infallibility or never-out-ism, become his happier portion? Or if they have, what is he the better for the exchange, but in the substitution of a wrong-headedness only made irreclaimable by further inquiry? While others, therefore, as conscientiously as myself, are anxious to make their plebeian pupils and protegés "Presbyterian Unitarians," or Episcopalian Athanasians, or any other *arians* or *asians*, I confess and profess myself content to refer mine altogether to the Logos and his contemporary missionaries, "without note or comment," solely as they are under my exclusive superintendence: and when that ceases, as I consider it to do, on every Saturday evening, their parents are at liberty to dispose of them as they please; when, in the school particularly alluded to, the little catechumens are free to learn a more popular theology at the present day, from an excellent Calvinistic minister of our biform sect established by law, or some most praise-worthy young women in the village, of perhaps the same denomination, to whose kind assiduity during the week they are indebted, infinitely more than to my mere patronage, for what little advantage they may derive from education on this side the grave, or the inestimable benefit they may anticipate from it, on the other.

N. B. The scriptural inscription alluded to, is quoted alike by Christians of *all* denominations, and can, therefore, scarcely be assumed as a presumption of its having originated with any *particular* one. Well for "the Church," were it once again as invariably adhered to by it, in its creeds and forms of worship!

J. T. CLARKE.

SIR, *Nov.* 9, 1818.

THOUGH your Correspondent F. [p. 619] does not wish "to embroil himself" with the discussion respecting "The *Manchester Presbyterians*," he seems to have gone a little *out of the way*, on his visit to "*The School for Scriptural Christians*," in his remarks on the subject.

In *that* school he might have learnt the maxim, "*Judge not that ye be not judged*," before he so readily adopted the charge of "*duplicity*," against those *Manchester Presbyterians*. Were he actually presiding in the court of equity, to which he alludes, he probably would hear of, what Blackstone terms, "the right of taking by *representation*." And though little

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more than the name of *Presbyterian* now adheres to their present representatives, a *wise* and *impartial* judge would construe *liberally* the case before him, and not hasten so readily to the "decision," which your Correspondent F. confesses himself inclined to make.

EUBULUS.

SIR,

THE publishers of the edition which has just appeared of Griesbach's New Testament, have been aware of the unsettled state in which, as your Correspondent Obscurus [p. 331] remarks, the note on Acts xx. 28, had been left in the former English edition of 1809, and have, in this as well as in other instances, introduced a better system of arrangement. There seemed to be little or no doubt from Griesbach and Birch's Notes, as well as from other sources, that Θεὸς was the reading of the Vatican MS.; but they have set the matter at rest as far as they could, by procuring a fac-simile of the verse from Sig. Girolamo Amati, one of the Librarians, which is given in the Preface of the new edition. By this the reading appears finally decided to be Θεὸς, at least as far as the certificate of the Librarian goes. It corresponds too with the report of *Obscurus*, who probably derived his information from a similar source; but it would certainly be well if Obscurus or any other person would communicate the result of a careful and accurate examination of the MS. in this place, although this may not easily be obtained. It is well known to have been in many places retouched: the general opinion is, that this has been done, (as the Editors of the New Version observe,) by a faithful hand; but it ought to be added, that some great names have doubted much the value of this MS. and it certainly is very singular, that it should differ from the Alexandrine (which it usually follows) on so important a point as this, and that too without being followed in its reading by MSS. and Versions generally considered as of the same school or class, and to which, if genuine, it would of course be expected to give the tone.

T.

Letter to the Rev. Thomas Madge, on final Restitution.

Hackney,
October 17, 1818.

SIR,

HAVING, a few years since, stated my objections to the doctrine of *Final Universal Restoration*, through the channel of the Monthly Repository, [IX. 343,] it was not my intention again to have solicited permission to occupy the pages of that valuable Miscellany, upon the same subject; and I believe nothing but your letter in the last Number of the Repository [p. 562] could have induced me to do it; but so strong is the impression upon my mind, of the candour and clearness, as well as fairness of all the arguments in favour of most of the Christian doctrines, that I have heard from the pulpit or read from the production of your pen, that from the ground you have taken, and the particular manner in which you have expressed your belief on that subject, I am induced to offer a few observations on it to your attention.

With your usual candour you begin by stating, that, as it appears to you, the doctrine of Universal Restoration is neither expressly nor designedly inculcated in any passage of the Old or New Testament; but notwithstanding, from the benevolent character of God, and the scope and design of the Christian revelation, particularly the future high office of Jesus as the conqueror of death, you can never be brought to believe, that the benevolent Parent of mankind could have condemned a great portion of mankind to "*everlasting irremediable woe.*" And here, Sir, I am ready to join issue with you, and farther to declare, that I cannot comprehend that any rational being, having, from proper inquiry, a sincere and firm conviction in the perfections and benevolent character of the Deity, can possibly, at the same time, believe that he has consigned a large portion of his human offspring to eternal torments, for the errors and transgression of his laws in this transitory state of existence. But because God has not denounced against mankind this malignant decree, which does not appear to be the case from a fair interpretation of any passage in the New Testament, it does not therefore follow, that the doctrine of Universal Restoration *is true*, nor do I

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mean to insinuate that you entertain that opinion.

Previous to the promulgation of the Christian religion, so confused and dark were the expectations of a future life in the minds of men, that it may be fairly and confidently asserted, that there was no satisfactory evidence that man would live again after he was dead, and consequently there could be no evidence of his future destination; it is from the revelation by Jesus Christ, as contained in the New Testament, that life and immortality are brought to light, and that there are any declarations about the future destination of mankind: to the Christian Scriptures, then, and *to them only*, are we to appeal for information on this highly interesting subject. Had they been totally silent on the future disposal of man, I should have most readily joined with you in drawing a deduction from the character of God, that eternal torments could not be true; but I apprehend, that though it should be clearly proved that neither universal restoration nor eternal torments be true, that it is most clearly and distinctly revealed by Jesus and his apostles, what will be the final destination of mankind after death. In our appeal therefore, to the New Testament, I cannot propose a rule that I think ought to be adopted in this inquiry, better than your own, or express it in better language.

"I suppose it will be allowed (you say) that the language of Scripture is employed for better purposes than to deceive or mislead; and though when figurative language is used we are to beware of literal interpretations, yet where the language is plain and literal, where the expression is such as to convey only *one idea, one sentiment which cannot possibly be construed into a metaphor*, it is right to understand it agreeably to its common, accepted signification." Agreeing to abide by this rule of interpretation we will, if you please, go into a fair but brief examination of the future destination of mankind, as declared in the New Testament.

I may venture to lay it down as an axiom, because I believe it is not disputed by Christians, that a broad distinction is made through the Christian Scriptures, between the destination of the righteous and the wicked after death; that the former will obtain eternal happiness and immortality, and the latter will be punished: the only doubtful point of dispute is, what will be the punishment of the wicked. In examining the New Testament, keeping our rule constantly in view, for I cannot believe you would wish to depart from it to join those who, to support their hypothesis, boldly declare that the words death—loss of life—utter perdition—everlasting destruction—are not to be understood in their common acceptation, but have some other meaning; under such a mode of interpretation, every inquiry into the meaning of the Scriptures becomes so vague and uncertain, that an honest, but judicious searcher after truth, would do well to close a book from which he could obtain nothing but sounds without sense, and words without ideas; but with you, Sir, I can never believe that the language of Scripture was not intended for a better purpose than to "deceive or mislead" us. I will, therefore, beg your attention to a few plain passages which appear to me decisive on the subject.

The language of St. Paul, through most of his Epistles is, that the wicked will suffer death—will perish—will be punished with everlasting destruction from the presence of the Lord and the glory of his power; on the contrary, that the righteous will obtain life—everlasting life—immortality: these declarations are not to be found in only one or even a few detached texts of doubtful interpretation; it is the burden and plain tenor of his language through all his Epistles, wherever he has occasion to mention the subject; and in the plainest language, if plain words are to be taken in their common acceptation, in their plain meaning.

St. Paul, in his Epistle to the Romans, says, "If ye live after the flesh, you shall *die*, but if through the spirit ye do mortify the deeds of the body you shall *live*." Speaking of their being the servants of sin, he says, "for the end of those things is *death*," and goes on, "for the wages of sin is *death*, but the gift of God is *eternal life* through Jesus Christ our Lord." Through all his other Epistles he de-

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scribes the wicked as being *lost*—as perishing—being *everlastingly destroyed*, and the righteous as obtaining *life—eternal life—immortality:* and this is his uniform language whenever he speaks on the subject.

Now St. Paul can hardly have ventured to preach a doctrine contrary to the declarations of our Lord; we will, therefore, if you please, examine the meaning of those passages, when considered in connexion with the declarations of Jesus. "It is better (says our Lord) for thee to enter into life halt or maimed, than having two hands or feet, to be cast into everlasting fire: (evidently a figurative expression to denote *destruction* as by fire,) for whosoever will save his life shall *lose it*, but whosoever shall lose his life for my sake, the same shall save it; for what is a man profited if he gain the whole world and *lose his own life?*" By a fair and legitimate construction of these texts, we find that the doctrine, as declared by our Lord and the Apostle, is in perfect harmony, and that their plain and distinct meaning is the same, that the wicked will be doomed to DEATH—LOSS OF LIFE; and the righteous to the enjoyment of *eternal life—immortality.*

This, Sir, appears to me to be the plain, unsophisticated doctrine of the New Testament, where its language is not tortured by verbal criticisms to support an hypothesis; for whilst there are more than a *hundred texts* in which this doctrine is plainly declared, I will venture to assert, without fear of contradiction, that there is not *one* plain or clear passage to support the doctrine of Universal Restoration.

It does not appear to me, Sir, from the ground you have taken, on which you have built your conclusion, upon this doctrine, (confessedly without positive or clear evidence,) your mind *can* be so completely made up, as not to admit of a reconsideration of the subject; and if, from the arguments and evidence I have offered above, however imperfect as to the manner in which they are stated, you should, adhering to your own rule of interpretation, again examine the evidence, I cannot help believing you will be confirmed in the belief of the Christian doctrine, that the wages of sin is death, and the gift of God is eternal life, promised to the righteous, (and the righteous only,) by Jesus Christ our Lord. J. S.

Conclusion of a Discourse relating to the Death of Sir Samuel Romilly.

ON Sunday evening, November the 8th, the following reference was made to the death of Sir Samuel Romilly, by one of the ministers of Lewin's Mead, Bristol, at the close of a discourse from Isaiah xxvi. 3.

"Some of you will have already anticipated the fact, that I have been led to this subject by the distressful event, which, this last week, has deprived a large family of their only surviving parent; society, of a wise and virtuous member; the state, of an able, enlightened and upright patriot; and mankind, of one who viewed the rights of men through the medium of justice and benevolence, and whose steadfast, earnest exertions had long been given to maintain and extend them. Of the soundness of some of his political views, there will be a diversity of sentiments; and on these I am silent, because the pulpit should not be the vehicle of party-politics; but of the principles which directed his public conduct, there can be but one opinion. The integrity and mild firmness which marked his private character, were visible in the whole of his political life; and none but the religious or political bigot can, I think, fail to yield him this tribute of praise,—that, in the best sense, he loved his country, and that he was one of its brightest ornaments.

"But the eye of humanity follows him with the most cordial satisfaction, in his unwearied labours, in the midst of opposition and discouragements, to promote the great objects of political benevolence and equity. If the rights of the poor African were to be asserted, and his oppressors checked or punished, Romilly was his fearless advocate, careless of personal odium or fatigue. If the relations of our own to other nations required it, Romilly was among the first to bring forward and to defend, with the simple earnestness of conscious duty, those grand views of human society, which teach that all nations form a part of the great community of mankind, each

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having rights which should be respected and observed by every other; —that political right can never be inconsistent with moral right;—and that the welfare of our own country is not to be pursued by the sacrifice of the claims of others less powerful. His patriotism never made him forget that he was a man. Wherever the rights of conscience were concerned, there we see him, as a senator, taking an elevated rank, nay, standing among the most elevated; maintaining those sacred rights on principles which no circumstances can change. When the interests of the poor required the devotement of his time, (leisure it could not be termed,) and the exercise of his sound and discriminating judgment, we see him zealously devoting both, in that cause which every view of benevolence and sound policy shows to be worthy of both, by shewing, that a permanent reformation in the condition and character of the poor, cannot be effected without a well-directed attention to their education, and a proper regulation of the laws respecting the indigent.

"In *all* these objects, Romilly was found an indefatigable and enlightened labourer; but there is one in which he took the lead, and in which he went on, with dignified perseverance, through the bitter opposition of prejudice, and the still more disheartening indifference of those whose views accorded with his own,—the reformation of our criminal code, connected, as it necessarily must be, with the amelioration, or rather the reformation, of the prevalent system of prison discipline. He lived to see the bitterness of prejudice lessened; and indifference, where one would have supposed that indifference could not exist, but through culpable ignorance, awakened to the claims of social duty. And had he lived a few years longer, he might have seen the triumph, if not the universal adoption, of principles most intimately connected with the prevention of crime, the reformation of the offender, and the good order of society. These principles he long had to advocate, almost unaided, and generally unheeded; but his calm and temperate statements of them, and his persevering, prudent efforts, contributed in an eminent degree, to diffuse and establish them. The time will doubtless come, when his name shall stand high indeed among the benefactors of mankind; and the distressful gloom which has suddenly involved his earthly course, cannot obscure its past glories. True it is, that thick darkness has come over it, before his sun had reached the western horizon; but its mild effulgence, diffusing good, and contributing to enlighten and to benefit mankind, cannot be forgotten.

"It is cheering to believe, that the melancholy act which has thus removed from bright and unclouded usefulness, one whose loss can, as yet, be fully supplied by no one, was occasioned by the temporary alienation of those clear and vigorous powers of understanding, by which he was so eminently distinguished. It is consolatory to believe, that he was illustrious, not only for his public virtues, but for those which adorn the private walks of life, and for the discharge of Christian duties. He is in the hands of a merciful God; of Him who knoweth our frame, and remembereth that we are but dust. And while this mournful event reads us important lessons, it ill becomes us to pronounce a sentence which God hath not pronounced; or rashly and cruelly to make it a proof that his virtue wanted the support of religious, of Christian principle. Nor let his example be supposed to sanction what, in all common cases at least, must 'come of evil.' Had his mind been able to reason, and to decide by the plain dictates of *benevolence*, he could not have failed to come to the conclusion, that duty forbade the deed; for it cut off the wise and affectionate father, when his children most needed his aid and direction; it interrupted the projects of enlightened humanity, where his co-operation and judgment were of essential importance to success; it interfered with the interests of numbers, who had committed them to his care; and it caused distress among multitudes, and anguish among his nearest relatives, which long must be deeply felt, which would prevent his honoured name from being pronounced with all the respect and influence due to it, and make it even painful to speak of the father, the friend and the benefactor: and *religion* would have told

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him, (and her voice he would, I trust, have heard as imperative and decisive,) that his duty was patient resignation to the will of his heavenly Father; that he must trust in the name of the Lord; that he must rest his hope upon him; and, in the exercise of quiet submission to that will which is the wisest and the best, seek for some portion of the peace which they commonly possess, whose minds are stayed upon God."

The preacher concluded with some directions of religious wisdom, which the mournful event can scarcely fail to suggest and enforce in the serious, reflecting mind.

Letter relating to Mr. Fox, with his Remarks.

[The following letter being anonymous, we had intended to make no use of it, especially as it was accompanied by a sort of menace, beyond sending it to the gentleman whom it concerned; but he having returned it, with remarks, we now give both papers to the reader.

ED.]

London,

SIR, *November* 6, 1818.

UNDERSTANDING that the Rev. Mr. Fox, in his opening lecture on Antichrist, at Parliament Court, last Sunday evening, was pleased to speak of "*the Baptists* as dragging people through the water," I call on that gentleman to reconcile his assertion with *truth* and *charity*. He must know that *Baptist ministers* act on conviction, and those *baptized* by them are *voluntarily* yielding obedience to the positive command of Jesus Christ.

I also understand that Mr. Fox added, that "the *Baptists* kept away from the Lord's table persons as good, if not better, than themselves!" As the former declaration was altogether false, so the present allegation is only partially true. The church over which he presides was (and it ought not to be forgotten by him) a *Baptist Church*, and held *free* communion, as also does the neighbouring General Baptist Congregation at Worship Street, under the care of Mr. Evans, who introduced *mixed communion* amongst them. It is, indeed, the case with respect to many churches amongst the Particular and General Baptists.

AN UNITARIAN BAPTIST.

Mr. Fox's Remarks.

W. J. Fox returns the letter of the Unitarian Baptist to the Editor of the Monthly Repository, and will be obliged to him, should he publish it, to subjoin the following remarks.

1. An anonymous writer who publicly calls on a preacher "to reconcile his assertions with truth and charity," and who characterizes those assertions as *partially* or *altogether false*, should, at least, be correct in his quotations. The only reference to Baptists, in the lecture on Antichrist, was in the following sentence, in an attempt to shew that the assumption of dominion over conscience was not confined to the Church of Rome or to Protestant establishments: *Even Dissenters play their little game of tyranny, and make Christians pass to the Lord's table through the pool of Baptism, or under the forks of the Assembly's Catechism.*

2. That what I actually did say gave offence, I know and lament, but cannot help. The fact is undeniable, that many Dissenting churches refuse the Lord's Supper to believers in Christianity, because they have not been baptized, or do not believe in the Assembly's Catechism, and on various other pretexts; and it certainly is my opinion, that such exclusion is unchristian and tyrannical. There is no warrant for it in the New Testament. The great law of Christian fellowship is, *Receive ye one another, as Christ hath received you, to the glory of God.* My words could only refer to those who maintain that churches have power to "decree rites or ceremonies," or confessions of faith, as pre-requisites to Christian communion; and if the Unitarian Baptist be one of this class, I advise him to study the subject of Religious Liberty in the writings of Robert Robinson.

3. That Mr. Evans introduced mixed communion at Worship Street, and that it is practised by his and other Baptist Churches, is very honourable to the liberality of the parties concerned. I hope they practise it on a better principle than some Pædobaptist churches, where Baptists, though admitted to the Lord's table, are yet considered as upon *toleration* only, and not entitled to full membership. The Baptists at Parliament Court give themselves none of these airs of supe-

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riority; they reckon their sprinkled or unsprinkled brethren quite as good Christians as themselves; and knowing my high respect for the talents, piety and learning of many members of the Baptist denomination, and my readiness to do full justice to the services which that party has rendered to the cause of truth and freedom, they have none of that irritable *egoïsme* which discovers hostility where none was felt, and resents the honest notice of a defect as an injurious attack, prompted by spleen, and characterized by falsehood.

4. I greatly respect the Baptist who believes that, by submitting to immersion, he is "yielding obedience to the positive command of Jesus Christ." Equal honour is also due to the conscientious Pædobaptist, Antibaptist, or Probaptist. But it is to be deprecated that any of these appellations, relating as they do to a subject of comparatively small importance, should be made badges of party, pleas for exclusion, or instruments of little, vexatious domination. It is against this intolerance that I protest; while, as to the controversies themselves, I am a mere looker-on. My wish is, to unite heartily and zealously with every friend to "the use of reason in matters of religion," (whatever be his opinion or practice as to the use of *water* in matters of religion,) in endeavouring to lead mankind to the knowledge of Christian truth, and the enjoyment of Christian liberty.

SIR, *Swansea, Nov.* 16, 1818.

THE scheme of Fellowship Funds, the happy suggestion of your late greatly lamented Correspondent, Dr. Thomson, being now adopted in so many places, and I hope likely to spread through the whole Unitarian body, it becomes the more desirable that some method should be adopted to unite and concentrate their strength. Much good, without doubt, may be done by the various associations of this kind separately; but is it not probable that much more may be done by a general union and co-operation?

Strongly persuaded of this, and zealous for the cause, the members of the Swansea Fellowship Fund are exceedingly desirous that the pages of the Repository should keep up the attention of the Unitarian public to this subject, and afford opportunity for the proposal and discussion of plans: and, at their request, I beg leave to recommend that the gentlemen of the Unitarian Fund in London be, for the present, considered as a central committee for the Fellowship Funds. They desire me also to announce, as an example to others, that they have resolved to transmit a small annual subscription to the Unitarian Fund.

R. AWBREY.

Royal Funeral Sermons.

THE following advertisement, which appeared in "The Times" of the 20th of November, will perhaps furnish a clue for discovery to what quarter many of the loyal effusions, with which the public has been favoured from the press and the pulpit, owe their origin.

Ad Cleros—Ecclesiastæ, quibus non satis [est] otii ad tempestivas conciones componendas, in memoriam *defunctæ Reginæ Charlottæ* habendas, exemplaria varia aut MS. non ante prolata, ad rem ritè luctuosam idonea, consequi possint. Adeundum est ad ——

The reference, which is to a bookselling-house of the first respectability, we are of course not able to give.

Postscript to A Constant Reader's Letter, p. 687.

(Which came too late for insertion in its proper place.)

SIR,

SINCE writing the above, I have seen Mr. Howe's letter [p. 625], to whom I beg respectfully to suggest two things which I hope will be deemed conclusive: 1. That the opposing party amongst the Independents have no connexion or influence with the Society, *precisely* because they would not agree to the comprehension of Unitarians, which I consider to be one of its rules as actually carried into effect. And, secondly, That a provision is made for the permanent operation of the same liberal principle in the future management of the society, by a law which declares that the Committee of Management shall always consist of an equal number of persons, part ministers and part laymen, belonging to each denomination. I need not say, that of the Presbyterian denomination, the Unitarians, peculiarly so called, constitute by far the larger portion.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Systematic Education, &c.*

(Concluded from p. 637.)

THE art of Logic is, we think, very properly deferred, till at least an outline of Mental Philosophy has been laid before the reader. The youthful inquirer ought to have some general idea of the powers of the human mind, before he is instructed how to exercise them.

Logic is the art by which the understanding is directed in the ascertainment of truth, and in the communication of it to others. It is commonly divided into four parts, perception, judgment, reasoning and method. But the author adopts a division less scientific in form, but better adapted, as he conceives, to answer the leading object above stated. He arranges his matter under the following heads, *Ideas, Words, Classification* and *Definition, Propositions, Evidence, Sophisms, Syllogisms* and *Pursuit of Truth.*

For Ideas, as the relics of sensation, variously combined by association, and modified by the exercise of the understanding, he refers to his former section in Mental Philosophy, pp. 249, &c., and only adds a few observations on Mr. Locke's phraseology respecting simple and complex ideas, which, though formed before the doctrine of association had been so thoroughly investigated, on the whole sufficiently corresponds with the Hartleian acceptation of them; on substances—their real essence, of which we know nothing but that, as their resulting properties differ, their essences must also themselves be different, and their nominal essence, which is that collection of properties from which our notions are derived; on modes, essential and accidental, simple and mixed; on relations, which are of great importance, the duties of life depending upon them, and which may be very clear, though the subjects of them may be imperfectly known.

As on the right use of Words depends, in a great degree, the improvement and right direction of our intellectual and moral principles, the attention which is given by a well-conducted classical education to call into exercise the power of discrimination, and produce accuracy in the choice and use of words, and consequent correctness and distinctness of ideas, is of greater importance than some who have derived mere verbal knowledge are willing to admit. The Author refers here as before to what he had said on words, as influenced by association, pp. 301, &c. He then proceeds to point out the three ways in which names are given to new combinations or modifications of ideas, viz. by the formation of names altogether new, by the combination of old words, and by the extension of terms already in use. Etymology is often of advantage in tracing out the import of words; and also of checking the changes that might otherwise take place in their appropriation. These changes, and the various senses consequent upon them, are a frequent cause of ambiguity; which often also arises from a figurative use of words, and from the intervention of the passions and affections. The meaning of a word may be conveyed in three ways, by observing how it is used in different intelligible combinations, which is the way in which the meaning of most words is learned by association in the periods of early culture; by explaining it by some other combination of words, or by some one equivalent word, which is the definition of the *name*, or by stating the parts and properties of the objects which distinguish it from every other, which is the definition of the *thing*, or definition properly so called.

An acquaintance with Classification is of great importance. A set of individuals agreeing in certain particulars, are thus formed into a *species;* a set of species, which, though distinguishable from each other, have certain points of resemblance, form a *genus;* several genera having common properties, form a *superior genus;* and several of these form a *genus generalissimum.* Modern naturalists have adopted more terms than these two;

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dividing each kingdom of nature into classes, orders, genera, species, &c. This fondness for arrangement was carried to a wild excess in Aristotle's attempt to class all the objects of human thought under the ten categories.

The proper definition of a *Definition* is, a statement of those properties of a thing, or circumstances respecting it, which distinguish it from all others. It ought to be clear and plain, precise and intelligible, and bring the object forcibly before the view of the mind.

In the use of words we ought not to employ such as have either no meaning at all, or a loose and indeterminate one, or still less a false one: but should accustom ourselves to use words in a precise and determinate sense; should be careful to ascertain the sense in which others use them; and when distinctions are laid down by writers of authority, respecting the use of words generally considered as synonymous, should aim to observe the distinction, and extend its use. Thus Bishop Watson first fixed the distinction between *genuine*—the work of the person to whom it is ascribed, and *authentic*—containing a true account of facts.

On the mental operations which accompany the statement of a *Proposition*, the author, as before, refers to Mental Philosophy, pp. 308, &c., and then explains the subject, predicate and copula, of which a simple proposition consists: what constitutes propositions identical, equivalent, affirmative, negative, universal, particular, indefinite, conditional, simple and compound.

Evidence, he defines the ground on which we believe a proposition to be true. Certainty expresses the highest degree of conviction; and also supposes, but is not always the result of, the highest degree of evidence. Evidence is derived from the senses, from consciousness, from intuition, (propositions derived from which are called axioms,) from experience, reasoning and testimony. And when by any medium of proof we can establish the *divine* authority of any proposition, our conviction of its truth must be in the highest possible degree.

The author then gives a short account of the syllogistic form of reasoning; but though short, it is too long to be extracted. The advantages of this form in giving order and precision to an argument, directing the attention to that position on which the proof depends, and enabling to detect the sources of error, are well stated. Some excellent remarks on this subject are contained in Professor Jardine's interesting work, pp. 132—137, where it is related that Lord Mansfield was once, when pleading, perplexed by an argument which he was convinced was false, but could not detect the sophism, till on going home, and throwing the propositions of which it consisted into the syllogistic form, he instantly discovered where the fallacy lay.

The subject of Logic concludes with some observations on the analytic and synthetic methods of investigation; on induction, analogy, experience, &c.; on the chief causes of erroneous conclusions in scientific researches; and on the qualities and circumstances most necessary to the successful pursuit of truth. The books recommended are the Port Royal, Crousaz, Watts, Duncan's and Kirwan's Logic, Gambier on Moral Evidence, Locke's Essay, and Conduct of the Understanding, and Stewart's Elements, Vol. II.

In the twenty-third and following chapter, we rejoin Mr. Joyce in the study of Political Economy. In his historical introduction, he assigns the reason why the mercantile system was so long predominant in modern Europe; viz. that its improvement began among the manufacturing and commercial classes, and was from them carried to the agricultural. The preference given to commerce by Colbert, led into the opposite extreme many French philosophers, who, under the name of *Economistes*, espoused the doctrine that agriculture is the only source of wealth. Dr. Smith places the source of wealth in labour; Lord Lauderdale in land, labour and capital. Mr. Joyce conceives that these differences are more nominal than real. They all, in fact, acknowledge that wealth is produced by land, labour, capital and commerce; they chiefly differ as to the greater or less share they assign to each.

With regard to revenue derived from land, it must, first, afford the expense of working it, then the rent of the landlord, the proportion of which must vary with the fertility of the soil, the extent of the demand,

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and the skill of the cultivator: land also, producing food for man, will regulate the rent of other lands. Spontaneous products depend for their value on circumstances: woods, in uncultivated countries, are a burden to the land; in an improved country, they yield a large revenue: mines depend on various circumstances: river fisheries often produce large rents: sea fisheries in general are not appropriated, though in particular cases claimed, as national property.

But the great source of wealth is labour. Capital is merely accumulated labour; by which, indeed, the possessor obtains lands, purchases implements, enjoys himself, or affords to others subsistence, till the produce of labour is disposed of. What is afforded to others for their labour is called wages, which is regulated, like every thing else, by demand and supply. The supply of labour, or the population, naturally tends to regulate itself by the demand; whether it should be affected by a temporary scarcity, has been made a question, though it certainly must follow any permanent change. Wages in general find their level in the same civil community; though usually higher in towns than in the country; also, where the employment is unwholesome or even disagreeable, difficult to learn, precarious, attended with considerable trust, or with any peculiar risk.

Labour is divided into productive, when the thing produced is permanent, as corn or cloth, and unproductive, where the services perish in the performance, as in the case of professions, public teachers, artists, &c. This definition of Smith's is liable to objection. The Economists think no labour productive, but agricultural; manufactures only change the form of things produced by agriculture; commercial men send it to the consumer; scientific men add greatly indeed to the intellectual and moral enjoyment of society, but however useful, add nothing to the stock of things produced.

Here follows, pp. 456—462, an elaborate attempt to determine whether agriculture, or manufactures and commerce, are more conducive to the welfare of individuals, the prosperity of nations, and their absolute and relative power. The investigation is ingeniously conducted, and terminates in favour of the latter. Perhaps their mutual dependence is too close and intimate to render it expedient to consider them as opposite interests.

The next inquiry is, into the causes which invigorate labour, &c. Dr. Smith ascribes this to the division of labour; the luminous manner in which he has illustrated the effects of which, has in general afforded such pleasure to his readers. Lord Lauderdale, it seems, ascribes it to machinery, chemistry and capital. The author thinks machines only a modification of the division of labour; and, *en passant*, considers small farms as an exception to the advantages of the division of labour. The question respecting the utility of machines is next discussed; in the consideration of which, and whether they should be allowed, it has often occurred to us, that it has always been too much overlooked how, supposing we determine against them, are we to get rid of them; how are we to stop the workings of the minds of ingenious men? If a Kay invent the fly-shuttle, or an Arkwright the spinning-jenny, the question is not, "shall we put it down?" for that is impossible; but, "shall we take advantage of it ourselves, as long as we can keep it, or drive it and its inventor among our rivals abroad?"

The author next proceeds to the consideration of the various systems respecting *capital*, on which it should seem that much has been advanced to puzzle an apparently plain subject. The abettors of the mercantile system make it consist in metallic currency, derived from foreign commerce: the Economists acknowledge no other capital than advances on cultivation: Dr. Smith includes in capital whatever is advanced for materials, for labour, the improvement of the soil, all implements and machines for carrying on agriculture, manufactures, or commerce, and all commodities reserved for general consumption: Lord Lauderdale limits the term capital to implements and machines: Garnier defines it, the accumulation of the produce of labour.

Mr. Joyce goes on to represent the theories of the various writers on the formation, employment and influence of capital, on fixed and circulating capital, on the origin of commerce, and the mercantile system, on exports

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and imports, and the balance of trade; and, we doubt not, that he has given a clear and comprehensive view of them. But we fear we have already made our readers weary of the subject; indeed, we grow weary ourselves: for this reason we must also pass over all that he has said on revenue, taxes, stock, interest, annuities, &c.

But, as the question of population is in itself so interesting to individuals as well as states, and as the peculiar views of Mr. Malthus are often made the subject of conversation where there is little actual knowledge, it may not be unacceptable to detain our readers by a short account of his celebrated Essay.

Dr. Smith had said, "that the demand for men, like that for any other commodity, necessarily regulates the production of men." Mr. Malthus advances a step farther, and having observed, that population invariably increases where the means of subsistence increase, proceeds to lay it down as a sort of axiom, that there is a constant tendency in animals to increase beyond the nourishment prepared for them, and traces to this source a considerable part of the vice and misery in the world. Assuming, from the instance of North America, that population, when unchecked, doubles in twenty-five years, or in a geometrical ratio, while the means of subsistence, after all the land shall have been occupied, and the yearly increase of food can only depend on melioration of land and its management, cannot possibly be estimated to increase beyond an arithmetical ratio; then, taking the whole earth, which puts emigration out of the question, the human species can only be kept down to the level of the means of subsistence by some powerful checks. These are either preventive, consisting in moral restraint, or destructive, as poverty, bad nursing, vice, diseases, war and famine. No one can hesitate to prefer the preventive to the destructive checks; it follows, therefore, that every effort should be made to discourage helpless and improvident habits, and raise them to a sense of the dignity of their nature. This must be done by good government and education, and whatever tends to raise their respectability and independence. The poor laws have this, among other bad effects; they tend to encourage marriage between those who have no prospect of providing for their offspring, and take from them every motive to frugality and forethought. They raise the price of provisions by increasing the number of mouths, and those mouths idle ones. He proposes, that the poor laws should be gradually abolished by enacting, that no child, the product of a marriage taking place a year after the passing of the law, shall be entitled to parish relief; and no illegitimate child born two years from the same date. This he thinks would be fair notice; and without pressing hard on any individual, would throw off the rising generation from their wretched spirit of dependence, and all its incalculable evil consequences.

Although the good intentions of Mr. Malthus are evident in every page, he has probably, in endeavouring to avoid one extreme, fallen into the opposite. The system of Providence does not seem liable to the objections which must present themselves to every reflecting person on his scheme. And would not private benevolence be extended in proportion as legislative was withdrawn? And may it not be questioned whether individual obligation might not create a more abject spirit of dependence?

It is but justice to say, that Mr. M. adds, "the precise reason why I wish no more children to be born than the country can support is, that the greatest possible number of those born may be supported. Every loss of a child from the consequences of poverty, must evidently be accompanied by great misery to the individuals concerned; and with respect to the public, every child that dies under ten years of age, is a loss to the nation of all that has been expended on it. A *decrease of mortality* is what we aim at: for this we must impress on the minds of the young, that to avoid great misery, and secure all the proper advantages of marriage, they must defer it till they have a fair opportunity of maintaining a family. It is not in the nature of things that any permanent and general good can be effected without an increase of the preventive check."

We have only time to observe further, that the chapter on the

Structure and Functions of Man contains an accurate general view of human anatomy, and as its author avails himself of the observations of Paley, it is, so far, a system of Natural Theology. The Letter to a Son, on the Evidences of the Christian Religion, by Mr. Shepherd, is so excellent, that we only wish that a more regular treatise on this important subject had come from the same pen. Indeed, a more expanded view of the evidences both of natural and revealed religion, with proper references to authors, seems all that is wanting to make the work complete.

If we have allowed ourselves to enlarge more than our plan in general admits, on this excellent work, it has been because we thought it of importance to lay before every parent and teacher of youth, who honours our work with its perusal, a full analysis of its contents. This we conceived the best way of convincing them of its importance to the rising generation, to whose careful perusal and study we cordially recommend it.

V. F.

ART. II.—*Religious Liberty, applied to the Case of the Old Meeting-house, John Street, Wolverhampton: including Remarks on the Conduct of the Editors of the Congregational Magazine, and the Resolution of the Congregational Board, July the 7th.* By James Robertson. 8vo. Pp. 80. Conder, 1818.

OUR readers are well acquainted with the case which has called forth the present able and animated pamphlet:* they will, perhaps, some of them know, that a schism manifested itself among the "orthodox" brethren, many of whom demurred to going the lengths to which the "nine ministers," who signed the famous "Case," seemed inclined to carry the evangelical public; but that, after a formal investigation of the subject, the "Congregational Board" has declared as the true faith, that the Wolverhampton Case is well deserving of "orthodox" sanction, and that it has a good "claim upon the generosity of the evangelical part of the community," in a pecuniary point of view.

Our author, however, a minister who professes his zealous attachment to doctrines discarded by Unitarians, is determined that these proceedings shall not pass without at least *his* solemn protest, and an endeavour to exhort his brethren to the adoption of principles more consonant to the professions which they make as Protestant Dissenters. As he observes,

"It is a fact too evident to be denied, and too painful not to be deplored, that the principles of religious liberty are imperfectly understood by the Dissenting ministers of the present day, and especially by the Evangelical part of them. It is a subject which they appear never to have studied, or if it has occasionally engaged their attention, their consideration of it has been limited to its bearings on their own particular interests: they feel and complain of the pressure of intolerance on themselves, but seem unconcerned as to the manner in which it may affect others. 'Absolute liberty, just and true liberty, equal and impartial liberty,' has certainly not made that progress in the minds of Protestant Dissenters which might have been expected from persons in their circumstances, and with their inducements to cultivate the knowledge of it: the practical freedom of religion is less the result of a distinct and complete acquaintance with its principles, than the effect of the extensive diffusion of knowledge in general."—Pref. p. xiv.

If Mr. Robertson can successfully call the attention of his orthodox brethren to this charge, weighty indeed, but we are afraid too true, he will accomplish a most desirable object. The "orthodox" Dissenters have many grievous sins to answer for, many gross derelictions from those principles which they have loudly required to be adopted by the ruling power, in its conduct towards themselves, notwithstanding they have long felt, too, in their own persons a just retribution, in the restrictions which their own bigotry and intolerance have entailed upon them. Their jealousy of the Catholics loaded themselves and their posterity with the Test and Corporation Acts: they are the persons who refused to concur in obtaining a toleration which the government pressed upon them, because it was stipulated that the liberty granted them should extend to Chris-

* For the various statements, pleadings and remarks on the *Wolverhampton Case*, the reader may consult Vol. XII. pp. 430, 494, 512, 541, 666; and Vol. XIII. 95, 98, 531.

tians of another persuasion: they it was who zealously concurred in excepting from the Toleration Act those who entertained different notions with regard to the Trinity from their own: they are the persons too, who, when the legislature has repealed, unanimously, its penal enactments against their Unitarian brethren, stand forward to contravene the decision which, when it suited their interests, they would hail with deserved applause from Lord Mansfield, and to contend that toleration is but exemption from specific punishment, and that nonconformity with the doctrines of the Church of England is an offence at common law; and this too, they will do to serve an immediate object, even though it is perfectly manifest that such an opinion, if adopted and acted upon by our courts of law, would reach almost every species of nonconformity, and that they themselves would fall the victims of their own short-sighted policy. Mr. Robertson has made an effort to bring these gentlemen to more disinterested and liberal principles and practice, and we trust his appeal will not be unavailing.

On the first appearance of "The Congregational Magazine," which supports Calvinistic views of Christianity, Mr. Robertson was applied to by its Editors to contribute his assistance to it as a writer; but deferred pledging himself, till he saw whether the work was disposed to support "the principles of religious liberty in their true and full meaning." On doctrinal subjects he fully concurs with the Editors. In the first number appeared a statement of "the Wolverhampton Case," with the Editors' sanction. Mr. R. "possessing information too correct to mislead him as to the real character of the case," immediately addressed the Editors for the purpose of undeceiving them. He received a reply, in which the Editors acknowledge their want of correct information on the subject. "It seems," they added, "that the case, as drawn up, is *artfully stated*," and they invited Mr. R. to address a public communication on the subject. He did so; a rejoinder immediately appeared from the ministers, flatly contradicting Mr. R.'s statement, "in violation," as he contends, "of the regard which they owed to truth;" and he was now refused by the Editors the privilege of vindicating himself.

Thus situated, he had no other resource than to appeal to the public in the present shape; he has done so, ably and strongly, perhaps rather more strongly in some few passages which we could point out, than was to be wished; but it must be allowed, that the case was one in which the peremptory contradiction of undoubted facts, challenged as peremptory an assertion of the author's veracity.

"I admit," says he, "that I have at least attempted to speak strongly on the subject of the ensuing pages. Could I do otherwise, and be then entitled to hold my situation as an Evangelical minister, a servant of Christ, and a friend to the liberties and true interests of the human race? In all cases of a similar kind, the consistent Christian has only one duty to perform,—to declare against every appeal to intolerant laws for the purpose of attaching criminality to the professors of religious opinions, even should they be in his estimation in error, and to manifest this feeling by taking part with the persecuted against their persecutors.—I say *persecuted*, because, if the attaching of *illegality* to men on account of their religious profession, be not persecution, I have yet to learn in what manner it is to be defined. It must be remembered too, that the author has written in support of statements which, though undeniably true, have been unblushingly contradicted in a *manifesto*, remarkable only for the deception and concealment which it is intended to impose upon the public. Its authors have assuredly meddled with a business remote from their concerns, and the manner in which they have conducted it, is in the extreme dishonourable. They have adopted and sanctioned proceedings in direct opposition to the laws of Christ, from which the sooner they desist the better. Unknown to the author as they are, he feels no difficulty in believing them to be entitled to much deserved respect, as men and as ministers; but as they have chosen to avail themselves of intolerant laws, and have directed the application of them against their fellow-creatures, and then have boldly, in opposition to the charge, denied that they have done so, it is evident that they have subjected themselves to a severe and just reprehension—to which alone the author confines himself. It is for them to explain for what reasons they have presumptuously denied what they certainly must have known to be true."—Pref. pp. x. xi.

Considering the importance of the subject, and the difference of opinion

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which we know has even among many Unitarians been entertained on the merits of the case in question, we shall make considerable extracts from Mr. R.'s pamphlet, at the same time earnestly recommending the whole of it to the perusal of our readers. The case is thus stated:—

"In the year 1813, Mr. John Steward, who then professed himself a *Unitarian*, was invited by the congregation at the Old Meeting-house, in John Street, Wolverhampton, a congregation *avowedly Unitarian*, and considered in this character by that gentleman, to become the minister of the place for the term of three years. In 1816, Mr. Steward renounced the profession of Unitarianism, and avowed himself to be a Trinitarian. The congregation, on learning this change of sentiment in Mr. Steward, informed him that he was no longer their minister, and that he must leave. He was allowed three months' longer residence (by courtesy of the congregation certainly, for he could have no right to it), for the purpose of having time to provide himself with another situation. As the consequence of disputes and proceedings originating in Mr. Steward's refusing to quit, the Attorney-General filed an information at the instance of Mr. Mander and Mr. Steward, supported and encouraged by the Dissenting ministers whose names are affixed to the case, to restrain the trustees, uniting with the congregation, from ejecting Mr. Steward. On Thursday, July 17, 1817, the cause was heard in the Court of Chancery, Sir Samuel Romilly, Mr. Hart, Mr. Shadwell, and Mr. Ching, appearing for the plaintiffs, Mander and Steward; and the Solicitor-General, Mr. Benyon, and Mr. Phillimore, for the defendants, namely, the congregation. The grounds on which the congregation was opposed, and the judgment of the court solicited against them, were the three following: 1. That Unitarianism was *now* illegal, and, therefore, that a Unitarian congregation could not lawfully hold any property. 2. That Unitarianism not being tolerated at the time of the erection of the Meeting-house, and the date of the endowments, Unitarians could not be the lawful possessors of the property. 3. That Mr. Steward, as the minister of the congregation, could not be removable at the will of its members, his appointment being to be considered as for the term of his natural life."—Pp. 8, 9.

Mr. Robertson then quotes the speech of Mr. Shadwell in support of that case, which the ministers have thought proper to sanction and recommend, and which speech he contends, (and it seems to us it is impossible for any one to deny,) contained a principle "most hostile to religious rights, viz. the illegality of a particular religious profession according to the common law." Mr. Shadwell, it will be recollected,

"contended at great length, and with much particularity, that impugning the doctrine of the Trinity is *at this moment* an offence indictable at common law. That Christianity, *as maintained in the Church of England*, is part of the common law, and that the doctrine of the Trinity being part of *this* Christianity, an offence against it was *indictable* at common law, the repeal of the penal statutes which inflicted a specific punishment on the offence, *not altering in any respect the nature of the crime*, which was *still* in the eye of the law blasphemous and wicked. Referring to the case of Mr. Wright, at Liverpool, he reminded the court that prosecutions were, at that very moment, pending against individuals for impugning the doctrine of the Trinity. Unitarian doctrines, he asserted, were blasphemous and wicked, and the professors of them ought not to be protected by the court."—Pp. 10, 11.

If these arguments were used, about which there can be no doubt, and if they are appropriate and necessary to support the case patronized by the ministers, as cannot be denied without great disparagement to the judgment and legal knowledge of their counsel, these gentlemen seem involved, in no small degree, in the odium which must attach to such principles, especially when issued under the sanction, and at the expense of a body of Dissenters. One main point, then, at issue between them and Mr. Robertson, arises from their endeavour to evade the charge thus brought against them, which they do, by flatly denying (to use their own words) "that they ever solicited, or sanctioned the soliciting of any proscription of the common law, for the purpose of disqualifying and excluding from common rights any class of religious professors."

To this, Mr. Robertson replies as follows:—

"The cause of these gentlemen, originally bad, they have made worse by their manner of defending it. 'The argument of which J. R. complains,' they say, 'was adduced, certainly not as a reason against Unitarianism, but as a proof of the intention of those who founded the meeting-house, and to explain the foundation deeds.' I

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must entreat the allowance of my readers for the plainness which I feel myself compelled to use on this occasion. I say, then, with all deliberation, I weigh my words, —that these ministers have, in the preceding sentence, written *in direct opposition to truth*, they have subscribed to a falsehood. The argument was certainly used, I say the argument WAS *used as a reason against Unitarianism*. It was used in relation to *present times*, to the profession of Unitarianism at *the very moment* of its being employed in court. The argument is, that the repeal of the penal statutes against Unitarians, (which repeal did not take place till 1813, on the motion of Mr. William Smith,) did not legalize *Unitarianism*, but left it an offence STILL *indictable at common law*. Was the reference to the prosecution of Mr. Wright, at Liverpool, for maintaining religious opinions illegal according to the common law, for impugning the doctrine *of* the Trinity, in 1817, 'used as a proof of the intentions of the founders of the meeting-house' at Wolverhampton, in 1701: was it used 'to explain the foundation deeds?' The argument *was distinctly* and *pointedly used* as a reason against Unitarianism: and no person designing to speak truth would ever say it was not. The ministers, therefore, stand charged with the publication of an untruth. They have given their names and their asseverations to the denial of a fact which admits of no contradiction."—Pp. 13, 14.

"I will not permit them, or any other persons whatever, be they who they may, to give a denial to any statements which bear my signature, without endeavouring to obtain a determination on which side the truth is to be found. My statements shall not be borne down by the dogmatical but false assertions of any men. I renew my previous affirmations: I have produced the evidence of their truth, and I feel no hesitation in pronouncing the conduct of the persons whom I now oppose as inconsistent with honour as it is with truth.

"The argument directed against Unitarianism by the patrons of the Wolverhampton case is, that the repeal, by Mr. William Smith's Bill, of the statutes inflicting penalties upon the professors of Unitarianism only relieved them from the specific penalties imposed by the repealed statutes, but still left them under the imputation of crime, and indictable at common law! And had the patrons of the case in Chancery, the nine Dissenting ministers, forgotten that this very argument is alleged by high legal authorities against themselves? The Toleration Act, W. M. i. 18, is 'An Act for *exempting* their Majesties' Protestant Subjects dissenting from the Church of England, *from the penalties of certain laws*.' Blackstone, in his Commentaries, maintains that nonconformity to the Church of England is still a crime, notwithstanding the Toleration Act, which he considers as only *suspending* or *mitigating* the punishments, not removing the crime of nonconformity. Nor is Blackstone the only one of the English judges who has maintained this doctrine. Since Blackstone's time, it is true, the Toleration Act has been amended; its real character and design, its title and its purposes, however, are still the same, the Statute 52 Geo. III. c. 155, being only an amendment, not a repeal of the former Act.

"If, therefore, Unitarianism be illegal at common law, notwithstanding the repeal of the statutes which inflicted specific penalties upon the profession of it, all dissent from the Established Church is illegal according to common law: nonconformity of every species is a crime. If the repeal of penal statutes restores the professors of Trinitarianism to a legal capacity, it must also restore the professors of Unitarianism to a legal capacity; if it removes the imputation of crime as well as the infliction of punishment from one species of nonconformity, it must remove it from another—from every species of Dissent.

"But at this time—with all the unrighteous acts of the ages that are past, and the mischiefs which they produced, as they poured their tides of vengeance upon the unoffending and the virtuous who regulated their religious opinions by a divine law which required them to obey God rather than men, demonstrating the absurdity and iniquity of restraining religious opinion by human authority;—with these melancholy examples and lessons before their eyes—at a time when the illuminations of knowledge are throwing their light upon all questions interesting to the moral probationers of earth, and the feelings of mankind are under the strongest excitement towards objects that include the consideration of their improvement as intelligent beings, the subjects of religion who must shortly give an account of themselves to God—when the ignorant and the forlorn, for whose instruction preceding generations had but ill provided, are taught and encouraged to shew themselves men, the creatures of God and the subjects of his government, by the Bible circulated to their remotest dwellings, and fixing all their attention upon the word that 'shall judge them in the last day'—at this time, when the messengers of Christ, founding all their measures on his authority, and employing nothing but his word as the means of effecting the objects of their mission, are abroad in all lands, assailing superstitions, inveterate, and powerful in all their associations with the hopes and fears of men, and not deterred from any of

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their attempts to destroy them, by the patronage which protects them;—in these circumstances, when strong in the confidence that knowledge is preparing the purest pleasure for every man who loves his species, for every Christian who loves his Saviour, religious men are fixing their attention on its free advances, and wish for nothing but its unchecked circulation—at such a time as this, for ministers of the New Testament to exhibit their cause in connexion with legislative prohibitions and common law proscriptions, is a spectacle strange and unholy, and calculated to excite only one feeling in every generous mind, that of entire abhorrence."—Pp. 15—18.

It is perfectly obvious that the rule contended for by the patrons of the Wolverhampton Case, would proscribe even the most "orthodox" of Nonconformists. If the Christianity maintained in the Church of England, is the common law of the land, who will escape?

"Will these advocates for the common law be pleased to tell us who is the expounder of its religious doctrines? Who are the persons charged with the official duties of explaining the theology of the common law? I should like much to know the tenets of religion which they would approve. They might maintain the doctrine of the Trinity, but would they hold it in connexion with an Evangelical creed? The doctrine of the Trinity is, we well know, received by thousands who are most hostile to the mode of preaching practised by the patrons of the Case, and who think a Calvinistic creed most dangerous to the interests of mankind, as they assert it to be contrary to the truth of Christianity. Suppose the interpretation of the common law theology to be committed to persons of this description, with power to indict and punish those whom they might pronounce offenders against the common law, we might perhaps have Bishop Tomline's 'Refutation of Calvinism' provided as the test of orthodoxy; and how would the nine ministers relish the application of the common law in this way to themselves? What would they gain by setting up the common law as the test of doctrine? Their assent might be required to other tenets than the doctrine of the Trinity by their judges, who, were they even agreed with them on this topic, might still find enough in their profession to charge them with opinions not according to common law, but indictable by it.

"They who make laws to restrain one class of religious professors, can make laws to restrain another: nothing is wanting for this purpose but the possession of political power."—Pp. 19, 20.

"These nine ministers have proposed their case as 'a great and good undertaking,' and as '*a valuable precedent*.' Yes: '*a valuable precedent!*' The doctrine of the Trinity as part of the law of England, the Christianity of the common law, is it seems to be applied to all Protestant Dissenting congregations in the kingdom, and the societies that shall be found to have deviated from this standard of doctrine, are to be deprived by law of the meeting-houses in which they now assemble. In like manner, all Dissenting congregations are to be examined; and should it be found that any departure from the tenets and practice *originally* professed in them has been introduced, they must make their exit, or be expelled by law! These measures will create offices among us, very much resembling the 'Holy Office,' for which, doubtless, candidates are already provided. It is a fair demand, that those who propose any measure as 'a valuable precedent,' should comply with all the terms included in their own propositions. Let the ministers, then, who propose the case of Wolverhampton Meeting-house, as 'a valuable precedent,' undergo their examination, and prove their own qualifications, ere they appear in our societies, 'to cast out all things that offend.' Will they subscribe, *ex animo*, the Nicene and Athanasian Creeds, and with these in their hands, examine the ministers and hearers in every place of worship, provided 'for the service and worship of God,' and 'for the use of Protestant Dissenters?' If it should be decided, that 'baptismal regeneration' is part of the Christianity of the common law, will they profess their belief of it, and pronounce all contrary doctrine in Dissenting congregations *illegal?* And who are these nine Dissenting ministers, that propose to 'try the spirits,' by the maxims of the common law? I should have thought that men in their situation, would have for ever remembered the outrages committed against the '*illegal*' professors of Unitarianism in 1791, and with the fiery beacons, and the desolations of their neighbourhood, admonishing them of the consequences of attaching an obnoxious character to men on account of their religious opinions, would have eternally abstained from tampering with intolerant laws."—Pp. 22—24.

Mr. Robertson then enters warmly into his defence against the appalling accusation brought against him, of being "a bigot to laxness," one "who would have no *checks and precautions to hinder a religious society from running into error*"—who seemed inclined, in short, "to *give* the same *advantages* to the *cause of Christ* and

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Antichrist." The employment *of political* checks, if this is what is meant, he of course protests against most strongly :—

"And are not *moral means*, which are the only proper means for religionists to use in support of their principles and practice, the same to all, equally accessible to Trinitarians and Unitarians? If the former can preach, so can the latter. If the one can write and publish, so can the other. Nothing can be more evident than that moral means are the same to all parties, the only difference which it is possible to consider as existing between them, being the essential difference of truth from error. 'Give advantages to the cause of Christ,' and what advantages would they *give* it? They would have it placed under the protection of secular courts, they would have themselves as its friends, to walk abroad and breathe at large under the guardian care of the laws of England; and they would have impugners of the doctrine of the Trinity, and 'such as have removed to the greatest distance from the truth,' of which deviation they must, to be sure, be the judges, made indictable at common law. These are their advantages.

"This giving of advantages, however, they should have considered may happen to be in other hands than theirs. If moral means be abandoned as strictly and exclusively the proper ones for checking and preventing a religious society from running into error; or, which is the same thing, for recovering them from error, then they who have most advantages to give, may flourish and prosper most. And it is very easy to see the effects of thus attempting to check and controul what has been regarded on the one hand as the cause of Christ, and on the other as the cause of Antichrist. Charlemagne was giving advantages to the cause of Christ, certainly so he thought, when he forced the Saxons, under pain of death, to submit to baptism. Henry the Eighth was giving advantages to the cause of Christ, of which he was styled the defender, when he enacted the six bloody articles,—Cranmer when he put Joan Bocher to death,—and Mary when she sent Cranmer to the flames."—Pp. 25—27.

Our Author then proceeds to remark upon the conduct of Mr. Steward, the person held up as "a proper object of the generosity of the evangelical public."

"The authors of the 'Reply' are mighty boasters of their regard to truth and justice. We have already seen how they regard these. Now follows another specimen of their attachment to the latter. They avow 'a stern, inflexible support of the cause of justice, whosoever may suffer, or whatever interests may be overturned.' And that this avowal may be duly noticed, it is marked by the emphatics of the press. Well, let us examine their heroic integrity.

"Mr. Steward was invited by the congregation at Wolverhampton, to become their minister for a stated time fixed by them. He was then *an avowed Unitarian*, the congregation too was Unitarian, and on the mutual cognizance of Unitarianism as the religious profession of the parties, the limited invitation was given and accepted. On his change of sentiment, had Mr. Steward any other alternative than to declare it and resign his situation? Would not a man who felt the claims of Christian integrity, have quitted a station which he could no longer consistently retain? Mr. Steward, however, did not adopt this course; he continued to hold his situation, and when the congregation, on ascertaining that he had adopted other sentiments than those which they approved, and which they made the condition of his being minister of the place, gave him his dismissal—Did he remove? No: he united himself with an opponent of the congregation, he seized the property, he asserts his right to it to the exclusion of the society; and he puts himself forward, as the legal opponent on religious grounds, of the very persons with whom he stipulated that his service should be dependent on their will, and now represents them as obnoxious to the law on account of their religious profession, which was so lately his own. And in this most dishonourable conduct he is sanctioned by these 'stern, inflexible supporters of the cause of justice,' the nine subscribing ministers, who represent the attempt to secure his life-interest in the estate as 'a great and good undertaking!' This is their 'stern, inflexible support of the cause of justice.' In vindication of this support given to Mr. Steward, they allege the improper conduct of the congregation towards him during the three months allowed him by the courtesy of its managers. Granted, that the congregation treated Mr. Steward improperly, could that alter the previous obligations of honour and duty, and vacate the principles by which Mr. Steward's resignation and removal were rendered imperative? Are our obligations to acts of justice annulled by the opposition, the erroneous, or even the mischievous conduct of other men? In what school of morals have these patrons of Mr. Steward studied? Where have they acquired this tone of feeling, and learned this magnanimity of justice?"—Pp. 29, 30.

Mr. R. then makes some very judicious observations upon the clause in

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the Wolverhampton deed, upon which so much stress was laid, as evidencing the intention of the founders to establish a society to which the Toleration Act extended, and consequently excluding necessarily any Antichristian worship. We have no doubt our readers, on perusal, would come to the same conclusion as he does,—that

"The only evidence which this clause supplies, is, that the persons who inserted it in the deed, had still in their remembrance (how could they indeed ever forget them?) the prohibitions and proscriptions of the preceding times, the suppression of all opinion and worship apart from those of the Established Church."—P. 33.

"The Society at Wolverhampton," he proceeds, "was once Trinitarian; its first members were Trinitarians: it is now a Unitarian congregation. It has become such through the prevalence of error among its members. No body of Unitarians from another society has forcibly invaded and taken possession of the place; but the present profession has sprung up and acquired its strength in the original soil, precisely as other errors have predominated in places once pure in profession. Antinomianism in like manner has changed the face of many religious societies; and Antinomianism is surely an error of the worst kind. Is the latter to be cured by either attaching illegality to the persons who profess it, or by expelling them from the situations in which another doctrine was once maintained, that is now subverted by their anti-evangelical creed? Every person acquainted with the writings of the Nonconformist divines, knows, that many of them entertained the strongest possible aversion to Arminianism, against which they manifest the greatest hostility, classing it with Arianism, Socinianism, Deism, and even Atheism. Not a doubt can be felt respecting their opposition to the introduction of Arminian sentiments into the congregations of which they were the pastors, and, in connexion with others, the founders. But if, in any particular case, it should be proved, as it is believed it easily might, that the minister and congregation who have succeeded *seriatim* these professors of high Calvinism, are, in sentiment, more nearly allied to the Arminianism which their predecessors abhorred, than to the rigid Calvinism which they avowed; will it be contended that they ought to be expelled by a legal interference from the place which they occupy? I could refer to several cases of unquestionable deviation in religious opinions, in the present occupants of meeting-houses, professors of evangelical principles, from the tenets asserted by the original worshipers; and these societies, according to the doctrine of the nine ministers, are to be ejected on account of these differences! What becomes then of religious freedom?"—Pp. 38, 39.

"A number of persons professing Unitarian principles, unite in erecting a place of worship: in the course of time, the congregation assembling in the place as regular successors of the original occupants, become, on the conviction of their own minds, of different sentiments, and avow the doctrines usually held by Trinitarians. Will it be contended, that they should be cast out as the unworthy occupiers of the place? What principle, I should be glad to learn, would require their forcible expulsion? What right, I wish to know, would any persons have to interfere with the change, and discharge the congregation from the occupancy of the premises? If this be good reasoning, as applied to a change from Unitarianism to Trinitarianism, it is equally good when applied to a change of a contrary description. And whatever may be the feeling of persons who can allow themselves to expound religious opinions according to the common law, it is the only reasoning which a man, understanding the nature of religion and the means of supporting it, will permit himself to use.

"The same reasoning applies to other cases. It is of no importance in the consideration of the question under discussion, whether the change be in doctrine or in rites; whether it be a difference of great or of minor consequence: that it be a deviation from the original constitution of a religious society, is sufficient. A pagoda built for Hindoo worship, can never, it seems, be used for Christian devotion; a Mohammedan mosque must remain in *statu quo*, and can never be purified for the use of the followers of Christ. The chantries founded by the lords and knights and dames of other days, with good allowances to the priest for saying daily mass, must be revived; and creeds and aves and paternosters, must be repeated for the repose of Christian souls. Monasteries must be raised from their ruins; abbeys must again elevate their proud heads; and the followers of St. Francis and St. Benedict crowd to their restored habitations.

"If many societies once Trinitarian are now Unitarian, it is also true that many societies, a considerable number of the old Dissenting congregations, were once Presbyterian. I could give a list of places, now before me, the title-deeds of which specify, that the property which they are intended to secure, shall be for the use of '*Presbyterians.*' These places are now in the hands of Independents, who, according to the very elegant representation of the authors of the 'Reply,' 'have with

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cuckoo insidiousness taken possession of nests they never built, and hatch their brood in stolen habitations.' But it seems that they have no right to them! The loose declamation of the authors of the 'Reply' may be directed against Independents, occupants of these places, who have seized upon property belonging to others, and given for the support of another denomination. They propose the case of Wolverhampton Meeting-house 'as a valuable precedent.' Let them proceed in their brilliant career, and their 'stern, inflexible support of the cause of justice,' may overturn some interests that may disturb their own repose."—Pp 41—43.

"The persons who patronize the case of the Wolverhampton Meeting-house, are pleased to say, that 'the liberty for which J. R. contends, is a liberty to violate the testaments, to counteract the most solemn injunctions of our pious ancestors, and to throw down the mounds which they raised against the incursions of error, and in defence of what they regarded as the cause of truth and righteousness.' They should have understood better the subject on which they have attempted to write, and should have shewn a little more propriety in their selection of expressions. What '*testament*' have they produced? What '*solemn injunction*' have they shewn relative to the Case? What '*mounds of defence*' against error have they to exhibit as the work of their ancestors, other than the free use of the Bible, and freedom of worship? These are the only mounds which they raised, the only mounds which it can be shewn they contemplated, and the only mounds which are fit and sufficient for the purpose. But these same patrons have also asked, whether J. R. would 'argue on any other species of property, as he does on that which has been set apart for the service of religion?' Certainly he would. That is his prompt answer to this dogmatical but inconsiderate question. Were J. R. executor to the will of a person, who, he knew, was a Calvinistic Pædobaptist Trinitarian, and who should leave £20 annually to be distributed to the poor of any place, being 'Protestant Dissenters,' he would certainly distribute it to Unitarians as well as Trinitarians, to Baptists as well as Pædobaptists, and this is exactly as J. R. reasons in the Wolverhampton Case."—Pp. 47, 48.

"No congregation of religious professors, who admit the exclusive authority and the sufficiency of the Scriptures, can bind their successors in the place of worship in which they had been accustomed to assemble, to the reception of any doctrine. They have no right to do it. They can judge and determine in matters relating to their own profession, but they cannot dictate to, or controul the consciences and profession of their successors, who have an equal right with their fathers to examine the Scriptures for themselves, and to exhibit publicly their own sense of its doctrines. The authority which binds in religion, that on which the truths of Christianity are to be received, is a Divine authority; and this we find not in the opinions of our predecessors, but in the word of God. If the former are to oblige us, of what use can the latter be? The inquiry then would be, What did our ancestors believe? and we must endeavour fully to ascertain the sentiments which they professed, for the purpose of exhibiting them to the world. But how much soever this practice may agree with Popery, it does not comport with Protestantism. The Scriptures are our authority, and we receive nothing, we believe nothing, but from them. Our fathers used the liberty, which no man could take from them, of examining the Divine word, and founded their profession upon their own conviction of the truths which they understood to be included in its testimony: they are gone to give account of themselves as to the manner in which they conducted their examination of the Scriptures, and supported the doctrines which they received as from God; and we, having a like account to give, and living in the constant expectation of the judgment that shall try us, have the same duty to perform. The Bible is our religion. We cannot bind those who shall arise after us as occupants of places set apart for Christian worship, nor can we be bound by those who have preceded us. The liberty of the first worshipers, is the liberty of the last: *those* were exclusively judges of their own rights and duties, and *these* challenge and appropriate to themselves the same competence."—Pp. 49, 50.

Mr. Robertson proceeds to protest against the claim made by the decision of the Congregational Board, on the purses of the orthodox brethren, for the expenses of the proceedings at law.

"The 'expenses' are for the purpose of paying counsel for their exertions to revive the operations of the common law proscriptions; they are the price paid for arguments to substantiate the illegality of Unitarianism, and for solicitations to degrade and incapacitate men from asserting rights inseparable from their nature and accountability."—P. 52.

"Should a thousand resolutions pass the Congregational Board, declaring that any professors of religion, who have solicited a civil court against other professors, on the ground of *the illegality of their opinions*, have a claim on the religious public,

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they are to be utterly rejected. Such persons have no claim. They have forfeited all right of appealing to the public: all compensation to them on account of such proceedings, it is every man's bounden duty to resist. Let the whole of the expenses in all cases of this kind, be defrayed by the parties themselves, who can so far outrage the principles of the Scriptures, the rights of human conscience, and the decencies and charities of life, as to maintain that any persons on account of their religious opinions are *indictable at common law*. Let no part of them be liquidated by the public, and especially let the evangelical part of the community not suffer themselves to be betrayed into the support of *anti*-evangelical proceedings, though a Congregational Board should recommend the measure."—P. 53.

A question is then asked of the Congregational Board, which does, to be sure, most obviously appear proper to be resolved by gentlemen who are thus advocating the propriety of pinning down congregations to every jot and tittle of the creeds of their forefathers:—

"What right of interference could a Board of *Congregational* ministers have with a place of worship originally *Presbyterian?* They should have taken time to think on the subjects included in their support of the Case, before they passed their resolution respecting it. If, as they decide, Unitarians cannot possess the place, because Trinitarians built it, let them make us acquainted with the reasons why some of the Members of the *Congregational* Board hold possession of places built by *Presbyterians*."—P. 56.

A strong feature of the Wolverhampton Case, was the attempt made by its supporters, "to set aside that controul of Dissenting societies over their ministers, which is the vital principle of their constitution."

"By what honour can they be guided? Is this their 'stern, inflexible support of the cause of justice'—to urge in court, that the ministers of Dissenting congregations should be prevented from being dependent on the people, and then to apply to these very people, whose unquestionable rights they have been attempting to abolish, for money to liquidate the expenses attending the application against their interest? Let Dissenting congregations look around them. It has always been their righteous boast, that they possess the sole and exclusive right of choosing their own ministers—of judging of their qualifications—and of determining the circumstances by which the relation of minister and people shall be limited in their societies; but this power, it is now alleged, they ought to possess or exercise—ought to be restrained from exercising. If so, there is then an end to Protestant Dissenters. Religious liberty is a mere name, a mockery, and a priestly dominion is at once established. If the ministers of congregations among Dissenters are to be released from the controul of the societies that elect them, if they are to hold their situations by any other tenure than their will, then are all the principles of their constitution subverted; and it requires no very extensive acquaintance with the history of religion, as the means of providing our sagacity with a true guide to its anticipations, to enable us to predict their overthrow, and the greatest mischiefs to the cause of Christianity, as the consequences of such a violation. Christian societies, it is true, are not to act capriciously; they are to be guided in their conduct towards their ministers by sound discretion; but as they possess the right of electing them, they also have full and independent authority to dismiss them: the one is as essential to their purity and prosperity as the other.

"It is with pain that I again advert to the resolution of the Congregational Board, but I cannot avoid the inquiry which arises from the foregoing exposition of our principles—how could the members of that Board recommend to congregations of Protestant Dissenters, a case hostile to the very essentials of their constitution? What right (for they speak of right) has Mr. Steward to the occupation of the Meeting-house at Wolverhampton? The congregation that chose him, exercised their indubitable right of dismissing him. He became their minister on their own invitation, and he ceased from being such on their intimation that they did not mean to retain him. He refuses, however, to quit the situation, and in violation of all duty, of all decency, adopts a legal process to eject the society because they are Unitarians, what he knew them to be when he made his engagement with them, and in which very character he stipulated with them for a limited time of service. Having himself, at the expiration of that period, avowed a change of sentiment, which, on the declaration of the society that they no longer required his services, necessitated his withdrawment, he holds possession, and goes into a court of law, to charge the congregation with maintaining *illegal* opinions, and to claim the place with all its appendages as his own life-estate."—Pp. 57—59.

"My only reason," says Mr. Robertson, in conclusion, "for entering upon the consideration of this extraordinary case, is, my abhorrence of persecution, and of

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every approximation to it. It is a practice fraught with the worst of evils, a practice than which nothing can be more opposed to the will of Christ, nothing more at variance with the proper methods of promoting his interest. It ever originates, in professors of Christianity, in a departure from the spirit of the gospel, which no man that understands it will ever think of supporting by any other than moral means. The teachers of Christian doctrine must limit their ministry to the exhibition of the truths which they believe, and are not permitted the use of any other motives or means than such as arise out of the nature and bearing of those very truths. Their office is, to declare the counsel of God, to bring the messages of mercy to mankind, and to use all persuasion to induce a compliance, on the part of the perishing transgressor, with the offer of salvation. Theirs is 'the ministry of reconciliation,' and how can they fulfil it, but by the utter exclusion of all secular considerations from their feelings and their practice? In their opposition to error and to sin, they can be successful only by a moral force. The powers of the world to come, in the attractions of celestial grace, and the terrors of the Lord, are the instruments which they are authorized to employ in their ministry, which is an office entirely spiritual, removed to the greatest possible distance from every secular occupation. If the ministers who patronize the Wolverhampton Case, had known and felt what was due to their office, we should never have seen them parties to a cause which, as it has been conducted, attaches so much dishonour to their names."
—Pp. 60, 61.

OBITUARY.

Rev. S. C. Thacher.

[From the Christian Disciple, a Monthly Publication at Boston, United States of America, Vol. VI. No. 5, May, 1818.]

The Rev. S. C. Thacher, late Minister of the New South Church in this town, died at *Moulines*, in *France*, Jan. 2, 1818, ætat. 32. He had long been absent from this country, for the recovery of his health. The following sketch of his character is taken from a discourse delivered in this town, the Sunday after the accounts of his death were received. The form in which the discourse was delivered, is retained, as most favourable to the free expression of the feelings of the author.

"The news of Mr. Thacher's death, although not unexpected, spread an unusual gloom through the large circle in which he moved and was known. When we thought of his youth and virtues, of the place which he had filled, and of the confidence which he had inspired, of his sickness and sufferings, of his death in a distant land, and of the hopes which died with him, we could not but speak of his removal as mysterious, dark, untimely. My own mind participated at first in the general depression; but in proportion as I have reflected on the circumstances of this event, I have seen in them a kindness, which I overlooked in the first moments of sorrow; and though in many respects inscrutable, this dispensation now wears a more consoling aspect.

"I now see in our friend a young man, uncommonly ripe in understanding and virtue, for whom God appointed an early immortality. His lot on earth was singularly happy; for I have never known a minister more deeply fixed in the hearts of his people. But this condition had its perils. With a paternal concern for his character, God sent adversity, and conducted him to the end of his being by a rougher but surer way, a way trodden and consecrated by the steps of the best men before him. He was smitten by sudden sickness; but even here the hand of God was gentle upon him. His sickness, whilst it wasted the body, had no power over the spirit. His understanding retained its vigour; and his heart, as I often observed, gained new sensibility. His sufferings, by calling forth an almost unprecedented kindness in his people, furnished him with new and constant occasions of pious gratitude, and, perhaps he was never so thankful to the Author of his being, as during his sickness. He was indeed removed at length from the kind offices of his friends. But this event was fitted, and, may I not say, designed, to strengthen his connexion with God, and to prepare him for the approaching dissolution of all earthly ties? I now see him tossed on the ocean; but his heart is fixed on the rock of ages. He is borne to another hemisphere; but every where he sees the footsteps and feels the pre-

sence of God. New constellations roll over his head; but they guide his mind to the same Heaven, which was his hope at home. I see him at the extremity of Africa, adoring God in the new creation which spread around him, and thanking him with emotion for the new strength which that mild atmosphere communicated. I see him too in the trying scene which followed, when he withered and shrunk like a frail plant under the equinoctial sun, still building piety on suffering, and growing in submission, as hope declined. He does not indeed look without an occasional sinking of the heart, without some shudderings of nature, to a foreign soil as his appointed grave. But he remembers, that from every region there is a path to immortality, and that the spirit, which religion has refined, wherever freed from the body, will find its native country. He does not indeed think without emotion of home,—a thought, how trying to a sick and dying man in a land of strangers! But God, whom he adores as every where present, seems to him a bond of union to distant friends, and he finds relief in committing them to his care and mercy. At length I see him expire; but not until suffering has done its work of discipline and purification. His end is tranquil, like his own mild spirit; and I follow him—not to the tomb, for that lifeless body is not he—but to the society of the just made perfect. His pains are now past. He has found a better home, than this place of his nativity and earthly residence. Without the tossings of another voyage, he has entered a secure haven. The fever no longer burns in his veins—the hollow and deep voice no longer sends forth ominous sounds. Disease and death, having accomplished their purpose, have lost their power, and he remembers, with gratitude, the kind severity with which they conducted him to a nobler life, than that which they took away. Such is the aspect which this dispensation now wears; how different from that which it first presented to sense and imagination!

"Let me pay a short tribute to his memory. It is a duty, which I perform with a melancholy pleasure. His character was one, which it is soothing to remember. It comes over the mind like the tranquillizing breath of spring. It asks no embellishment. It would be injured by a strained and laboured eulogy.

"The character of our friend was distinguished by blandness, mildness, equableness and harmony. All the elements were tempered in him kindly and happily. He had nothing of asperity. He passed through the storms, tumults and collisions of human life, with a benignity akin to that which marked our perfect Guide and Example. This mild and bland temper spread itself over the whole man. His manners, his understanding, his piety, all received a hue from it, just as a soft atmosphere communicates its own tender and tranquil character to every object and scene viewed through it.

"With this peculiar mildness he united firmness. His purposes, whilst maintained without violence, were never surrendered but to conviction. His opinions, though defended with singular candour, he would have sealed with his blood. He possessed the only true dignity, that which results from proposing habitually a lofty standard of feeling and action; and accordingly the love which he called forth, was always tempered with respect. He was one of the last men to be approached with a rude familiarity.

"His piety was a deep sentiment. It had struck through and entwined itself with his whole soul. In the freedom of conversation I have seen how intimately God was present to him: but his piety partook of the general temperament of his mind. It was warm, but not heated; earnest, but tranquil; a habit, not an impulse; the air which he breathed, not a tempestuous wind, giving occasional violence to his emotions. A constant dew seemed to distil on him from heaven, giving freshness to his devout sensibilities; but it was a gentle influence, seen not in its falling, but in its fruits. His piety appeared chiefly in gratitude and submission, sentiments peculiarly suited to such a mind as his. He felt strongly, that God had crowned his life with peculiar goodness, and yet, when his blessings were withdrawn, his acquiescence was as deep and sincere as his thankfulness.—His devotional exercises in public were particularly striking. He came to the mercy-seat as one who was not a

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stranger there. He seemed to inherit from his venerable father the gift of prayer. His acts of adoration discovered a mind penetrated by the majesty and purity of God; but his sublime conceptions of these attributes were always tempered and softened by a sense of the divine benignity. The *paternal character* of God was not only his belief, but had become a part of his mind. He never forgot, that he 'worshiped *the Father*.' His firm conviction of the strict and proper unity of the divine nature taught him to unite and concentrate in his conception of *the Father*, all that is lovely and attractive, as well as all that is solemn and venerable; and the general effect of his prayers was to diffuse a devout calmness, a filial confidence, over the minds of his pious hearers.

"His understanding was of a high order; active, vigorous and patient; capable of exerting itself with success on every subject; collecting materials and illustrations from every scene; and stored with a rich and various knowledge, which few have accumulated at so early an age. His understanding, however, was in harmony with his whole character. It was not so much distinguished by boldness, rapidity and ardour, as by composed energy, judiciousness and expansiveness. You have an emblem of it in the full, transparent and equable stream spreading around it fruitfulness and delight. His views were often original and often profound, but were especially marked by justness, clearness, and compass of thought. I have never known a man, so young, of riper judgment, of more deliberate investigation, and of more comprehensive views of all the bearings and connexions of a subject, on which he was called to decide. He was singularly free from the error into which young preachers most readily fall, of overstating arguments, and exaggerating and straining the particular topics which they wish to enforce. But in avoiding extravagance, he did not fall into tameness. There was a force and freshness in his conceptions; and even when he communicated the thoughts of others, he first grafted them on his own mind, so that they had the raciness of a native growth. His opinions were the results of much mental action, of many comparisons, of large and liberal thinking, of looking at a subject on every side; and they were expressed with those limitations which long experience suggests to others. He read with pleasure the bold and brilliant speculations of more adventurous minds; but he reserved his belief for evidence, for truth; and if the most valuable gift of the understanding be an enlarged, discriminating judgment, then his was a most highly-gifted mind.

"From a mind so balanced, and a taste so refined, we could hardly expect that fervid eloquence which electrifies an assembly, and makes the speaker for a moment an absolute sovereign over the souls of men. His influence, like that of the great powers in the natural world, was mild and noiseless, but penetrating and enduring. That oratory, which overwhelms and bears us away like a torrent, almost always partakes of exaggeration and extravagance, and was therefore incompatible with the distinguishing properties of his mind. His imagination was fruitful and creative; but, in accordance with his whole character, it derived its illustrations more frequently from regions of beauty than of grandeur, and it imparted a colouring, at once rich and soft, and a peculiar grace to every subject susceptible of ornament. His command over language was great. His style was various, vigorous, unborrowed; abounding in felicities of expression, and singularly free from that triteness and that monotonous structure, which the habit of rapid composition on familiar subjects almost forces on the preacher, and which so often enervate the most powerful and heart-stirring truths. His character as a preacher needs no other testimony than the impression left on his constant and most enlightened hearers. To his people, who could best judge of his intellectual resources and of his devotion to his work, his public services were more and more interesting. They tell us of the affluence of his thoughts, of the beauty of his imagery, of the tenderness and earnestness of his persuasions, of the union of judgment and sensibility in his discourses, and of the wisdom with which he displayed at the same moment the sublimity and pr[illegible]ica-

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bleness of Christian virtue. They tell us, that the early ripeness of his mind did not check its growth; but that every year enlarged his treasures and powers. Their tears and countenances tell us, more movingly than words, their deep sorrow, now that they shall hear his voice no more.

"Of his social character I need not speak to you. No one, who ever met him in a friendly circle, can easily forget the attraction of his manners and conversation. He carried into society a cheerfulness, a sunshine of the soul, derived partly from constitution, and partly from his bright, confiding views of religion; a delicacy, which instinctively shrunk from wounding the feelings of the humblest human being; a disposition to sympathise with every innocent enjoyment; and the power of communicating with ease and interest the riches of his mind. Without effort, he won the hearts of men to a singular degree. Never was man more universally beloved. Even in sickness and in foreign lands, he continued to attract friends; and it is our consolation to know, that his virtues drew from strangers much of that kindness which blessed him at home.

"In his sickness I was particularly struck with his submission to God, and his affection for his people. His submission seemed entire. There was no alloy of impatience or distrust. His sickness was a severe trial; for his heart was bound up in his profession, and if in anything his ambition was excessive, it was in his desire to enrich his mind by laborious study. He felt deeply his privations, and he looked forward to an early death as a probable event. But he bowed to Providence without a murmur. He spoke only of the divine goodness. 'I am in God's hand, and his will be done,' were familiar sentiments, not uttered with common-place and mechanical formality, but issuing, as his tones and countenance discovered, from the very depths of his heart. A firmer and calmer submission could hardly have been formed by a long life of suffering.

"His feelings towards his people seemed at times too strong for the self-possession and calmness by which he was characterized. Their kindness overpowered him. The only tears, which I saw start from his eyes, flowed from this source. In my last interview with him, a day or two before his voyage, I said to him, 'I trust that you will return, but I fear you cannot safely continue your pastoral relation. We have, however, another employment for you, in which you may be useful and happy.' He answered, 'If I get strength I shall use it for my people. I am willing to hazard my life for their sakes. I would preach to them, although the effort should shorten my days.' He added, 'Should I forsake my people after the kindness I have received, the cause of religion and of the ministry might suffer; and to this cause I ought and am willing to make any sacrifices.'

"Such is a brief sketch of our lamented friend. He was one of the most blameless men, of the most devoted ministers, and of the fairest examples of the distinguishing virtues of Christianity. He has gone, I doubt not, to a better world. Let us hear him from his new abode admonishing us of the frailty of life, and assuring us of the happiness of a Christian death. The removal of the excellent ought to carry our thoughts to Heaven. That world, how delightful is it, as the resort of all the good from all regions of the earth! Are our steps tending thither; and, when we die, shall we leave behind us recollections, which will encourage our friends to look up and to say,—They are at rest in Heaven?"

Sept. 30, at *Exeter*, Mrs. Ann Aviz, sister of the late Dr. Rice Harris. A gradual decay of nature brought her gently down to the grave in her 78th year.

Nov. 2, at his house in *Russel Square*, London, in a delirium, (brought on by grief for an excellent wife, who died a few days before, at Cowes, in the Isle of Wight,) which armed his own hand against himself, Sir Samuel Romilly, aged 59 years.

The death of that distinguished individual, to whose memory we have this month the sad duty of paying a feeble tribute, has given a shock, wholly without example, to every heart which cherishes a hope for the advancement of its species. Never was human expectation so fearfully baffled, or the brightest prospects of philanthropy dashed with so awful a gloom. The friends of that holy cause, to which the noble exer-

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gies of Sir Samuel Romilly were, a few short weeks ago, consecrated, had almost begun to forget that he was not, in earthly being, immortal. His name had been so long and so closely identified with principles which can never perish,—his progress seemed so secure in its very gentleness of continuance,—his whole demeanour appeared so formed to procure for his designs gradual but beneficent successes,—that, while the mind contemplated the completion of these objects for which he struggled, through a long vista of prudent enterprises and noiseless triumphs, it learned insensibly to link his personal existence to their duration, and scarcely adverted to the possibility that his span of life might be passed before truth should have achieved its final victory. How fearful then was the blow by which this spell was rudely broken!—This honourable career, which the soul felt refreshment in thinking on, closed in horror; and the sweet dreams of golden days, led on by the favoured agent of mercy, were changed, in an instant, to thoughts of agony, despair, and the grave!

If, however, the mode of Sir Samuel Romilly's removal from the world deepens our grief, it alters not, in the least, our rational estimate of his character. It breaks in, no doubt, upon the harmony of that picture on which the imagination would otherwise have delighted to repose. It was a sad and uncharacteristic close of a life so placid, so gentle, so animated with generous zeal, yet so guided by practical wisdom: but our regrets on this subject extend no further. His conduct from his youth proves, beyond a question, even were the fact unestablished by more immediate evidence, that Sir Samuel Romilly could never have formed a determination to quit the world merely because he imagined that it had left him nothing personally to enjoy. His whole public life was a continued self-sacrifice. Endued with the most exquisite relish for domestic joys, he resigned them, almost without reserve, to his cause; and while tremblingly sensible of misery, he steeled his mind with heroic resolution to investigate its minutest details. He was wedded to the loftiest interests of his species. If a beloved family had not survived to claim his love and to solace his afflictions, he would have found a thousand ties to existence in the apprehensions, the hopes, the struggles of humanity with which he was so generously allied. His death, by an act of the will, would have been the result of a selfishness of which he is proved incapable by the whole tenour of his being: and while it appears a moral impossibility that he should have voluntarily relinquished life, it is easy to trace the causes of the frenzy which destroyed him. Its foundation had been laid in years of inconceivable and distracting labour, during which he had been literally "prodigal of his mighty soul." His intellect had, day after day, to disentangle the most tedious perplexities, to grasp the most comprehensive masses of facts, probabilities and reasonings; to glance on a multitude of important subjects, and to retain and arrange them all; to rush from the minute details of the nicest legal proceedings to great questions, involving the honour and happiness of man. He hurried from toil to toil—long arguments at the bar alone diversified the dreariness of his professional exertions, and the opposition bench in the House of Commons was his only relief from the unutterable distraction of his engagements in the Court of Chancery. Thus were his nerves, always finely strung, disordered; his delicate organization deranged, and his faculties too painfully excited long to endure. The springs by which his spiritual nature should have been nourished and invigorated, were dried up within him. Harassed, fatigued, bewildered, inwardly exhausted, he was little prepared to bear the severest of earthly trials. The beloved wife, who, with his children, alone shed a tinge of social joy over his career of toil, was laid on a death-bed; suspense agitated his frame already shaken; despair and agony succeeded; and his mind sunk at last, after no unworthy effort, to reassert her seat. His habits, and even his natural constitution of mind, had compelled him to feel the affliction in all the chilness of its reality. He was essentially a practical man, destitute, for the most part, of fancy and imagination; and accustomed to view the apparent only as the real; to relieve actual misery, to combat substantial oppressions, and to strive for objects, valuable indeed, but little known, back from the sphere of ordinary existence. Hence he was little prepared to draw consolation from things unseen; to rest on sentiment or unearthly hopes; to cherish sweet fancies and tender thoughts which soften the grief that incites them, or to indulge in that gentle pensiveness which throws a rich, yet sober enchantment over the grave. Surely, then, it is not wonderful that his heart, exhausted in the cause of virtue, fainted within him; and that the silver cord, so long too intensely drawn, was, in one sad moment, broken.

From the painful contemplation of Sir Samuel Romilly's death, we may turn for comfort to the thought, that it is good indeed for man that he has lived. Humanity regarded him as the first and noblest of its advocates. He possessed, indeed, no faculties of the loftiest intellectual order, no brilliant wit, no intuitive perception, no exquisite felicity of combination, no wild and burning energy: but he united in himself more capabilities of virtuous

enterprise, more resources for the practical benefit of mankind, than any individual whom we have the happiness to remember. His talents as a parliamentary speaker, his wonderful power of intellectual toil, his pure and unsullied life, and the exquisite sympathy he felt for every human sorrow, gave him an influence over prejudice and power themselves, which he used for the purest and loftiest purposes. His wonderful knowledge of the principles and detail of his profession, which usually unfits its possessor for an extended scene of action, was applied with great success by him to promote the cause of improvement, and to justify, if not to rouse, the most generous impulses. He was able to meet prejudice on its selected ground, and to employ the weapons it had chosen; but he wielded them with a spirit that nothing but high principle could inspire. As a speaker, he was clear, chaste and impressive, rising only with his subject, and deriving all his earnestness and force from his strong persuasion of the truth and the greatness of his theme. His voice was sweet and silvery, his action gentle, his manner impassioned only when a strong sense of justice lighted up his frame. Then a holy fire appeared to flash from his else care-worn and quiet countenance, and to "o'er inform his tenement." Over his earthly frame, disease and affliction have for a while triumphed; but they have no power over the virtues he manifested or the principles he lived to develope: these are a possession to the world for ever. His unwavering opposition to all that he believed injurious to human happiness; his disdain of the allurements of an ordinary ambition; the efforts in which he exhausted the resources of life, will never be forgotten, while a pulse shall vibrate in sympathy with the interests of man. The present age, we may venture to predict, will not be the brightest era of his fame. That he exposed unconstitutional measures, rendered the bankrupt laws more just, and the criminal code less unmerciful, are the most visible but not the most important of his peaceful victories. He has reduced, in some degree, those mighty principles of legislation into actual working, which had been long confined to philosophic schools; he has prepared the way for a reconciliation of humanity and law, so seldom permitted to unite; and has begun to give an "assured reality" to the objects of which other philanthropists have been contented to dream. In that day, when the great designs he partially unfolded shall be complete, his memory will be cherished with a reverential fondness. When genuine Christianity shall shine forth in human institutions; when the enactments of man shall be framed in devout imitation of the merciful dispensations of heaven; when laws shall have become the well-ordered channels for diffusing a wise and genial charity over the world; mankind will not be unmindful of him to whom they will owe the beginnings of their glory and the high example whose inspiration will be caught by a brilliant succession of yet more triumphant labourers.

T. N. T.

Nov. 11, at his house, in *South Street, Exeter*, Mr. William Drewe, aged 52 years. It never can be uninteresting or useless to reflect upon the virtues of good men, let them be of ever so obscure a station, or quiet an ambition. Virtue ought never to decay; it should be embalmed wherever it is found. Honour is ever the most pure, the less it is beset with temptations; and therefore it may be that the exalted man is not always the most mentally noble or feelingly great. The object of the present sketch was of a most respectable and private station in life; and he was, perhaps, one of the gentlest and most amiable of men that ever breathed. He lived undisturbedly to the hour of his death in the bosom of his family, in all of whom there seemed to be but one heart. He had no desires, no fears, no aims, no hopes, with which they were not blended; and he never gave them cause of fear till he was ill, nor of anguish till he died. Of a mind singularly quiet and pure, he thought of no evil himself, and never tainted others with "suspect of crime." His days were as full of serenity as his nights, and his morning thoughts were always clear and worthy of the morning. Those who were in habits of intimacy with him, spoke of him in his life-time with unmingled affection and respect: they think of him now, and utter his name with an unaffected and serious sorrow. It is not possible to conceive of a heart more full of humanity, than that which beat but to be charitable and to be happy; it was rich in that benevolence which "hopeth all things, endureth all things." There was a kind of sweet and childlike simplicity in his manners, that bespoke a life, beautiful, unaltered, stainless. His feelings of youth remained unsullied, and had never left his heart; the innocence of his boyhood had not been banished or bruised by the ruthless rudenesses of the world. The benignity of his nature remained faithful to him through every change and chance; and we saw him, in a comparatively advanced age, as "white of soul" as an infant could be. Nothing of the world obstructed his view back into the brightness and placidity of his youthful days. He felt for the distresses of all his fellow-creatures, and as far as in him lay, he removed or mellowed them. With all this suavity of temper and gentleness of feeling, he held high and unshaken

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principles, political as well as moral; and it would be impossible for any one to point out an action of his life, in which interest or any other unworthy cause swayed him from what he deemed the good, the generous and the just. Benevolent to the helpless and to the poor, placid and courteous to strangers, invariably kind to his friends, and most mild and affectionate to his family,—he went to his grave universally beloved and mourned. It should be some alleviation to the sufferings of the unfortunate survivors, that he for whom they grieve is gone to a sure and a deathless happiness, if mortal honour and virtue can ensure it. He was taken away neither abruptly, nor after long and wearisome and torturing illness: a warning was given to him, and to those who loved him; and death was led on by a charitable and merciful preparation. In religion, a more just, firm and calm mind could not exist; and he is gone to reap those rewards, for which in life he sowed the seeds.

A few words may, perhaps, be allowed personally from the individual who writes these genuine but hasty words of Mr. Drewe's worth. He was the kindest and the gentlest and the sincerest friend that this individual ever knew; and his placidity and "even-handed justice" were continually the models for his own actions of the heart and the mind. His quiet goodness in trouble; his mild and sincere delight in the writer's happier hours; his easy, unassuming sociability at all times; were and are sureties for a never-decaying love and an unbroken remembrance in him who is spared yet a little longer. He never uttered a word which the writer of these lines did not think kind and generous. But from a world of trial and trouble, he is gone to the home of the benevolent and the habitation of the just: he is now in a world "where the wicked cease from troubling, and the weary are at rest."

J. H. R.

The Queen.

[From the Gazette.]

Whitehall, Nov. 17, 1818.

This day, at one o'clock, the Queen departed this life, to the inexpressible grief of all the Royal Family, after a tedious illness, which her Majesty bore with the most pious fortitude and resignation. The many great and exemplary virtues which so eminently distinguished her Majesty throughout her long life, were the object of universal esteem and admiration amongst all classes of his Majesty's subjects, and render the death of this illustrious and most excellent princess an unspeakable loss to the whole nation.

Nov. 18, Mr. Alderman Goodbehere, of London. He was seized with more than one fit on the same day, and the last was fatal. His character was highly amiable and respectable; and he was one of the few aldermen of the metropolis who retain on the bench the principles of civil and religious liberty which they professed before they were elevated to it. He was next year to have entered upon the mayoralty.

— 21, at *Rochdale*, aged 56, Elizabeth, wife of the Rev. William Hamal, much lamented as an affectionate wife, a tender parent, a kind friend, and a good neighbour. In her were strongly exemplified the power and excellence of religion, in enabling us to meet the approach of death with coolness and tranquillity of mind.

INTELLIGENCE.

Unitarian Fund.

The Chapel in Meeting-house Lane, Woolwich, late in the occupation of an Antinomian congregation, but which was originally a Presbyterian chapel, has been engaged by the Committee of the Unitarian Fund, in consequence of the application of a respectable individual in that town, and was opened for Unitarian worship, on Wednesday, November the 18th, by the Rev. W. J. Fox. The service in the forenoon was chiefly attended by the few persons who have already avowed their attachment to the Unitarian cause. In the evening, the chapel, which is capable of accommodating about two hundred persons, was completely filled, and about fifty more stood, within hearing, about the doors. The object of the sermons delivered on this occasion was to shew that Unitarianism is pre-eminently a scriptural system, founded on the plain declarations of Christ and his apostles, and most congenial with those holy affections and dispositions, which it is the allowed design of Christianity to produce and cherish. The hearers were remarkably decorous and attentive, and a considerable impression was apparently produced. Tracts were afterwards distributed, which were received with great avidity, and promises of serious perusal and consideration. Application was made

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for many more than could be immediately supplied. May the good seed, which has been thus sown, bear an abundant harvest!

America an Asylum.

It must needs happen that a country which, like the United States, opens its doors to all new-comers, should be infested with the refuse of the population of Europe. Nor is it wonderful, this being the case, that the Americans should be suspicious of foreigners, and should receive emigrants with coldness. The recollection of this fact should also check Europeans, who, by their cast-off members, contribute to vitiate the American character, in their hasty reproaches of the morals and manners of the whole people of the United States. Some estimates that we have seen of the citizens of the American Republic, would, we sincerely believe, be flagrantly unjust applied to the inhabitants, generally, of New South Wales. We are led to these remarks, by observing in the American newspapers accounts of two persons of notorious character, lately ejected from England. One is the notorious *Prey*, the Jew convert and preacher, who, we are ashamed to say, seems to have been preaching in New York and other places, with unbounded popularity. Why did not his "evangelical" associates in this country put their brethren in America on their guard? The other is the West-of-England girl, who, assuming the character of an Indian Princess who had been shipwrecked off the coast, and taking the name of *Carabboo*, practised such an adroit imposture, two or three years ago, upon the gentry of Bristol and Bath. The following advertisements relating to this lady, appear in succession in *The Democratic Press*, of Philadelphia, September 24, 1817:—

"A full length Portrait of Miss Carabboo will be published this day, at two o'clock, at Mr. Charles's Book Store, No. 32, South Third Street.

"*Sept.* 24—d3t."

"*A Card.*—Miss Carabboo returns her most grateful thanks to the ladies and gentlemen who did her the honour of attending the Concert, given for her benefit last night, and begs to inform them, that the second and last Concert, which was fixed for Thursday, the 25th instant, is postponed to a later period, of which due notice will be given.

"*Sept.* 24, 1817.—1t."

New Unitarian Chapel, Baltimore.

[Extracted from a New York Paper, Oct. 2, 1818.]

A large Unitarian, or first Independent Church, lately erected in Baltimore, under the superintendance of the celebrated architect Godefrey, will compare, it is said, with any public building in the United States. One of the Baltimore papers gives a full description of this superb edifice, of which some idea may be formed from the following representation of the pulpit:—

"The pulpit is in imitation of the antique rostrum; it rests upon a double square base, the first of verd antique marble of Connecticut,—the second of white Italian marble; the latter is decorated on its front with a bronze ornament, from the antique. The body of the pulpit, which is semi-circular, is made of bird's-eye marble. It is ascended by eight steps on each side, inclosed by a balustrade of an imposing style, the base of which is of verd antique marble. On the landing-places on each side, are to be armed chairs in the Grecian style, ornamented with bronze, for the accommodation of visiting ministers.

"The Organ is described as representing a Colossial antique lyre, the large pipes imitating the strings: two Egyptian columns inclose the whole, the pipes forming their shafts."

Clerical Resignation.

A clergyman in the county of Essex has lately resigned two valuable livings into the hands of the diocesan, the Bishop of London; alleging, that he could not conscientiously hold them any longer, dissenting from many articles contained in the Liturgy of the Church of England. The Bishop, knowing how much the circumstances of the clergyman would be reduced by the loss of his livings, in the handsomest and most friendly manner, before he would accept the resignations, endeavoured to remove his scruples, and to prevail upon him to retain his livings, but without effect.—*Sun.*

The Unitarian Society has in the press, "The Bampton Lecturer Reproved: being a Reply to the calumnious Charges of the Rev. C. A. Moysey, D. D. &c., in his late Bampton Lectures, against the Unitarians, and especially against the Editors of the Improved Version. In Letters to a Friend. To which will be annexed, A Letter, in Reply to the Charges of the Very Reverend Dean Magee, in Vol. II. Part 2, of his 'Dissertations on Atonement and Sacrifice.' By Thomas Belsham."

Mr. Hone purposes to elucidate his forthcoming Enlarged Report of his Three Trials, by an abundance of additions, from materials of singular interest and rarity, with numerous coloured and other engravings and portraits, and various *fac-similes*, which will render it as acceptable to the curious collector, as to the general reader. The work is in forwardness, and will be printed in royal octavo, by subscription.

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MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

A year has elapsed since the nation was in affliction for the loss of a deeply-regretted princess, and with her, the first of her womb and the hopes of the family. At the time, when the returning year brought the recollection of the past more strongly to our memory, death again struck his triumphant dart, and levelled with the dust one of the greatest men that this nation has produced. The loss was sensibly felt in every quarter; for though he was not in that high station, with which the generality are apt to connect so much consequence, yet his talents, his worth, and the honourable distinction with which he had been so lately invested, gave every one an interest in his character. In an honourable profession he had attained, by his own merit, that pre-eminence which merit only can confer: and as he had shewn himself to be the friend of the people and of the reform of abuses, the independent manner by which he was brought into parliament for the second city in the kingdom, led us to expect, that his voice would be more attended to in the senate of the nation. All things had conspired to render him the object of universal admiration and expectation, when he was taken from us in a most abrupt manner, and by a calamity, which points out to us the weakness of the highest intellect, and that in a moment the powers of the finest mind may be deranged. To fill up the place of such a man is not easy; and a more arduous task is imposed on the survivors, that they may perfect the plan which he had chalked out to them. The name of Sir Samuel Romilly will long be remembered by all, who knew him in his professional pursuits, or enjoyed with him the intercourse of private life; and by the public at large it will be held in honour, as long as true patriotism shall be in estimation in this country.

Another loss in higher life was expected from the warnings given by disease, and, at the age of the Queen, a long continuance among us was less to be expected. Her departure was attended with the usual marks of mourning attached to so high a personage, of whom it will become us to speak but little; but the decorum which she kept up in her court, and the discountenance which she held out to immoral characters, at a time when it was not so easy to stem the torrent of fashionable vice, will, whenever her name is mentioned, be remembered highly to her advantage.—Time also will discover many traits of beneficence and benevolence, which would do honour to private characters, and, from their being performed without publicity and ostentation, entitle her the more to our respect. It may be matter of regret to observe, that imperfections are seized on with avidity; but who is free from them? It is for the advantage of the public, that moral worth, in high stations, should meet with its fair reward. The character of the great has considerable influence, and in no small degree may it perhaps be attributed to the royal personage whose loss is now deplored, that in the higher ranks of life more attention is paid in England to public decorum than in any other country in Europe.

The grand proceedings of Aix-la-Chapelle are not yet developed. The sovereigns have had their meeting, and discussed, without doubt, many points of great importance to their subjects. But we cannot think of their resolutions, whatever they may be, without recollecting that, in the same place, a solemn congress was held of the representatives of Europe, who laid the basis for perpetual amity between their sovereigns, which was overthrown in half a dozen years after. The present great men of the earth have, however, settled one point, namely, that France may be restored to her former state among the nations, that she requires no longer an armed force to secure the obedience of the subject to the sovereign, whom they have imposed upon her. In consequence, they have marched away their troops to their respective homes, and the warriors of England are landed in their country. Certain arrangements have also been made for the payment of sums, by France, to the respective countries, which have co-operated in placing her in her present state. Their farther regulations will, in due time, appear, and perhaps, will not be exactly the same, as if they had been drawn up by the representatives of their subjects.

It does not as yet appear, that they have interfered in the dispute between Bavaria

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and Baden. Most probably they have settled the controversy, and assigned to each that territory, which may be presumed to be consistent with the dignity they obtained from Buonaparte, and what is a proper reward to them for quitting his service. Spain also seems not to have acquired any aid by this meeting, and, left to fight its own battles, will soon sink into the state due to its ill deserts; to that degradation, which is the proper reward of superstition and persecution.

France has finished its elections to supply the vacancies in its parliament, and from the tenour of them, it is evident, that the spirit of liberty is not lost in that country. The Marquis de la Fayette, who began his career of life in the cause of the independence of America, took a prominent part in the early stages of the Revolution, was confined a long time in the dungeons of Austria, and afterwards made one of the assembly in the hundred days' reign of Buonaparte, has been returned a representative to the parliament. This choice, which is by no means a singular one, indicates that the party of the Ultra-royalists is very much on its decline, and that it is now found expedient to govern by the principle of the Charter. In this case the French will have gained all that the best wishers of the Revolution desired in the beginning of it; and, if there is prudence in the government, that country may still enjoy the benefits of a good constitution. For, though their representation is not on the same principles as ours, yet it is not without very great advantages; and, if it can secure the liberty of the press, they may become, in no great length of time, the envy of their neighbours.

Germany is on the eve of seeing some important changes in its condition. That country is full of information, and the people seem inclined no longer to submit to their feudal dependence. From the nature of their governments, there is a great circulation of writings; for the different states do not combine together to keep the press in chains. All are looking to Prussia for the promised constitution, and by little and little, the people every where are rising in consideration. One great and important change is taking place, and that is, in the situation of the Jews, who used to be kept under by very degrading conditions. These are gradually giving way to better principles, and the Jews themselves, by superior attention to literature and science, are rising more and more in public estimation.

The Spanish colonies in America continue to be an object of great attention. The state of Buenos Ayres is beginning to claim its place among the legitimate governments. The Caraccas have not yet advanced so far towards their destined end. They find, however, employment for the adventurous spirits of this country, many of whom are expatriating themselves to fight under the banners of independence. The next important intelligence that is likely to be received, is from the western coast of America; and when Lima is taken, that part of the country may be considered as freed from the Spanish yoke.

The parliament of England is summoned to meet in the month of January. The death of the Queen made this necessary, and of course some new arrangements will take place, with respect to the care of our unhappy sovereign. Probably it will lead to somewhat more of economy, which may be consulted without injury to the royal personage, who is the object of these attentions. Whether any changes will take place in the ministry, are matters of mere surmise, but they are generally talked of.

Westminster, which has met with such a loss by the death of its beloved representative, has had a meeting to supply the vacancy. A candidate has appeared in the person of Mr. Hobhouse, son of Sir Benjamin Hobhouse, and it is not yet known whether any other will start on the popular side. The ministerial candidate at the last election has declared himself, and the contest is likely to be severe. Much depends on the union of the popular party, as they experienced at the last election; but it is often more difficult to unite parties, between whom there is little difference of opinion, than those who, one would think, would be the most violently opposed to each other.

In the new parliament, great questions are to be agitated. That of economy is not among the least important; that of reform in parliament will also be again discussed. What strength the cause of reform may have acquired by the change of members, time will shew; but apparently it can scarcely be so great as to shake the interest of the borough-holders. The debates, however, will continue to carry weight with them; and though the question may be dismissed by a majority of votes, yet this will not alter the public mind in its opinion, that the representation should be made conformable to the spirit of such a mode of government.

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The Christian Ministry an Office of Labour: Preached at Broadmead, Bristol, at the Annual Meeting of the Bristol Education Society, August 5, 1818. By Thomas Steffe Crisp.

CORRESPONDENCE.

Communications have been received from Messrs. R. Awbrey; G. Kenrick; H. Taylor; J. Jevons; Joseph Cornish; James Manning; W. Johnston; J. H. Brassby; R. Fry; Joseph Hunter, and Drs. Carpenter and T. S. Smith; R. F.; R. S.; Inquirer; a Friend to Truth; An Occasional Reader; A New Subscriber; A.; P.; L. A.; E. T.; J. J.; T. M. and Pamphilus.

The "Three Essays on Predestination," mentioned by *Philalethes*, have not yet been received. Several packets sent from the Country, by private hand, have, we understand, been lost.

Various Articles of Review, Obituary and Intelligence, which have been some time ready for the press, are unavoidably postponed. Our Correspondents will bear in mind, that Articles belonging to the Present Volume must, as far as is practicable, be brought into the next Number, which, on account of the *Indexes*, will be printed earlier in the month than usual.

ERRATA.

In the last Number, p. 649, the Poem, entitled *Heaven*, should have been quoted as from Moore's "Sacred Songs." There are two errors in the copy from which we printed, viz.

Second Stanza, fourth line, for "from," read *for*.

Third Stanza, second line, for "are," read *we're*.

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THE
Monthly Repository.

No. CLVI.] DECEMBER, 1818. [Vol. XIII.

MISCELLANEOUS COMMUNICATIONS.

Mr. Brougham's Description of the Establishment for promoting Learning and Industry at Hofwyl, in Switzerland.

[The following interesting relation was given by Henry Brougham, Esq. as Chairman of the Committee of the House of Commons, on the Education of the Lower Orders, and is published with the Report which we inserted pp. 652—664. ED.]

I CONSIDER that I shall render an acceptable service, and assist the inquiries of this Committee, by giving an account of a very important institution, connected intimately with the instruction and improvement of the poor, at Hofwyl, near Berne, in Switzerland, under the management of the owner of that estate, Mr. Fellenberg, a patrician of that canton.

Happening to be in Switzerland in the autumn of 1816, I went to Berne, for the purpose of visiting Mr. Fellenberg's institution, which is situated in a pleasant country, about four miles from the town. I was received by him with great courtesy; he shewed me himself every part of his establishment, and appeared anxious to have the whole details of its management investigated. My intention was to return, and pass a few weeks there for the purpose of acquiring further information respecting the system, and more especially the extraordinary economy which prevails, and which enables Mr. Fellenberg to effect so much with such slender means. This can only be learnt by a daily examination of minute particulars: to facilitate which, Mr. Fellenberg was kind enough to offer me the use of a chateau, in the neighbourhood of his own residence; but the state of the weather for many weeks, and of my own health, made it desirable that I should proceed to Italy, without accomplishing my purpose. I cannot, however, avoid strongly recommending a residence at Hofwyl, to any one who may interest himself in these important inquiries; and I can venture to engage for Mr. Fellenberg, that he will give such a one, if properly recommended, the same facilities which he so readily offered to me.

Several tracts have been written upon the subject; the best of which is entitled, "Rapport fait à S. M. I. L' Empereur Alexandre, sur l' Etablissement de Hofwyl." It purports to be the work of the Count of Capo D' Istria, but was in fact written entirely by Mr. C. Pictet, of Geneva, who has paid great attention to the plans of Mr. Fellenberg, and examined them carefully in different stages of their progress. The work of Mr. Rengger deserves also to be consulted; and Mr. Fellenberg himself has published some tracts in German. All these publications are to be had at the bookseller Paschoud's, in Geneva and Paris.

The groundwork of the establishment is a farm of moderate extent, from 210 to 220 posen, answering nearly to our English acres, which Mr. Fellenberg cultivates himself with great assiduity and success. Upon this he has ingrafted the other branches of his institution, which consists of a seminary for the education and moral and religious improvement of the poor; an academy for the richer classes of society; an agricultural institution for a limited number of pupils; and a manufactory of agricultural implements.

The academy consists of fifty or sixty pupils, who are taught every branch of useful learning, from Latin and Greek (which last they are peculiarly well-grounded in, from the plan adopted of beginning with it), to the higher branches of the mathematics and of physical science. These pupils are chiefly of patrician families. When I was there, I found seven or eight German princes among them, besides several sons of German nobles; and

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the Prince and Princess of Wurtemberg (the present king and queen) were expected in a few days to visit the place, with the design of prevailing on Mr. Fellenberg to make room for another young prince under their care. All these pupils go through the same discipline; eat at the table with Mr. Fellenberg and his family, and pay about £60. sterling a-year for all expenses, exclusive of clothes. I ought to add, that when the troubles upon the Continent had reduced so many families to great distress, Mr. Fellenberg kept above a dozen of the young men for nothing during two years. This part of the establishment creates the principal expense, as about twenty eminent professors belong to it, whose salaries amount to between £2000. and £3000. a-year. On the other hand, they form a very interesting society, and render a residence in the neighbourhood alike instructive and agreeable.

The Agricultural Institution is peculiarly under Mr. Fellenberg's own care, and consists of about twenty pupils, more advanced in years than the former class. They are taught practically in the farm, and have likewise hours of scholastic instruction, and of meetings for discussion with Mr. Fellenberg. They are separately lodged and boarded at Buchsee, a chateau about a mile distant from Mr. Fellenberg's house. The manufactory of agricultural implements is extremely beautiful, from the neatness and excellence of the workmanship, but especially from the valuable improvements in mechanism which Mr. Fellenberg has introduced. Among these may be mentioned his horse-hoe, his scarifier or extirpator, his root and straw-cutters; and, above all, his drill, which has been highly admired by all competent judges, and, I believe, been honoured with the approbation of the Board of Agriculture in this country.

The branch of the establishment, however, which is more particularly deserving of attention, and with which all the others are more or less connected, is the seminary for the poor. Mr. Fellenberg having long remarked the extreme profligacy of the lowest orders in the Swiss towns, and the habits of ignorance and vice in which their children were brought up, formed many years ago the design of attempting their reformation, upon principles equally sound and benevolent. His leading doctrine was, that to make those poor people better, it was necessary to make them more comfortable; and that this end would be best attained by forming in their earliest years habits of industry, which might contribute to their subsistence, and by joining with them a greater degree of intellectual cultivation than has ever yet been extended to the labouring classes of the community, or been imagined to be compatible with their humble pursuits. He began his experiments upon a small number of children, which he has now increased to between thirty and forty: and this may be reckoned the utmost limit upon a farm of so moderate an extent. Those children were taken from the very worst description of society; the most degraded of the mendicant poor in Berne and other Swiss towns. With hardly any exception, they were sunk in the vicious and idle habits of their parents, a class of dissolute vagrants, resembling the worst kind of gypsies. The complete change that has been effected in them all, is one of the most extraordinary and affecting sights that can be imagined. When I saw them, there were some who had been there for several years, and had grown up towards manhood; but the reformation in almost all took place during from one to two years, or a very little more, according as they were taken at an earlier or a more advanced age. The remark which I made is that which immediately strikes all who visit Hofwyl; the appearance of the children alone, their countenance and manner, impress you with a conviction of their excellent dispositions. To describe all the steps of the process by which this reformation has been effected would be impossible, as much depends on minute circumstances, and upon the great skill and judgment of Vehril, a young man who has devoted his life, under Mr. Fellenberg, to the superintendence of this part of the establishment, and to whose extraordinary virtue and ability its success is principally owing. But I shall endeavour to give the committee some idea of the mode of treatment pursued.

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The first principle of the system is to shew the children gentleness and kindness, so as to win their affections, and always to treat them as rational creatures, cultivating their reason, and appealing to it. It is equally essential to impress upon their minds the necessity of industrious and virtuous conduct to their happiness, and the inevitable effects of the opposite behaviour, in reducing them from the comfort in which they now live to the state of misery from which they were rescued. A constant and even minute superintendence, at every instant of their lives, forms of course part of the system; and, as may easily be supposed, the elder boys, who have already profited by the care of the master, aid him in extending it to the new comers, who for this purpose are judiciously distributed among them. These are, I am aware, very general principles, and upon their judicious application to practice in each particular instance, according to the diversities of individual character, their whole virtue depends. But a somewhat more specific notion of the plan may be formed by observing, that it is never allowed for a moment to be absent from their thoughts, that manual labour, in cultivating the ground, is the grand and paramount care which must employ their whole lives, and upon which their very existence depends. To this every thing else is made subordinate; but with this are judiciously connected a variety of intellectual pursuits. At their hours of relaxation, their amusements have an instructive tendency; certain hours are set apart for the purposes of learning; and while at work in the fields, the conversation, without interrupting for a moment the necessary business of their lives, is always directed towards those branches of knowledge in which they are improving themselves during the intervals of labour. Besides writing and ciphering (at which they are very expert) they apply themselves to geography and history, and to the different branches of natural history, particularly mineralogy and botany, in which they take a singular delight, and are considerable proficients. The connexion of these with agriculture render them most appropriate studies for those poor children; and as their daily labour brings them constantly into contact with the objects of those sciences, a double relish is thus afforded at once to the science and the labour. You may see one of them every now and then stepping aside from the furrow where several of them have been working, to deposit a specimen, or a plant, for his little *hortus siccus*, or cabinet; and Mr. Fellenberg rarely goes into the field where any of them are labouring, without being called upon to decide some controversy that has arisen upon matters relating to mineralogy or botany, or the parts of chemical science which have most immediate relation to agriculture. There is one other subject which is ever present to their minds: I mean a pure and rational theology. Mr. Fellenberg is deeply imbued himself with the sense of religion; and it enters into all his schemes for the improvement of society. Regarding the state of misery in which the poorest classes live, as rather calculated (if I may use his own expression) to make them believe in the agency of a devil than of a God, his first care, upon rescuing those children from that wretchedness, is to inspire them with the feelings of devotion which he himself warmly entertains, and which he regards as natural to the human heart, when misery has not chilled nor vice hardened it. Accordingly, the conversation, as well as the habits of the poor at Hofwyl, partake largely of religious influence. The evidences of design observable in the operations of nature, and the benevolent tendency of those operations in the great majority of instances, form constant topics of discourse in their studies, and during the labours of the day; and though no one has ever observed the slightest appearance of fanaticism or of superstition, (against which, in truth, the course of instruction pursued is the surest safeguard,) yet ample testimony is borne by all travellers to the prevailing piety of the place. One of these has noted an affecting instance of it, when the harvest once required the labourers to work for an hour or two after night-fall, and the full moon rose in extraordinary beauty over the magnificent mountains that surround the plain of Hofwyl. Suddenly, as if with one accord, the poor children began to chant a hymn which they

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had learnt among many others, but in which the Supreme Being is adored as having "lighted up the great lamp of the night, and projected it in the firmament."

The details which will be found in the works I have already referred to, give minute and satisfactory illustrations of the virtuous habits of these labourers, and of the happy and contented lives which they lead. I trust that one or two of them, such as the "Rapport," will be translated into English. That the complete education which it is Mr. Fellenberg's principle to give the children interferes in no degree with the business of their lives, but rather forwards it; and that the farm cultivated by them succeeds perfectly, the inspection of his accounts (which he lays open to every visitor as a matter of course) clearly demonstrates. The profits of the farm, consisting of 214½ posen, (nearly equal to our acre,) for the four years ending 1814, were annually 14,176 Swiss livres, or about £886. sterling, being above £4. an acre, including the interest on the original purchase-money of the land. The cattle concern is entirely kept out of this account, which, therefore, exhibits more clearly the success of the cultivation depending upon labour. It is to be observed, that Mr. Fellenberg has had to contend with powerful prejudices on the part of his countrymen, and has certainly received neither encouragement nor countenance from the government of the canton. On the contrary, the belief very universally prevails, that he is regarded by them with an unfavourable eye, and that strangers are not much encouraged to visit Hofwyl. The first impression, propagated with some industry, was, that his visionary schemes would be his ruin. When the undertaking seemed to prosper, the attack was changed, and he is now upbraided with amassing a large fortune—an accusation equally unfounded, as the account which I have given of his great liberality and charity may serve to shew. The patrician order (to which he belongs) also took umbrage at his devoting himself to what was termed "a schoolmaster's life" (*vie pedagogique*). But I trust that these prejudices are now wearing away; and certainly he is, in this respect, largely indebted to the enlightened assistance of M. de Boustetten, M. Pictet, and the other men of letters at Geneva, who have always zealously favoured his undertaking.

That the habits of common labour are perfectly reconcileable with those of a contemplative and even scientific life, and that a keen relish for the pleasures of speculation may be united with the most ordinary pursuits of the poor, seem to be proved by this experiment of Mr. Fellenberg. I am quite aware that he has only made it upon a small scale; that its application to a populous district may be difficult; and that a substitution of manufacturing for agricultural labour would greatly augment the difficulty. Nevertheless, when we say that little can be effected in this way, we ought to consider how limited have been Mr. Fellenberg's means. The farm on which he has done so much is under 220 acres, and his income, independent of the profit he derives from the breeding of horses, in which he is very skilful, and his manufactory of husbandry-implements, does not exceed £500. a-year. The extraordinary economy which reigns in his establishment is, indeed, requisite to explain the existence of such an institution; for although the academy and institute are supported by the richer pupils, these pay a very moderate sum; and the family who are lodged and wholly supported at Hofwyl amounts to one hundred and eighty persons. These dine at six different tables, and their food, though simple, is extremely good.

Before concluding this statement, I must add that Mr. Fellenberg's principal object in establishing the academy for the wealthier classes, is to teach them their duties towards the poor; and, above all, to inculcate the propriety of their adopting, each in his own sphere, the system pursued with respect to the poor children at Hofwyl. As they learn that system in all its details, and as they almost all become enthusiasts in it, there is reason to hope that its benefit may spread into other parts of the world. The primary difficulty, no doubt, is to find such admirable superintendents as Vehril. But we may confidently trust that some of the youths trained at Hofwyl, will be able to carry the

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methods adopted there into practice elsewhere. And I may add, that I believe nothing would give Mr. Fellenberg more satisfaction than to receive a pupil sent there to learn those methods. In order to profit immediately by his stay at Hofwyl, such a person should understand German, as that is the language spoken by Vehril and the labourers.

Mr. Fellenberg, having observed the general defects in the education of youth in Switzerland, arising from the ignorance of the schoolmasters, (whose emoluments are inferior to the wages of ordinary labour,) adopted a very judicious plan for remedying this evil. He assembled about forty of them one summer, and kept them at Hofwyl during their vacation of three months. He there had them instructed by the professors of the place, in various branches of knowledge. Being men of industrious habits, and sufficiently anxious to learn, they made great progress, and still further improved themselves on their return to their homes. Mr. Fellenberg invited them all to assemble the next year, but the government, for some reason which I cannot pretend to explain, took umbrage at this proceeding, and prohibited the meeting. However, the neighbouring canton of Zurich encouraged their teachers to resort to Hofwyl, where a number of them were accordingly maintained and instructed in the same manner as the Bernese masters had been the year before.

There is another institution for education at Yverdun, which I also visited in August, 1816. It is under the direction of Mr. Pestalozzi, and consists of above a hundred boys, who are taught every branch of learning, by different masters, upon a principle quite new and deserving of notice. Mr. Pestalozzi observes, that the received methods of instruction are too mechanical; that children are taught by rote, and that their reasoning faculties are not sufficiently called into action. Accordingly, all his pupils are taught in a way that excludes mere mechanical operations, and certainly tends greatly to exercise the mind. No books are allowed: but the master, standing before a large board or slate, on which he writes, ciphers or draws, (as the case may be,) explains or demonstrates to the boys who sit around him; and whose attention is kept awake to every step of the process by constant examinations, in which they are obliged to go through the steps themselves *viva voce*. I saw many of them who had gone a considerable way in the mathematics, without having ever used a book. One only had reached the fluxional calculus, of which, from a question I gave him to work, he appeared to have an imperfect notion; although in a far shorter time than he had been learning, the young men in this country acquire great expertness in the highest branches of analytical science. But he and the others whom I examined had certainly a very accurate knowledge of the *rationale* of all the operations which they had learnt, and their minds were much strengthened, I doubt not, by the constant exercise of thought unconnected with notation. I conceive that analytical investigations might be rendered more useful, and might approach more to those of geometry, in their beneficial effects upon the reasoning powers, were somewhat of M. Pestalozzi's principle adopted. That he carries it too far, seems equally clear to me; and I have been informed, that his pupils, when they come to mix in the business of life, in counting-houses, &c., are very much thrown out, at least at first, by their having been unaccustomed to the use of books. I should, however, wish to be understood as speaking with diffidence on this subject, from my imperfect examination of it. I understand that a gentleman from Ireland has made it his peculiar study, with the view of introducing it there; and he may, I trust, before long, give the public an account of it in detail.

Dudley,

SIR, *November* 18, 1818.

IN the list which Mr. Manning was so obliging as to send you [p. 89] of students educated, about fifty years ago, in the Academy at Exeter, occurs the name of Mr. John Short. This gentleman, as Mr. Manning informs us, died before he had completed his academical course. I have lately met with a beautiful inscription designed for his monument. It was drawn up by the celebrated Mr. Bad-

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cock; and, as it will doubtless be acceptable to many of your readers, I have great pleasure in transmitting it for insertion in the Monthly Repository.

J. H. BRANSBY.

Sacred to the memory of the ingenious Mr. John Short, Jun. student in divinity at the Academy at Exeter.

A youth
whose very childhood
opened,
like the fairest dawnings
of the morn,
with those flattering prospects
of future excellence,
which his more ripened years confirmed
with fresh hopes,
and received with growing lustre.
His understanding
was enriched with the choicest treasures
of real knowledge,
and his genius
elevated and refined by the contemplation
of the sublimest objects.
Nature
had been peculiarly liberal to him,
and Art
had improved its bounty:
for
his application in study
was as intense and unwearied
as his apprehension was clear,
and his mind capacious.
Conversant,
from his earliest years,
with the finest models
of ancient and modern
literature,
he instinctively felt their beauties
and copied their excellences;
but amidst
the pleasing excursions of a poetic fancy,
and the deeper researches
of a philosophic mind,
He
forgot not
those grand and more important inquiries
which his duty,
as a Christian,
and his office
as a probationer for the ministry,
chiefly required.
He saw the
beauties,
and felt the force of divine truths.
As he knew
the principles,
so had he imbibed the spirit
of Christianity:
hence
his conduct
was an amiable copy
of the benevolence, the integrity and piety
of his heart;
the virtues of which,
extending their influence through every
scene
of life,
cheered his suffering moments
with resignation, faith and hope,
and
pointing his departing spirit
to the hallowed source above,
dispelled the fears of death,
and
threw the light of immortal glory
on the darkest shadows
of the grave.
Farewell,
thou lovely youth!
and
to thy gentle spirit,
and all its pleasing and useful
endowments,
we bid
farewell!
till
the trump of the archangel
reanimates the sleeping dust,
and
death is swallowed up
in victory!
Till
we join thy happy spirit,
indulge
this tribute of parental love!
And while fond remembrance, hovering
o'er
scenes of past delight,
sends a tear to thee,
may it be swallowed up in the bosom of that
Pity
which knows our infirmities,
and remembers we are
Dust!

Exeter,
November 1, 1818.

SIR,

BY the death of Mrs. Avis, [p. 720,] the sister of the late Dr. Rice Harris, I lately became possessed of his common-place book, in which I found the following entry, which will probably interest many of the readers of your useful Repository:—

"March 19, 1765.—I was this evening informed by the Rev. Mr. Furneaux, that he is the Author of the Introduction to the 1st and 2d Epistles to the Corinthians, the Epistle to the Hebrews, that of James, 1st and 2d of Peter, the 3rd Epistle of John, and the Revelation, in Dr. Doddridge's Family Expositor, the Doctor having died before the work was perfectly finished. The Introduction to the Galatians and Ephesians by Mr. Godwin, and the remainder of the

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fifth volume by Mr. Clarke, of Birmingham, except that to the 2d Epistle to Timothy, taken from the Doctor's own notes."

JAMES MANNING.

SIR, *Clapton, Nov. 30, 1818.*

THE following additions to the Memoir of Mr. Dodson, have occurred to me since the appearance of your last Number.

P. 602, col. 1, *Note*, Dr. T. Morgan.—I learn from two Notes in the Life of Dr. Chandler, in the first volume of the *Prot. Diss. Mag.*, that *Mr. Thomas Morgan* "was in early life a poor lad in a farmer's house, near Bridgewater, Somerset. The pregnancy of his genius was conspicuous, and the Rev. John Moore, who kept an academy in that town, offered him tuition *gratis*, if friends could be found to discharge his board and other necessary expenses." (P. 258.) Mr. M. was *ordained* at Marlborough, in 1717. Dr. Chandler's father, Mr. Henry Chandler, of Bath, who had been minister at Malmesbury and Hungerford, published, that year, "the Sermon and Charge delivered at the Ordination," with a Preface, in which he maintained "that ordination to the Christian ministry doth not, and cannot give authority to the persons ordained." I remember to have seen, as part of that publication, Mr. Morgan's *Confession of Faith*, which Dr. Chandler largely quoted in 1741. Dr. Morgan corresponded with Dr. Lardner in 1735, (as appears by Dr. Kippis's Memoirs of Lardner, pp. cxxxii.—cxxxix.) and died in 1743.

Ibid. col. 2, Note *. *Matriculation at Oxford.* The following account I copy from the *Old Whig*, No. 45, written in 1735. It is quoted from "a little work, entitled *Parecholæ, sive Excerpta è Corpore Statutorum Universitatis Oxoniensis*, which book is delivered to every gentleman at the time of his matriculation." The terms of admission are thus expressed:

"Omnes et singuli studentes seu scholares cujuscunq; conditionis, intra quindenam postquam ad universitatem accesserint, coram Cancellario ejusve Commissario matriculandos se sistant; nec priusquam in matriculam universitatis relati fuerint, ullis universitatis privilegiis aut beneficiis gaudeant. Quod si à præfecto domûs suæ, ejusve deputato, legitime moniti nihilo secius matriculandos sese non sistant, pro qualibet quindena suæ dilationis sex solidis et octo denariis ad usum universitatis mulctentur. Quotquot autem in matriculam universitatis redigendi accedunt, si decimum sextum suæ ætatis annum attigerint, articulis fidei et religionis subscribant, et de agnoscendo primatu regiæ majestatis, necnon de fidelitate universitati exhibenda, statutis privilegiis et consuetudinibus ejusdem observandis, juxta formam hactenus usitatam, corporale juramentum præstent.

Quod si infra decimum sextum et supra duodecimum ætatis annum extiterint, articulis fidei et religionis duntaxat subscribant, et in matriculam redigentur.

Quod si duodecimum non excesserint in matriculam duntaxat referentur. Utriq; tamen postmodo, ubi ad maturam ætatem pervenerint qua cætera requisita præstare possint, tum demum ea præstare teneantur sub pœna non sistentium se matriculandos."

That is,

"All students and scholars, of whatsoever condition, shall, within a fortnight after their coming to the university, offer themselves to the Chancellor, or his commissary, to be matriculated; nor shall they, before matriculation, enjoy any of the privileges or benefits of the university. If they shall neglect or delay to offer themselves to be matriculated, after having been duly admonished thereof by the head of their college or his deputy, they shall, for every fortnight of such delay, forfeit the sum of 6*s.* 8*d.* to the use of the university. And all persons coming to be matriculated, if of the age of sixteen years, shall subscribe the articles of faith and religion, shall take the oath of supremacy, together with an oath of fidelity to the university, in like manner as hath heretofore been accustomed. But if they are under the age of sixteen and above twelve, they shall then be matriculated upon only subscribing the articles of faith and religion. And as for such as shall be under the age of twelve, they shall be matriculated without subscribing or taking any of the aforesaid oaths; provided always

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that all such persons, when they shall arrive at the respective ages at which the above-mentioned are to be performed, shall then perform the same; or, for neglect thereof, shall be subject to such penalties as if they had never offered themselves to be matriculated."—*Old Whig*, 1739, I. 395—397.

These requirements, which are still in force, form a luminous comment on Milton's text, *subscribe Slave*.

P. 603, col. 1, Note. Mr. *Garnham*. He died June 24, 1802, in his 50th year. See a *Short Memoir* of Mr. G., by his friend Dr. Disney, in *Mon. Repos.* X. 13—15.

P. 606, col. 1, *Note*. Here I should have noticed what escaped my recollection, that Mr. Dodson bequeathed to Dr. Priestley five hundred pounds. This legacy is acknowledged by Mr. Joseph Priestley, in the Continuation of his Father's Memoirs, (8vo. p. 204, 12mo. p. 184).

J. T. RUTT.

SIR,

AS the subject of Infant Baptism has been often lately before your readers, I send you the notice, by a contemporary historian, of the controversy, or rather battle in good earnest, with the Albigenses on the subject in 1226. It is an extract from the Chronicle of St. Magloire, containing the History of France from 1214 to 1296; the MS. of which is preserved in the Cartulaire of the Abbey of that name.

The date of the MS. is certainly not later than 1300, and there is no doubt the original was composed during the period it comprises. It is in the Langue d' Oeil, or language of the Trouveurs of the North of France, so called in contradistinction with Langue d'Oc, which is that of the Troubadours of the South.

L'an mil deux cents et vint et sis
Fu mors nostre bon Rois Loïs—
Li os fu a Aveignon assis
Pour aler sur nos anemis,
Qui estoient contre la foi
De Sainte Eglise et de sa loi,
Quant li Enfant estoient né
Ne feussent ja Chrestienné;
Et dura celle erreur, lonc tems,
Quinze ans, ou plus, si comme je pens.
Elors fist l'en un Croizement,
Dont l'en portoit la Croix devant;
Ce fu la cause e l' achoison
Por qu'en ala en Avignon,
A Montpensier fu mort li Rois
En san repaire d' Aubigois.

"The year 1226 died our good King Louis.* The armies had encamped before Avignon to go against our enemies who withstood the faith and law of our holy church—when their children were born they were not 'Crestienné,' and this error lasted a long time, fifteen years or more, as I think; and then they made a crusade against it, and bore the cross as their standard before them—this was the cause and the occasion for going to Aviguon. At Montpensier died the King on his return back from the Albigeois."

I will make another quotation from this Chronicle, in which there is not the same devotion apparent to the Rule of Holy Church, or, at least, of Holy *Churchmen*.

Et cele année sans doutance
Vindrent li Cardounal en France
En mesage parler au Roy,
Mès on ne sot onques pourquoi:
Et outrageus despens fesoient
Par tous les leus ou il aloient,
Dont li prieur et li abbé
Se tenoient a mout grevé.
Bien orent en leur compaingnie,
Cinq cens chevaus, sans leur mainie.
En leur païs sai je sans doute,
Qu'il ne menoient pas tel route,
Ainsi n'ala pas Dex par terre
Quant il vint ses amis requerre.

"And this year, without doubt, came the cardinals into France, on a message to speak to the king, (Philip IV.,) but none ever knew wherefore; and they made grievous expense at all the places through which they went, whereby the priors and the abbeys held themselves much aggrieved. They had in their company full five hundred horses without their domestics. In their own country I know full well that they did not carry such a train. Thus did not God travel on

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* Louis VIII. having engaged in a crusade against the Albigeois, Boulgres, si Bulgares, (heretics who, as a French Commentator says, countenanced horrible impieties, for they did not baptize infants at their birth,) besieged Avignon the 1st September. The town having surrendered, he set out on his return to Paris, and died at Montpensier, 8th Nov. 1226.

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the earth when he came to seek his own."

This way of living well on their travels was not confined to the dignitaries of Rome. The archbishop of York,* in 1321, raised a train of two hundred persons, who were maintained at the expense of the abbeys on his road, and travelled on, hunting with a pack of hounds, from parish to parish.

The third Council of Lateran,† in 1180, had, however, pretended to abolish this part of the travelling amusements of the clergy, and also limited bishops to a train of forty or fifty horses.

E. T.

Bloxham,

SIR, *October* 9, 1818.

I HOPE the following letter will be thought worthy of a place in your valuable Miscellany, after what is said, in p. 559, by Mr. Clarke on his proposed chapel.

"REVEREND SIR,

"I have lately read your pamphlet on mixed communion, and thank you for it: it does credit both to your head and heart. You very properly lament the many schisms that exist in the Christian church, and observe, that 'it is easier, however,' &c. 'to deplore the malady than to prescribe the cure.' Many years ago, when different bodies of Christians were forming religious unions, a letter of mine appeared in the Protestant Dissenter's Magazine, recommending one on a much larger basis. It was observed, that the Hindoos, who pride themselves so much on their casts, and are in general so shy of persons of a different cast from their own, and, I may now add, who probably worship different gods at home; when they appear before their great idol Jugunnat'ha, drop all idea of these things, and mingle together in religious worship as equals; that the Jews also, who were divided into the sects of the Pharisees, Sadducees and Essenes, &c., appeared together before God, at the temple at Jerusalem three times a year, and there forgetting their different religious speculations, worshiped together on principles common to them all; that if Christians were to act at times on the same enlarged principles, it would surely neither be displeasing to God nor to the head of the Christian church.

"But no apparent good arose from my sending this letter to the Protestant Dissenter's Magazine.

"If you, Sir, were to write and preach to recommend it, and make a beginning at the populous——, I should hope it would not be in vain. Things must, sooner or later, come to this. If we are too much set on supporting our own petty interests to adopt it, a much wiser and more divine body of Christian ministers will, I trust, at length be raised up who will set about it, and blame us for not making the effort before.

"There are a sufficient number of very weighty and important religious subjects, which all Christians believe, to supply us with excellent matter for every part of the worship of God; and the very nature of the association itself would kindle a warm spirit of devotion in every well-disposed mind. Who knows how far such a heavenly flame might spread; or how great its happy consequences might become?

"There probably is no person among the Dissenters who can do so much as yourself to persuade the different denominations of Christians to associate in this manner.—It is the same thing, on a smaller scale, that you are endeavouring to promote by your pamphlet.—We see it in a manner exist in the different bodies of Christians who assemble at the Bible Societies; but it is highly desirable that the associations should be more general, more frequent, &c., and above all, more devotional.

"If such associations were formed, as their religious views afterwards more assimilated, they would, with the greatest ease and most perfect harmony, increase the number of religious topics in the worship of God, until (if such perfection shall ever exist in this world) they would all be, not only of one heart, but also of one mind. St. Paul says, "whereto we have already attained, let us walk by the same rule, let us mind the same thing." Philip. iii. 16.

"If these thoughts are not reduced

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* Whittaker's Hist. of Craven, p. 340, and of Whalley, p. 171.

† Velly. Hist. de France, III. 236.

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to practice, I wish it may please God to raise up persons who shall open a place of religious worship on this plan in all our large towns and populous hamlets. It would be pleasing to many persons, especially the aged, who are tired of controversy, to know, when going to the house of God, that they would hear nothing there of an irritating nature; but that all would be harmony and Christian affection. I would name such a place *The Universal Church*. You are at liberty to make what use you please of this letter. I am, &c.

" J. JEVANS.

" *Bloxham, July* 29, 1816."

" The whole world," says Dr. Hartley, " will never be reformed but by those who are of a truly Catholic spirit."

" The public prayers should be so ordered that the main body of serious Christians may set their Amen to them; that is, may assent to what is offered up to God. And, consequently, they should consist of the great essential truths of religion, and not doctrines of doubtful disputation. For, notwithstanding all our disputes, real Christians agree in more things than they differ in; and agree in points enow to constitute matter of joint prayer. We should not bring our particular opinions, or any nice, uncertain speculations, into our public devotions. In short, he that is the mouth of an assembly in prayer, should say only what he believes all may, and what the generality of Christians will join in."—Bennet on Joint Prayer, p. 86. J. J.

SIR,

IN the Edinburgh Review of some works which relate to the religion and character of the Hindoos, (the Review of Feb. 1818,) are to be found some very just and important remarks on the rites of religion, and the power of priests, which, as they are consistent with the principles of Jesus and his apostles, cannot, I conceive, be too widely circulated. I have taken the liberty, therefore, of sending you some few extracts from an article, the whole of which deserves a careful perusal from all who wish to entertain correct views of pure and genuine Christianity.

In p. 382, the Reviewer very wisely remarks, that " the mere ritual of religion never spreads itself far over the field of thought and action, at a stage of any *great mental improvement;* because, in proportion as the human mind improves, its notions of the attributes of God are elevated; and elevated notions of the great Object of religion are altogether inconsistent with the tyranny of its formal observances. Whenever the Divine Being is distinctly conceived as a being of infinite wisdom and goodness, all frivolous acts performed as services to him are instantly discarded. They are immediately seen as acts which none but a being of very limited goodness and wisdom can possibly approve. No acts can be supposed to be acceptable to a being of perfect wisdom and goodness, but such as are conducive to some useful end, that is, to increase the happiness of sensitive beings. In proportion, therefore, as civilization advances, and the human mind is improved, services to mankind come more and more to be regarded as the only services of religion; and *beneficence* and *inward piety* are nearly *all in all.*"

" These conclusions, incontestable as they appear, do not rest solely on reasonings *à priori;* they are confirmed by an appeal to history, in every age and quarter of the globe. In our own country, and in the rest of Europe, it was during those rude and barbarous times, when, in half a kingdom, a priest could hardly be found who could read his breviary, that the *business* of religion engrossed the greatest portion of human life; that frivolous ceremonies were most excessively multiplied, as well as useless articles of faith; that false miracles abounded, and undistinguishing belief. At this very moment frivolous ceremonies are held in estimation, exactly in proportion as the human mind, in the nations of Europe, appears to have made a less or greater progress. These ceremonies are valued least of all in our own country, next in Holland, and the Protestant parts of Switzerland and Germany; and after them, in France. Now these are precisely the most enlightened parts of Europe. On the other hand, the least enlightened parts are Spain, Portugal and Russia; and these, accordingly,

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are the places in which worthless acts, and worthless and pernicious tenets of religion, exercise the greatest influence upon human life." The principle may be extended a little farther, and applied to individuals; for it will be found equally true, that the most enlightened individuals of the most enlightened nations of Europe, are some of those who have discarded rites and ceremonies altogether, as being inconsistent with the genius of Christianity.

After turning over a few pages, the Reviewer proceeds to make some very just and striking observations on the power of priests in general.—"The grand pursuits," says he, "of priests, as of all other bodies of men, is power; and their *peculiar object* is power over the *belief of men*. The more unbounded that power can be rendered, the more they become, what is the grand delight of human nature, objects of consequence among their fellow men. A power over the belief of men obviously carries along with it every other sort of power, and renders those who possess it objects of greater consequence to the rest of their species, than any other sort of power could do. The ambition of the priests is, therefore, the highest of all sorts of ambition, and must of necessity give birth to a proportional ardour of pursuit."

The Reviewer then undertakes to shew, that priests will make use of different means, according to circumstances, to accomplish their great object: and, among other means, they always take care to represent religion as *irrational* as possible. "To render it rational," says he, "there is one course and no other; that is, to form as accurate a conception as possible of perfect wisdom in the Deity, joined with perfect goodness, and to reason accurately from these *data:* but, then, the slightest reflection is sufficient to shew that the moment a man can so reason, the power of the priest, with regard to him, is nearly at an end. The priest has an *interest*, therefore, in preventing religion from coming to this state of perfection. There is not a single historian among those whose opinions are worthy of any regard, who ascribes that perversion of Christianity which took place during the dark ages, and converted it into a mass of mischievous superstitions, to any other cause than *the interest of the priests*, working upon a state of the human mind which fitted it for their purpose,—a state of ignorance and credulity, and therefore prepared for the reception of delusion."

"As soon as a man has a just conception of the Divine Being, as a being of perfect wisdom and goodness, what possible hold can the priest have upon his mind? The advantage of the priest consists in his being able to persuade the rest of his fellow-creatures that *they* do not understand what is the will of God, but that *he* does. If he can establish this position, it is evident that his power is unbounded; and exactly in the degree in which he can establish it, is the extent of his power."

"It is evident, that as soon as these two points are established, first, that the priests alone know the will of God; and second, that they can intercede with him and save mankind from the effects of his wrath; there is nothing which they may not accomplish. Their dominion over the minds of men is complete."

Here, Sir, I shall conclude, without note or comment. The arguments carry their own conviction along with them, and are such as cannot fail to excite useful reflection in the minds of some of your intelligent readers.

G. G. F.

Norwich,
December 1, 1818.

SIR,

IT was not my intention or wish, in the few remarks which I sent you on the subject of the final happiness of all men, to enter into any controversy about it; I simply stated what appeared to me to be the true foundation on which the doctrine rests, leaving it to others to discuss its scripturalness or unscripturalness.—My position was, that it may be fairly inferred, nay, that it *must* be inferred from the known character of God and the current language of the Scriptures, concerning his goodness and mercy, and the nature and character of the gospel dispensation. My statement and reasonings upon it, Cantabrigiensis (p. 617), to whom I am much obliged for the manner in which he has kindly noticed them, has not attempted to invalidate. All that he

has brought against them is, certain difficulties with which the question seems to be attended. That there are difficulties belonging to it I am ready to admit, and few questions of importance are altogether without them. In coming to a decided conclusion upon most subjects of moment, we have generally to strike a balance between contending claims, and to adopt that opinion where the difficulties are the fewest and of the least magnitude. Such is the case with the subject in hand. No view of it is altogether free from objections: the only question is, on which side do the objections range themselves in the most formidable and appalling attitude? In my estimation, decidely on that of the everlasting, unmitigated punishment of the wicked.

I will briefly notice the objections of Cantabrigiensis in the order in which he has put them.

1. In one sense of the word, every thing which may be justly and truly inferred from the Scriptures is a Scripture doctrine, though I own I had rather appropriate the phrase to "doctrines expressly and designedly inculcated," and not to opinions which are the mere deductions of our own reason. However high the probability may rise that we are right in our deductions from Scripture, still it is not equal to an express and positive declaration. To what is plainly asserted, we cannot, if we admit the assertion, refuse our assent; but to what is only inferred, however clear to us the inference may be, the same authority cannot be attached. In logical strictness of speech, that only is a Scripture doctrine which the Scripture writers have *expressly* and *designedly* inculcated. Though there are many expressions in Scripture which harmonize more completely with the doctrine of final restitution than with any other, yet I am not clear in my own judgment, that the doctrine itself was *distinctly* in the view of the writers, and was by them intended to be brought before the mind of the reader. *It may be so*, but with the proofs of it I am not thoroughly satisfied. Had they designed to teach and enforce the doctrine as a part of the revelation of Christ, I should say with Cantabrigiensis, that they would not have contented themselves with here and there dropping an expression in favour of it, but they would have brought it forward plainly, expressly and purposely. It is partly on this account that I am induced to think that the writers themselves had no distinct contemplation of the doctrine. It may be thought rather strange, that a doctrine of so much importance should not have been made the subject of an express revelation, and truly it is a difficulty; but, both in the preaching of Christ and that of the apostles, the doctrine of future rewards and punishments is distinctly and plainly taught, and beyond this they are silent. They say nothing about the peculiar character of the heavenly state or its opposite. They enter into no particular description of the one or the other. They simply announce the important fact, that man will be raised from the dead and receive his future reward of happiness or misery, according to what he hath done, whether it be good or evil; and there they stop. Why they have gone no farther; why they have said no more where we are so desirous of knowing more; why they have not told us something of the *nature* of future rewards, and the *nature* of future punishments; why the secrets of the world to come have not been in the slightest degree unveiled to us, we cannot say, except, that so it seemed good in the sight of God. But, does it follow, either with respect to moral actions or doctrinal opinions, that we are to confine ourselves to the *letter* of the New Testament? Nothing, it is acknowledged, must be thought or done in opposition to what is there taught and commanded; but are we to *confine* ourselves to this? With respect to morals, evidently not; for many things are verbally omitted which, nevertheless, it is our clear and bounden duty to perform, and which we shall neglect at our peril. Where we have not the letter we must consult the spirit, and abide by the spirit. This, in all cases of moral conduct, will be universally admitted. In matters of opinion the greatest caution must, no doubt, be used; but still I have no hesitation in saying, that the Christian has a right to pursue the principles of Christianity

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to their just and legitimate consequences. Christianity is not a regular, digested code of laws and institutions; opinions and doctrines are not taught systematically or arranged logically; but it is the spirit of all law entering into our minds and controlling their secret operations, raising us from the death of sin to the life of righteousness, and leading us from things seen and temporal to those which are unseen and eternal. It places before our eyes certain great leading principles and maxims, which, amidst the dark and conflicting opinions of mankind, are to be to us as "the cloud by day and the pillar of fire by night." It exalts the human mind to an eminence where there is a more extensive field of vision and brighter prospects of contemplation. It enlarges the power of its ken, and enables it at once to take a wider survey and a closer inspection. Why not use, then, the power and the privilege with which we are invested? Why be toiling at the base when we should be labouring on the summit? Why not mount the bright ascent and open our eyes to the wide range of glorious objects that is stretched out before us? Does Cantabrigiensis mean to confine our views of God and man, of heaven and eternity, simply and entirely to what is literally and directly taught in the Scriptures? If so, he will rob us of many comforts and hopes dear to our hearts and delightful to our fancies. Or, does he mean to say that no opinion ought to be decidedly formed where it can be obtained only by inductive reasoning? That the greatest care is requisite in such a process, lest we substitute our own crude notions for the truths of God, I admit; but guided by piety, humility and honesty, an opinion fairly deducible from Scripture, is with me of almost equal authority with its express declaration. To weaken the force of my argument from inference, Cantabrigiensis attempts to parallel it with the argument for the doctrine of the Trinity. "*That*," says he, "like your system of final restitution, is bottomed on mere inferential reasoning;" but an inference may be true or false, reasonable or absurd, justly or unjustly drawn, consistent with the premises or inconsistent. Let it be shewn that the doctrine of the Trinity is really inferable from the language of Scripture, the constant, uniform language of Scripture, and, whilst I retain my faith in Christianity, I am bound to believe it. I do not reject the doctrine of the Trinity merely because it is built on the ground of inference, but I reject it because it *cannot* be fairly inferred from the language of Scripture; nay, because it is in direct and glaring opposition to its *general* language, to the uniform declarations of Christ and his apostles. Whereas I contend, that the doctrine of final restitution is to be inferred not merely from a few detached passages, but from the general strain of holy writ; that it is necessary to explain the plans of Providence,—necessary to give consistency and harmony to his attributes,—necessary to vindicate the ways of God to man; in a word, that it is a doctrine founded on nature and on reason, delivered to us by the voice of God speaking in "the things that are seen," and the voice of God speaking in our own hearts. Produce a tittle of this evidence for the doctrine of the Trinity and I bow to it directly.

2. It is objected to me, that I carry on the argument as if there were no alternative but endless misery or everlasting happiness. Right. With me there *is* no alternative but the one or the other of these schemes. Of all the absurdities ever attempted to be palmed upon the mind of man under the semblance of truth, that of the resurrection and subsequent annihilation of the wicked is, in my apprehension, the greatest. Compared with this moral absurdity, the metaphysical absurdity of the Trinity is as the straining at a gnat to the swallowing of a camel. Reason staggers and reels at the very statement of the proposition, that the vast majority of God's rational creatures are to be rescued from the dominion of death, to be again made subject to its power. If this does not look like mere vengeance, I know not what does. To believe *this*, I must have damning proofs indeed, and not such as arise from the use of the words *destruction*, *corruption*, and the like, which in all ages and languages have been used so laxly as frequently to imply nothing more than a temporary loss or deprivation, and not a final and total one. If the proposition were more limited,

if it asserted only that a few hundred, or a few thousand, or even a few millions were to be destroyed for the sake of the greater order and happiness of the whole, something of its absurdity along with its horror might be abated; but when the proposition is so unlimited and sweeping, (and this it must be, if it be taken at all,) as to include the immense majority of mankind, of millions piled upon millions, so that the head becomes giddy with attempting to count them—I am utterly astonished that any one in his right mind can for a moment believe it. The doctrine of eternal punishment may be so modified and expressed as to render it in comparison with this, quite rational and merciful; and if I were compelled, by the gripe of evidence, to relinquish my present conviction in that of the final happiness of all men, I should certainly have recourse to the modified doctrine of eternal punishment. A man may be continually growing better and happier, and yet be everlastingly the worse for the sins which he has committed. The doctrine of eternal punishment explained and modified somewhat in this way, as I *have* known it done by some *very moderate* Calvinists, I hold to be infinitely preferable to that of total destruction.

The remarks which Cantabrigiensis has made upon the analogy to be drawn between the destruction of the lower animals and the destruction of man, appear to me to bear very little upon the question. "The spirit of a beast goeth downward, but the spirit of a man goeth upward." Man possesses a higher life than that of the brutes around him, and it is of this higher and better life that the Scriptures speak when they declare that it shall not be subject to death. "The body with *its* life shall return to the dust from whence it came, but the spirit with *its* life to God who gave it." When the Scriptures declare that death shall be destroyed, that over his empire a complete and final victory shall one day be obtained, they, of course, speak only with reference to man—to man as created in the image of God, as a being breathing thoughtful breath, a creature of large discourse, looking before and after, and with thoughts and hopes that "wander into eternity."

3. The last objection made by Cantabrigiensis to my argument, proceeds upon a misapprehension of my meaning. I do, indeed, lay great stress upon the plain language of Scripture, and the necessity of "taking it in its common, accepted signification," but *only*, as I before remarked, *where the language is such as to convey but one idea, one sentiment, and when it cannot possibly be construed into a metaphor.* This part of the sentence, which so qualifies its meaning, Cantabrigiensis must have overlooked. I knew well enough that to take every expression in its plain literal sense would be often absurd; and, permit me to say, that it is equally absurd to torture a plain, simple, unfigurative expression, (if I may so term it,) into a meaning totally foreign from that which its obvious construction bears. One of my reasons for not resting the doctrine of final restitution on the express language of Scripture is, that I am not certain that the words usually appealed to for this purpose, *must necessarily* bear the sense which is attempted to be fixed upon them. I, therefore, lay down certain premises which *are* supported by the plain, uniform, unfigurative language of Scripture, and from which I think the doctrine itself is directly and clearly deducible. Will Cantabrigiensis deny that man is the object of God's tender love and care, or that *this* love is expressed in Scripture, in language which it is impossible to misunderstand? That God is good to all, and that he delighteth in mercy, is so often asserted, and in so many various forms of expression, that no Christian has, in so many words, ventured to deny it. It is founded on language which conveys to us only "one idea, and which cannot possibly be construed into a metaphor." *This* is the kind of language which I insist upon being taken in its common, accepted signification. It is upon *this* kind of language that I lay so much stress; it is upon *this* kind of language that my premises are founded, and hence the relevancy and the importance of the observation at which Cantabrigiensis expresses his surprise.

I will illustrate my meaning by an observation on the controverted doctrine of the atonement. The advocates of this doctrine bring forward,

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in its behalf, certain expressions, such as "sacrifice, propitiation, ransom." But these words are *capable* of being rendered figuratively. I do not now contend that they *must* be so rendered, but that they *may*. When, however, it is said that God forgives sins freely, these words are *not capable* of being construed figuratively, they *can* admit only of one meaning, and that meaning which is agreeable to their "common, accepted signification." In all controverted questions I lay the greatest possible stress upon *this* sort of language. Where I can get hold of a phrase which can be taken only in one sense, it is with me of much greater weight than a hundred phrases which are susceptible of many interpretations, and which *may* bear a figurative construction. Now I contend that the *premises* upon which I have rested the doctrine of the final happiness of all men, *are* supported by this sort of plain Scripture language, and that to weaken the authority of these premises it must be shewn that the language by which *they* are supported *is susceptible* of a different construction from that which I have given it. Let this be done and my argument will be shaken, but till then I shall believe that it stands perfectly secure, and bids defiance to every other attack.

Cantabrigiensis asks also, "whether, if the Scriptures had been designed to teach the final cessation of existence to the wicked, the sacred writers could have used more plain, express and positive language than they perpetually adopt." I have no hesitation in saying, that they *could*, and that it is because, upon this subject, they have used words which are capable of bearing *more* senses than one, that we are not obliged to adopt the interpretation which the annihilation scheme requires. If the original of the words "destruction, corruption, death," had but one signification, and that signification which accords with their literal meaning, the objection of my friendly opponent would have had considerable force, but he well knows that this is not the case. He knows that these words are used in several different senses, and that, therefore, it is incumbent upon him, when adducing them for the purpose of establishing the doctrine of the annihilation of the wicked, to shew, that when applied to this subject by the Scripture writers, they *must* and *can* be understood only in their literal acceptation. But Cantabrigiensis must also be aware, that unless he gives up the resurrection of the wicked, (a doctrine which is most plainly and expressly taught in Scripture,) he will be obliged, in many cases, to give up the literal meaning of the words to which he appeals. I do not choose to enter into any dispute about the interpretation of the particular texts where these words occur. Let this be done by those who are more capable and more fond of verbal criticism than myself. All which I contend for, and all which is necessary to my purpose, is, that the words to which Cantabrigiensis refers, as of so simple and plain a signification, *are capable* of being understood in different senses, and, consequently, that something more is necessary to give colour and complexion to the miserable doctrine of annihilation, than the mere use of these words. Let him turn to Schleusner's Lexicon, and he will there see that the language in which he supposes this doctrine to be expressed, is not so plain and positive as his statement represents it. Why then, oh! why give it a meaning which strikes upon our hearts with horror, at which humanity trembles and turns pale, which is abhorrent to all our notions of that love which never slumbereth, and of that mercy which never faileth; which takes from Christ, "the resurrection and the life," more than half of the glory of his conquest, and still leaves to death and the grave the larger portion of their spoil, the greatest share of power and of empire!

I have only to add, that it will give me great pleasure if I have been able to afford Cantabrigiensis the slightest degree of satisfaction.

THOMAS MADGE.

SIR, *Nov.* 17, 1818.

I WAS very sorry to find so respectable a writer as Mr. Rutt, deciding so peremptorily against Dr. Bentley, in the case of the quotation from Collins's *Discourse on Free-Thinking* [p. 625]. The strong and severe terms in which he has spoken of that eminent critic, ought not to

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have escaped him, till he had ascertained, beyond the possibility of a doubt, that the charge he has advanced was well-founded. I regret that various engagements have prevented me from entering earlier upon a "*vindication of the learned critic and divine.*"

Mr. Rutt is not the first to charge Dr. Bentley with the pious fraud of translating the terms *Idiotis Evangelistis*, in the quotation from Victor, and of palming that translation upon Collins, in order to hold him up to ridicule. Mr. Prichard, of Ledbury, in Herefordshire, preferred the same charge above fifty years ago; in consequence of which, a correspondence took place between him and Dr. Lort, and the charge was satisfactorily refuted. Dr. Lort asserts: "In the copy which I have of Collins's book, the passage is actually translated, and Bentley has quoted it very fairly in his remarks. But the mystery lies here—Collins had this book more than once reprinted abroad, though in the title-page said to be at London; and besides several additions, the translations of the Authors quoted are in several places corrected from Dr. Bentley's Remarks, and some references are made to these Remarks."

Mr. Rutt is too well acquainted with books, not to know that in Collins's days, there was not the same accuracy in making editions that prevails now. The Discourse on Freethinking, which was *before him*, when he wrote his letter, and which, I have no doubt, is the edition which is now before me, has all the appearance of being a first edition: but it is not really the first edition. Dr. Lort was in possession of the first edition; "on the back of the title-page" of which, (he tells Mr. Prichard,) "he found what follows in his own hand-writing: the following alterations are to be found in the second edition of this book, viz.

P. 40, after *absolutely necessary*, the following paragraph is omitted; *If a man be under any obligation to listen to any revelation at all.*

P. 90. *By Idiot Evangelists*, omitted.

P. 185. *Though he was chief priest.* The word *chief* omitted."

He adds, "I cannot recollect at present how or whence I procured these alterations; but if they are all to be found in your copy, I think the affair will be sufficiently cleared up, and it will appear that a new edition was printed, not indeed for the sake of altering two words only of *trifling consequence*, but of *three*, which affected the Author's credit as a scholar, more, perhaps, than any three words in his book."

This interesting correspondence will be found in one of the most entertaining works lately published, Nichols's Literary Anecdotes, II. 673—679.

Having access to some other of the Answers to Collins's Discourse, it occurred to me, that they might furnish a further vindication of Bentley. I have not been disappointed.

In the 13th of the "Queries recommended to the Authors of the late Discourse of Freethinking, by a Christian, (Dr. Hoadly,) Lond. 1713," I find the following: "Whether these Authors be not scholars enough to know that Idiotis Evangelistis could not then signify *Idiot Evangelists*, in the sense in which we now use that word for *natural fools*, but only men without polite learning. If they be not, whether they should *pretend to translate* and make quotations. If they be, whether any thing can excuse such barbarous usage." Queries, &c. p. 8.

Whiston, in his "*Reflections on an Anonymous Pamphlet, &c. &c.* Lond. 1718," says, page 38, "I pass over that idle tale and miserable translation about the correction of the Holy Gospels, under Anastasius, as written by *Idiot Evangelists*;" and in the next page: "But this translation of *Ab Idiotis Evangelistis*, by *Idiot*, instead of plain and *unartful Evangelists*, deserves rather the rod of a schoolmaster, than the reflection of a scholar upon it. If a clergyman had been guilty of so great weakness or prevarication, call it which you please, as this *translation*, which yet is not the only one of this nature in this pamphlet, he would hardly have escaped the lash of this writer," &c.

Whiston bears his testimony to the existence of another of the passages, said by Dr. Lort to have been in the first edition, though expunged from the second. To pass by his erratum or *dele*, "*If a man be under any obligation to listen to any revelation at all,*

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which some suspected was inserted (i. e. amongst the errata) to make the passage more remarkable.

This passage is noticed by another writer against Collins, Dr. Dan. Williams, who says in his "*Letter to the Author of a Discourse*," &c. p. 28, "I am glad to find among the *erratas*, the following clause, viz. *If man be under an obligation to listen to any revelation at all*."

The evidence now produced will, no doubt, prove sufficient to convince Mr. Rutt, that it is not "impossible to acquit Dr. Bentley of misrepresentation of the sentiments or motives of an opponent."

Permit me to take this opportunity of correcting a reference in the late Rev. J. Simpson's valuable work, entitled "Internal and Presumptive Evidences of Christianity." He cites, p. 251, "*Deism fairly stated*," &c. as a work by Collins; now Collins died in 1729, and the work cited as his, was not published till 1746.

Regretting that I have occupied so much of your useful Miscellany, on a subject which will not perhaps be interesting to many of your readers, I will add no more, than that I am,

PAMPHILUS.

Clapton,
December 3, 1818.

SIR,

IT was worthy of your Correspondent, Mr. Bransby, [p. 683,] so promptly to vindicate the character of "the illustrious dead." I knew, from his obliging communications to myself, that my respected friend was not unblessed with literary curiosities; and I am glad to observe that, among them, he is in possession of such good authority for the opinion, which appeared to me [p. 625] "highly improbable." It cannot, however, be now doubted that the Author of the *Remarks*, when he published the first edition of his first part, which has the date of "1713, Jan. 26, *stilo novo*," might have "seen a copy of Collins's *Discourse*, in which he had translated *Idiotis Evangelistis*, by the terms *Idiot Evangelists*." I also take for granted, that when the Author of the *Remarks*, published the first edition of his second part, which has the date of "1713, Sept. 18, *stilo novo*," he was still ignorant that there was an edition of the *Discourse*, dated the same year, 1713, in which the deservedly ridiculed translation, *Idiot Evangelists*, was entirely omitted. Yet I cannot see any reason for disapproving the unfavourable conclusions I drew, from apparently just, but now as justly disputed premises. Nor can I regret the language employed, under such unavoidable, however erroneous impressions, as any language, less severe, would have ill-suited the occasion.

I knew, from *ocular* demonstration, that an edition of the *Discourse*, purporting to be published in 1713, and appearing to be the *first*, had the expression *Idiotis Evangelistis* at page 90, *untranslated*. I knew also that this edition could not be, as my friend supposes, the corrected edition of the *Hague;* because, besides being in 8vo., it wanted the qualifying parenthesis, in the concluding paragraph, and the references to the *Remarks* and the *Clergyman's Thanks;* all which are ascribed to the *Hague* edition, in *Biog. Brit.* (IV. 23,) on the authority, not of *Dr. Kippis*, but of his predecessor, Mr. Broughton. My copy of the *Discourse* has on the title-page, "London, printed in the year MDCCXIII." During the present week I have seen four more copies of the same edition, with *Idiotis Evangelistis* untranslated, at p. 90. One of them is in the *British Museum*, and is the only copy of the *Discourse* in the catalogue there. From the external decorations, it appears to have been in Queen Anne's library, where it was probably placed in 1713, but certainly before August 1, 1714, a day which Nonconformists cannot easily forget.

I may here also refer to that anonymous *banter* which Collins appears to have provoked, from the friend of Bolingbroke, not so much by his supposed hostility to revelation, as by his enlarged views of civil policy and religious liberty. This pamphlet, long known as the production of *Swift*, is entitled "Mr. C——ns's *Discourse of Free-thinking*, put into plain English, by way of Abstract, for the Use of the Poor. London, 1713, price 4d. By a Friend of the Author." This *Friend* introduces, in his ironical manner, almost every other topic in the *Discourse*, yet entirely passes over the passage in question. *Swift* must, I think, have read in his copy *Idiotis Evangelistis*. It is obvious, that *Idiot*

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Evangelists would have supplied an occasion of ridicule, too favourable to have been neglected.

While I formed my opinion on these apparently sufficient grounds, I was ignorant of the correspondence, preserved in the *Literary Anecdotes*, and had no recollection of having ever heard the name of Prichard, nor of Mr. Lort's judicious strictures on this subject. I also found the charge of this blunder, or rather petty fraud on the English reader of the *Discourse*, repeated in the eighth edition of the *Remarks*, published in 1743, from the edition of 1737, "with further additions from the Author's MS." Those may believe, who are able, that the *Master of Trinity*, living among scholars and divines, had never been complimented on his success in dislodging the miserable *Idiot Evangelists*, from page 90, of the *Discourse*, nor had ever learned, by ocular information, or report, during twenty-four years, between 1713 and 1737, that the Author of the *Discourse* had endeavoured to cover his justly-merited shame, by publishing, in 1713, an edition in which the absurd translation could not be found.

Those who cannot believe so much, will probably agree with me, that the "accuracy of Bentley," eulogized by "Dr. Thomas Edwards," would have appeared to great advantage by the omission, in some later edition, of the ridicule on page 90 of the *Discourse*. A note, to account for such omission, would have recorded, at once, the shame of Collins, and the fairness of the Author of the *Remarks*. Such, I judge, from his manner of expressing himself, would have been Dr. Lort's conduct, under similar circumstances. Yet let a person read the *Remarks*, not so much to admire the wit and learning they unquestionably display, as to discover whether they defend revelation with a godly sincerity worthy of the cause, and they will scarcely expect such *fairness* from Dr. Bentley. He evidently presumed on the advantage of attacking a *proscribed* work, which had ventured into the world, under the hazard of penalties from unrighteous statutes, and which would, probably, be seen by few of his readers, except in the pages of an adversary. What language, indeed, can e too severe to designate the Author of the *Remarks*, who, with the magistrate on his side, is found insinuating, at every turn, a charge of *Atheism*, against the Author of the *Discourse* and his *Deistical* contemporaries? The anonymous *dignitary*, [p. 684,] was probably not very incorrect in his estimate of Dr. Bentley.

From the manner in which my friend Mr. Bransby accedes to the judgment of Dr. Edwards, I suspect that his more important avocations have never allowed him time to compare the *Discourse* and the *Remarks*, with the view I have mentioned. Should he ever find leisure for such a comparison, he will probably be inclined to doubt, whether Dr. Edwards be "a competent judge" of this question; or whether "with too much severity," he has not also discovered too much of *l'esprit du corps*. My friend will, I am sure, justly regret the purpose to which Collins appears, too often, to apply his acuteness, and extensive information. He will detect his errors and misrepresentations; but he will, I apprehend, unlike "Dr. Thomas Edwards," find something to *admire* in the *Discourse on Free-thinking*, besides "stupidity, ignorance and blunders."

J. T. RUTT.

P. S. Mr. Lamb [p. 686] will find that the fact of Warburton having been an attorney, has not been concealed by his biographers. In the *Gen. Biog. Dict.* 1784, (XII. 425,) it is related on the authority of "Anecdotes of Bowyer," that Warburton "for some years continued the employment of an attorney and solicitor, at the place of his birth." I once saw, in the possession of a friend, an indenture, by which his father had been bound an apprentice at Newark. The witness to the signature was *William Warburton*. I have no recollection of the date.

From Dr. Disney's Life of his Ancestor, John Disney, in *Biog. Brit.* (V. 260, *Note*,) it does not appear that *R. Disney* was of the same family.

London,

SIR, *December* 10, 1818.

FELLOWSHIP Funds, of which the late Dr. Thomson was the founder, appear to the present writer to be one of the most efficacious means of promoting the cause of pure

Christianity that has yet been devised. Your Correspondent, Denarius, [p. 686,] states the Unitarians at 50,000, hinting, however, that they probably exceed that number, in which he is surely right. I am not for admitting the idea of these contributing, on an average, only half the sum to be derived from their totality. What, Sir, are the Unitarians less *rich* than the followers of John Wesley, whom most persons represent as finding their success principally among the humbler ranks of society? *They* contribute a penny a week and a shilling a quarter, high and low together, through all the connexion. It must not be said that the Unitarians, consisting generally of persons in some consideration with the world, are *unable* to effect what is thus effected by a body comparatively less opulent. Shall they, then, be found *unwilling* to make a trifling effort, which would cause them to gain the victory over the world, and give them a rank in the religious community that would gratify their ambition, and remove the false shame which now retards the march of the doctrines of truth?

With a simultaneous effort and resolution, let all the societies form committees of their young, active, intelligent and zealous members, without waiting for one another. At once, let them give it in charge to their respective committees to procure one penny, weekly, from every individual, taking the average of the whole, that is at all enlisted under their banners and concerned in their prosperity. Let the plan of the Wesleians be adopted by them, which was devised by no mean director of men's minds, and has been attended with the most complete success. What I particularly allude to is, that those who are rich should engage for the payment of the contribution of those who cannot conveniently pay their quota. Few, indeed, of the latter, will be found among *us;* and it is more than probable, that it is not from the humbler members that any obstacle or tardiness will be found. It may be safely depended on, if our societies were registered to the last man, woman and child, there would be a penny a week furnished for *all*, if each were classed, as contributors from nothing to one shilling. Take one of our churches, consisting of one hundred and fifty regular attendants on the public services; forty may be able to contribute nothing; forty can afford, without difficulty, to give a penny; twenty, two-pence; twenty, three-pence; twenty, sixpence; and ten, one shilling. The sum of this is three hundred and eighty-pence; enough to answer for those who have nothing that they can give, and for two hundred and thirty children and youths, attached to the members properly forming the religious community. The whole is not equal to the price of one pint, each person, of the usual beverage of the working class in this country. It seems such a trifle that it cannot fail to excite astonishment that it should create a moment's hesitation. As your Correspondent, Denarius, has observed, the sum thus raised would amount to above £10,000 a-year, from 50,000 contributors. This is probably ten times as much as is now collected among us, for the purposes to which this fund is to be applied. This plan, without burdening any body, would ease many from the considerable tax to which their zeal and benevolence are now subjected. Such a work would be accomplished by it, as would, probably, change the very condition of religion and society! An interest, beyond all calculation, for the common cause of Christian truth, would be generated. That union of the whole body, so often wished for in vain, would be the consequence, at the very prospect of which the hearts of good men cannot fail to "leap for joy." Nay, what beneficial effects might *not* be expected from the execution of this plan, which is not less simple than it is powerful? Awake, ye men of Israel, and rise ye men of Judah! Be ye zealous, therefore, and repent. It will be! Behold, the people all stand up! I see them, now, even now, every man girding up his loins, and hastening to build up the temple of the Lord that is fallen down, and to restore the walls of the holy city! In the next year, the worshipers of the true God will have formed themselves as one people, and their only contention will be, who shall be most earnest in placing Jerusalem on a hill, conspicuous to the

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eyes of all the nations of the earth! It is enough. Come, Lord Jesus, come quickly!

NOTHANKER.

SIR,

AS your Volume commenced with the interesting Memoir, by Mr. Belsham, of his lamented young friend Mr. Broadbent, and is also to be adorned with his portrait, it appears to me that there will be a singular propriety in inserting, before it closes, the conclusion of a sermon on Mr. B.'s death, preached at Manchester, Nov. 23, 1817, by the Rev. J. G. Robberds, whose Funeral Address is already before the public; and the rather, as the sermon is not generally accesible, a few copies only having been printed for the friends particularly concerned.

R. S.

"THESE are motives that might well be urged on all; for all are interested in the truths which give them their force; all are addressed in the exhortation, 'Be ye ready.'

"But chiefly would I urge them on the attention of the young; for they are most apt to imagine death at a distance. Never would it be unseasonable to remind them of their mistake; to warn them against trusting to such an illusion: but now I feel it a sacred duty, not to let go the opportunity of fixing in their minds the solemn lesson, not to let the impression fade from my own heart, before I attempt to transfer it upon theirs.

"Yes, I confess an impression, a deep impression, from the events of the last fortnight. I speak not, now, of that which has spread a general gloom: I speak of a nearer grief, another most unlooked-for, more awful change, from youth, from health, from active usefulness, from every prospect of earthly happiness.

"If he, of whom I am about to speak, had been a stranger to all of you, yet I trust you have not found me so slow to enter into your sorrows, that you would have refused to enter into mine. But he was not a stranger. From the place where I now stand he has addressed you; and if I may judge of other hearers by myself, his warm and affectionate zeal in the service of his Master, and his power to impart the warmth which he felt himself, will make him remembered and regretted by you. To some of you he was known in the character of a friend; of one who is connected in their remembrance as the companion of their early years, of their youthful studies; and, since that time, with many a cheerful, many an improving hour. I venture not to speak of other ties, which alone would have justified me, in regarding him as one among your number, as one whose loss could not, must not, pass unnoticed by me.

"But why do I now call your attention to his memory? Not to praise him, though I could say much, very much, in his praise. Not to lament the loss which the Christian ministry has sustained by his early removal, though I feel that the loss is great. Not to attempt the language of consolation; though I feel the affliction is one which requires all possible consolation. No: I leave his praises to be read in the sorrow of his friends. I leave the consolation of those, whose sorrow most requires it, to Him alone who can comfort—who *has* comforted.

"I speak of him to you for a purpose which I know he would himself be earnest to accomplish—a purpose, to which the latest efforts, the warmest feelings, of his soul were directed—that of awakening in the minds of the young a serious attention to the consequences of the choice which they may make between good and evil, between God and the world.

"Only a week before his sudden, and, as it appears to us, untimely removal, he had powerfully and affectingly displayed the dangers, the misery, the continually increasing misery, of a youth abandoned to the seductions of vice. For the next address to the same hearers, he had prepared a description of an opposite character. His whole heart was in the work; and from his heart he could well describe the pure feelings, the strong encouragements, the bright prospects, of a youth early and fervently devoted to God and virtue. But before he could impart to others the sentiments with which he was animated, he was called to learn that, which alone was wanting to complete the picture he had drawn, and which alone he could not describe—the glory that remains for virtue in an immortal existence.

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"Think, I beseech you think, how well he must have been prepared for his great change, who would appear before his Master, glowing with all the holy zeal, with all the affectionate fervour, of a faithful minister and servant! Think how different was this state from that in which many, alas! as suddenly, have gone to their account! We are often told that the warrior's is a glorious death who falls in victor ; that the patriot's is a happy death who dies for his country. But, without detracting from their praise, we may, we must, reflect how ill the field of rage and slaughter prepares for the presence of Jesus! We cannot repel the fear, that a soul hardened against a brother's cries, reeking with a brother's blood, may have mingled many unholy passions with the purest cause; may have left the earth very unfit for the feelings and employments of heaven. No shade of fears like this darkens our recollections of a death, which found the soul full of benevolent purposes and pious duties. No suddenness in its approach can snatch from the afflicted survivors the soothing assurance, that he who was called 'was ready.'

"O that I could make you feel how soothing is such an assurance! That you could have seen what comfort it imparted to a father's heart, what firmness it gave to a father's words, in speaking of an only and much-valued son, to know that, painful as was the change to the living, to the departed it was only a momentary, an unsuffering, an easy step, from the full enjoyment of this world to the brightest prospects in another.

"Shall I say any thing after such an instance? What can I say that will make a deeper impression? 'Be ye therefore ready also.' Be ye prepared with those pure feelings, with those strong principles of duty, with that active faith, with that ardent piety, which will make your life lovely, your death glorious. It is true, *your* time may not be near, but do not trust to that, especially as the conduct which is wise in him who may die early, is no less wise in him who may live the longest. That you may live long and happily, I pray sincerely, I pray fervently; but still more fervently that you may live virtuously. I cannot but pray that your friends, that your parents, may be spared the affliction of your untimely loss. But spare them, I beseech you spare them, the keener affliction of thinking, that your death, how long soever delayed, will be untimely. I hope they will not have to weep over your early grave. But if they should, let them not have to shed tears far more bitter, over the thought that you were unfit for death. Let your memory, like his of whom I have spoken, leave behind it the bloom and fragrance of virtue. Let your friends have the consolation of remembering, should your removal be sudden, that 'ye also were ready;' or should it be early, of soothing their regret, in some degree, with the reflection, that 'honourable age is not that which standeth in length of time, nor that which is measured by number of years; but that wisdom is the grey hair unto man, and an unspotted life is old age.'"

SIR, *Chichester, Dec.* 3, 1818.

YOU have so many Correspondents possessing talents far superior to any I can boast, I should not have presumed to request a place in the *closing* number of the Repository for this year, whose pages are probably preoccupied by *relatives* of former communications, did it not appear to me that I have very unintentionally somewhat annoyed your worthy Correspondent *Mr. Clarke, of Swakeleys*, [p. 697,] by considering him a favourer of *Unitarian Presbyterians*. If I have done wrong in this respect, the error must be charged to the humble individual to whom I addressed myself at *Binham* for some particulars relative to the school there; and as this person did not appear to have much of the theologian about him, so as to have been able to class persons according to his own judgment, I presumed that the information he gave me was such as had been delivered to him, and was consequently correct. The feelings which arose in my breast at this information, and which were in unison, I believe, with those of the valued friends who were with me, were those of joy at finding here, not merely a school, but an *Unitarian* School, and of surprise at the liberality manifested by the gentry round about, in suffering

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such a school to exist. My feelings are, I own, somewhat damped by Mr. Clarke's letter; for I find that it is not an Unitarian School: and though a Scriptural School is very good, for which reason I have warmly supported the Lancasterian Schools, still I think an Unitarian School much better. It sounds very pretty to talk of "Scriptural Language," "Scriptural Schools," and of sending people to the "Logos" for instruction; but does not Mr. Clarke know that *all* Christians go to the Logos? If he means to say that this is quite sufficient, and that it is a matter of perfect indifference whether they come away Trinitarians or Unitarians, according as they affix different ideas to the instruction of the "Logos," I confess he and I have very different opinions of the importance of truth, or of the means by which we are to speed its progress. My love for religious liberty would prohibit me from violating or incommoding those who think differently from myself; all such ought to have free liberty to enjoy and to publish their opinions; but still I do feel a wish to have *Unitarian protégés* and *Unitarian elèves:* I wish to form Unitarians in the week by instruction, to confirm them in the faith on Sundays, and not to be careless whether Satan, creeping in among the sons of God, may put an antichristian interpretation on the words of the Logos. I think with *Mr. Wardlaw*, that Unitarianism and Trinitarianism are *two essentially different religions*, though the supporters of each system build it upon the words of the Logos. I therefore consider Mr. Clarke's plan for an universal church as more Utopian than any of the speculations of the celebrated *More*, from which we derive the term.

Nay, I observe that your Correspondent *Eubulus* [p. 697] and I differ as to the meaning of the words of the Logos, "Judge not, lest ye be judged." I consider this passage directed against the formation of *uncharitable* judgment, but not against *calling things by their right names*. Nevertheless, whether to "sit in Moses' seat," for the rewards attached to it, without doing the works or observing the rules of Moses, be conduct to which the term *duplicity* should be applied, is a question whose decision I should not leave to the "Commentary of Blackstone," or to the "representation" or misrepresentation of our lawyers, but to the uniform phraseology of the Logos; who, I suspect, would both in his teaching and example be decidedly in my favour.

To return to Mr. Clarke's "Scriptural Christians." It may be right, in justice to myself, to prevent mistakes, for me to say, that notwithstanding what I have written above, I should have no fear of trusting any to the Scriptures *alone* for the obtaining of Unitarian principles. But Mr. C.'s liberality goes further; for he permits the children to have peculiar expositions of the Scriptures on the Sunday, from persons who are not Unitarians. This, with my views of divine truth, I could not allow myself to do. It ceases, however, to be surprising, that his school remains unmolested; for the most evangelical can hardly wish for any institution better suited to their purpose than is this establishment.

Nothing I have said will, I trust, be considered as disrespectful to Mr. C., who is, I rejoice to find, free from Athanasian trammels; but my regard for "Unitarian protégés," whom he rather sarcastically alludes to, has induced me to say thus much. More might be said in their favour, but I will not trespass longer on your limits, except to subscribe myself,

F.

P. S. Eubulus has charged me with having gone out of my way in my visit to the "Scriptural Christians;" of course I should be cautious how I again transgress; but I cannot help going again out of my way, while writing to you on the subject of the above letter, to suggest, that I think the idea of your Correspondent, (p. 703,) "that the Fellowship Funds should be placed at the disposal of a central committee," would be very advantageous to the cause.

SIR, *Gloucester, Nov.* 25, 1818.

FROM the first moment that I heard of the institution of Fellowship Funds, and understood the design of them, I have been anxious to establish one in the society of Christians, over which I have the

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honour to preside. Any plan that tends to cement together the scattered fragments of our churches, I esteem peculiarly desirable; and I sincerely hope that the time is not far distant when, instead of its being said of us, as Dissidents from the national establishment, that we are a rope of sand, it may be truly affirmed, that we are a chain of well-tempered iron. No one can well entertain a fuller conviction than I do of the indispensable duty of union among Christians. No teachers of morality and religion could ever lay more stress upon a careful and conscientious observance of this duty than our great Master, and his illustrious apostles, Paul and John; and, in vain shall we pretend to be followers of these admirable instructors if we continue divided and estranged one from another, and thus rendered comparatively impotent and inert; when, by concentrating our efforts, and acting in friendly concert, we might promote the cause of what we believe to be truth, so much more extensively and effectively. As it could answer no good end to mention the obstacles which prevented an earlier adoption of a Fellowship Fund amongst us, I will pass them over in silence; but I deem it an act of justice to the merits of two very excellent and worthy persons, a naval gentleman and his lady, (whose names I have not permission to mention,) whose company we had the honour and high gratification to enjoy for about six weeks, that it was owing chiefly to them that the intended scheme has been carried into execution. Our date of commencement is November 1, 1818. We have only thirty-six subscribers at present, but hope to increase the number to fifty when our friends discern experimentally the benefits of the undertaking.

I beg leave to subscribe myself a hearty well-wisher to every good cause.

THEOPHILUS BROWNE.

P. S. Permit me to announce to the public, that having finished a selection and edition of the late venerable Dr. Toulmin's sermons, I have also, nearly brought to a conclusion a small volume of "Supplicatory Addresses to the One God, to which are annexed a few choice hymns," by my much lamented, and ever honoured friend and patron, the late William Russell, Esq.

ADDENDA ET CORRIGENDA.

XII. 697—704.—*Memoir of Mr. Joyce.* A correspondent, whose information was more correct than our own, writes as follows: "In your interesting Memoir of Joyce, you have fallen into an error, not indeed of any moment. He officiated and administered the Lord's Supper at Prince's Street, the day when he underwent his painful and hazardous operation. When he returned home, Mr. Cline had been a short time in waiting for him."

XIII. 89, Col. 2.—*Mr. John Moor (Moore) at Tiverton.* He appeared in the Western Trinitarian Controversy, by the following pieces:—

"A Calm Defence of the Deity of Jesus Christ. In Remarks on a Letter to a Dissenter at Exeter," by John Moore of Tiverton, 2d Ed. 1719, pp. 48. "The Calm Defence, &c., continued and maintained, against the Reasonings and Exceptions of the Author of the Letter to a Dissenter in Exeter, being a Reply to his *Plain Christianity defended*, 3d and 4th parts, 1721," pp. 140. Mr. Moore was probably once resident at Bridgewater, where, as appears, p. 735, the celebrated Dr. Thomas Morgan was a pupil of the Rev. John Moore. R.

Flexman. He was born at Great Torrington, *Devon*, in 1708, and died in London June 14, 1795, in his 88th year. Declining an offer from Mr. Moore to become his assistant at the academy, "he was ordained, in 1730, at Modbury." Thence he removed to Chard, and in 1739, to Broadford, Wilts. In 1747, he removed to Rotherhithe, near London, where he continued to preach till 1783.

Dr. Flexman, "in 1770, was appointed to be one of the compilers of the General Index to the Journals of the House of Commons. The interesting period of parliamentary proceedings, from 1660 to 1697, comprehending Vol. VIII.—XI. was assigned to him. His plan was submitted to a Committee of the House, soon after his appointment; and the execution of this elaborate work

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begun in 1776, and completed in 1780, was much approved, and liberally rewarded.

"But the study of the Scriptures, particularly of the New Testament, in the original language, was an employment in which he took peculiar pleasure. From this source he deduced his sentiments on theological subjects, which were the result of impartial and diligent inquiry. He was a strenuous advocate for the pre-existent dignity of Christ, and the personality of the Holy Spirit. He maintained the essential distinction between the soul and the body, and the liberty of the human will, in opposition to Materialists and Necessarians. He was intimately acquainted with several eminent clergymen, Dr. Sykes, Dr. G. Sharp, Mr. Taylor, Dr. Majendie, and others, of considerable rank in the church of England, through whose influence he might have had preferment in it, which was once actually offered him: but he maintained his profession among the Protestant Dissenters without wavering." *Prot. Diss. Mag.* II. pp. 264, 399, 400.

In Vol. III. p. 272, are *Elegiac Lines*, on the death of Dr. Flexman, written, I have no doubt, by a gentleman still living, who was nearly related to him. There is also annexed to the same volume, an engraving of Dr. Flexman, which, so far as my recollection serves, conveys a striking likeness of his person. R.

Barringtons. (Sons of Lord Barrington.) A very near relation of mine, well remembered them at Taunton, where they used to sit with the other students in the gallery of Paul's Meeting-house. They were called Lord B. and Mr. John. The former had succeeded to this title in 1734, at the age of 18. There is, in Gibbon's *Mem.* p. 407, a well-written letter from Lord B. to Dr. Watts, a few weeks after his father's death.

Mr. John Barrington, according to *Biog. Brit.* (I. 628), "was a major-general, commanded the land forces at the reduction of Guadaloupe, in 1758, and died in 1764." R.

P. 90, Col. 1.—*Jeffries.* The memory of Dr. Joseph Jeffries, who was an acquaintance of my earliest youth, has been preserved, by his friend Dr. Toulmin, in the *Prot. Diss. Mag.* (VI. 3—5). Hence, I learn that he was born in 1726, at Taunton, where his father was a Baptist minister. After preaching at Crediton, he removed, in 1756, to a Baptist church at Pinner's Hall, London. In 1767, he was elected professor of civil law, at Gresham College. This choice did honour to the liberality of that part of the trustees for that foundation, whose turn it was then to nominate to the vacant chair; as the election of Dr. Jeffries was the first instance of a Dissenting minister being chosen to supply any of Sir Thomas Gresham's lectureships. Dr. John Ward, who for many years filled with great reputation the professorship of rhetoric, was, indeed, a Dissenter of the Baptist denomination; but he was a lay-gentleman. Soon after Dr. Jeffries was elected to this rank, he exerted himself in rendering an essential service to the present and future Gresham professors, by setting on foot, and with vigour supporting and carrying on an application to parliament, to set aside the obligation on the professors to continue in a state of celibacy, with which the munificent founder had clogged the institution. The application was received, and the prayer of the petition granted.

"When his finances were scanty, he supported, by a strict economy, free from meanness, an appearance above them. Distress experienced his humanity; public designs had his support; and, living a single life himself, he was the friend and parent to his brother's family. He was one of those who conducted the application of the Dissenting ministers to parliament, for relief in matters of subscription to the thirty-nine articles, and assisted this measure with zeal and generosity. When, in consequence of it, the petition was at last heard, and the Toleration Act placed on a more liberal footing, he wished to have carried it free from the test it now imposes, though he then felt no objection to conform to it himself. Afterwards, indeed, he changed his sentiments on this question; or had, at least, his doubts concerning the consistency of conforming to any religious test, as a condition of toleration, with the true principle of a Protestant Dissenter. He was a warm advocate for civil and

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religious liberty; a strenuous assertor of the rights of mankind; ardent in the cause of a parliamentary reform. A character which, in an age of prevailing venality, is of singular merit and importance. When near and friendly connexions pressed it, he declined giving his countenance, on a general election, to unconstitutional influence.

"In the more private circles of life he was kind and affectionate; the instructive companion, and the sympathizing and active friend.

"He was not popular as a preacher; but his discourses recommended themselves to the understanding by clearness and strength of argument, and generally closed in a manner calculated to leave serious impressions on the heart. It was sometimes a practice with him to avail himself of the few moments which passed with his friends in the vestry, after the public services, to advert to the discourse he had preached, and, in a free conversation, to recall their attention to its leading sentiments.

"He had, independent of his connexions as a minister, a very large acquaintance, by whom he was held in cordial esteem. He was editor of "The Library," and prefixed to the last edition of tracts, entitled "The Pillars of Priestcraft and Orthodoxy shaken," 4 vols. 12mo., an advertisement to the memory of the Rev. Richard Baron, to whose children he was the faithful and friendly trustee."

Dr. Jeffries died suddenly, January 7, 1784, in the evening, as he was going home, accompanied by his friend Mr. Bulkeley. It was a very affecting circumstance, that on the next Sunday Mr. Bulkeley delivered to the congregation of Mr. Noble, who had died December the 24th preceding, the sermon, which Dr. Jeffries had prepared on the occasion of the death of his friend, whose funeral he had attended on the morning of the day on which he died. This is related by Dr. Toulmin, in his biography of Mr. Noble, *Prot. Diss. Mag.* V. 441. R.

P. 492.—The speech attributed to the Right Hon. Maurice Fitzgerald, Knight of Kerry, and member of parliament for that county, is in part contradicted by himself, in a letter dated Nov. 6, and published in The Weekly Freeman's Journal, Nov. 14. The following is an extract:

"I *did* say that I thanked my friend, Mr. O'Connell, (not for explaining, but) for giving me an opportunity of explaining the motives which induced me to vote for the Union. I did not say that Lord Cornwallis had shewn me the paper; nor did I mention the name of Lord Cornwallis, or of Mr. Pitt, or of any other person whatever, as connected with that measure. Neither did Mr. O'Connell say that he knew I longed anxiously to repeal the Union. None of these things were said; and therefore, though I may not respect more than you do the reasoning powers of the writer, and must allow that he may have been misled, as to his facts, it is necessary to destroy the foundation of his calumnious insinuations.

"Mr. O'Connell stated, and so did I, that I regretted my vote on the Union. I regret it, because all the predicted evils, and none of the promised benefits, have resulted from it. I stated at the same time, that I had never given a vote with more honest intentions; that gross delusion had been practised to carry the measure, as the event proved. Those delusions were more formally and authoritatively embodied in the speech of Mr. Pitt on that occasion. All this I have repeatedly stated in parliament, and in much stronger language than I ever used at a public meeting.

"If Lord Cornwallis had shewn me a paper, signed by Mr. Pitt, it must have been of a private nature, and it would have been a breach (not of a Privy Counsellor's oath, as insinuated, for I was not then a Privy Counsellor, but) of the honour of a gentleman to have betrayed it.

"Lord Cornwallis did give to me, not in confidence or secrecy, but expressly for circulation, a document which has been since frequently published and quoted, as containing the declaration of the then retiring cabinet. This also I have stated in parliament, but did not mention at my election.

"I shall never shrink from avowing the motives which, under the circumstances in which Ireland was, induced me to vote for the Union. I voted

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or the Union, to guard against the possible re-enactment of the 'Penal Laws,' *which was contemplated.* To procure the extinction of mischievous political and religious distinctions among my countrymen, and to obtain a safer support and more dignified character to the Protestant church than is compatible with the present tithe system, more injurious to its clergy than even to the Catholic farmer."

P. 724.—The name of the clergyman who has resigned his two livings in Essex, is ARNOLD.

SIR,

AS you inserted [p. 703] a Latin advertisement from "The Times" newspaper, you may not object to another in the same language, and from the same journal of Friday, December 11. The history of this curiosity is, I learn, as follows: The writer, a clergyman in the county of Sussex, publicly renounced Christianity from the pulpit, and to appearance, and for a time quitted the church. At this period he advertised in the newspaper already named, for *pupils of nature*, who were to be educated without religion, if not in contempt of it. Since this, another change has taken place in his mind, and he now asks pardon of God and man, and ascribes glory to the Most Holy Trinity. He imputes his former aberration to insanity.

Q.

Ad Doctos Piosque.—Clericus Ecclesiæ Anglicanæ, multis injuriis exagitatus, febricitante tandem cerebro, per hoc prelum (proh dolor!) *Infanda Quædam Deliramenta Effutibat* quorum recordatio nunc ei est acerba, et onus intolerabile est: at licet, pii, misericordia commoti id, suo infortunio, potius magisve quam sibi attribuendum existiment; suppliciter rogat et precatur ut Christiani omnes, vel suum delictum nescire velint, vel intelligentes ignoscere dignorentur, desideranti ut quemadmodum late patuit delictum, innotescat quoque penitentia. Sine ullo dubio, atque ex intimo corde tribuit gloriam Sacrosanctæ Trinitati Soli Deo, in diem sempiternum. Robertus Taylor, vico dicto, Church-street, Edmonton, Decembris die 7mo, anno verbi incarnati 1818.

[From the India Gazette, (published at Calcutta,) of the 23rd of May, 1818.]

"WANTED a copy of the Prayer Book and Testament, used by the community of Unitarians."

[Extract from the Newspapers.]

"A CLERGYMAN, who was acquitted by a Jury in Stockholm, on a trial for having published two works against the Trinity, has been nevertheless degraded from his clerical dignity by the Ecclesiastical Court."

SIR,

WITH respect to the first of these extracts, the Liverpool Unitarian Tract Society have already sent a copy of the Essex-street Liturgy, and of the Improved Version, directed to the care of the Editor of the India Gazette. And with regard to the latter, probably some of your correspondents could give the public some further particulars respecting it.

G. H.

Bury St. Edmund's,
Nov. 30, 1818.

SIR,

SOME of your readers may be pleased with the following extract from Bright's Travels in Lower Hungary. Speaking of the two Protestant churches and their relation with each other, he says,

"They live in perfect harmony together, and having suffered equally, the bond of union has been cemented; and as *an enlightened theology*, extends itself daily both amongst the Lutherans and the members of the Reformed Church, it may be anticipated with confidence, that the hearty tolerance between these two bodies, which appear in the Hungarian law undivided, will not only continue, but, as in Germany, increase."—P. 312.

Perhaps there may be among your correspondents such as can give farther particulars respecting this *enlightened theology* of which the traveller speaks.

W. P. S.

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*Anecdotes of the Life of Richard Watson, Bishop of Landaff: written by himself*, &c.

(Concluded from p. 206.*)

IN a letter to Professor Findlay, of Glasgow, the Bishop advances the following criticism upon 2 Tim. iii. 16, in which the Apostle Paul describes the character of the "sacred books" of the Jews:

"The ἱερα γραμματα in which Timothy had been instructed, were these books. There was no occasion for St. Paul to tell him that these books were inspired: he *knew* it. But there was occasion to inform a young man, that, in becoming a minister of the gospel, he would find every inspired writing, all the ἱερα γραμματα, profitable for doctrine, &c. This appears to me to be the sense of the passage; and if it is, the και is an interpolation."—Pp. 371, 372.

The omission of the και in this verse is not without good authority. In the English version of 1549, the passage reads, "All Scripture given by inspiration of God is profitable," &c.

On the alarm of invasion, in 1803, the bishops sent up separate addresses to the King: Dr. Watson drew up one for his diocese, which expresses, in a short compass, much impassioned loyalty. Having inserted it in his Anecdotes, (pp. 379, 380,) he asks whether the treatment he had met with from his Majesty deserved such an address, and answers in the affirmative; on the ground, that the errors of kings with regard to their subjects are rather to be pitied than condemned, since they have no interest in doing wrong, and are usually surrounded by men whose object it is to mislead them.

The measures taken by the government to meet the invasion, gave birth to a correspondence between the Prince of Wales and the King: copies of the letters were sent to the Bishop by the Duke of Queensberry. In a note, acknowledging the civility, the Bishop says of the Prince, as his deliberate judgment, "That he was a man occupied in trifles, because he had no opportunity of displaying his talents in the conduct of great concerns;" and predicts, that when called to the throne, he "will support his future station in a manner which will bring deserved credit to himself, and consequent happiness to his people." We leave it to the historian to determine the correctness of the Bishop's judgment and to verify his prediction.

At this period, the Bishop addressed a letter to Mr. Addington, the then minister, the present Viscount Sidmouth, recommending the repeal of the Test Act in England, the making an adequate provision for the Catholic bishops and clergy in Ireland, *an Income Tax*, and the distribution of *pikes* amongst the yeomanry. He attended in the House of Lords and delivered a speech, which he afterwards published, urging the same motley measures. The ministry treated him with good dinners, adopted his suggestions on finance and war, neglected and probably laughed at his liberal and pacific proposals, and finding he was not prepared to serve in their ranks, left him to the alternative, which he had rhetorically imagined in his speech, of "living upon clap-bread and water," and being "shod with the wooden clogs of Westmoreland" for the rest of his life.

He preached and published, in 1804, a sermon for the Society for the Suppression of Vice, a society of doubtful merit and of which little is now heard. A hint in this sermon, he says, gave rise to the laudable institution, called the Refuge for the Destitute.

A letter to the Duke of Grafton (pp. 404—406) relates to the German treatise of divinity, by Anastasius Freylinghausen, published in English,

* Various untoward circumstances have prevented the earlier completion of this article of Review. The "Anecdotes" having been, by this time, (as it may be presumed,) in the hands of most of our readers, there will be the less necessity for copious extracts; and, indeed, the latter part of the work is less fertile in passages which we should wish to appropriate. Rev.

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in 1804, with great parade, by order of her Majesty, and supervised by the Bishop of London. The Bishop expresses his unpreparedness to learn religion from a Lutheran divine, his dislike of the technical terms *Original Righteousness, Fœderal Head,* &c., and his opinion that the want of system in our writers may have given this book a great estimation in the judgment of her Majesty, in preference to those of our own country, which (he adds) it cannot be expected she should be much acquainted with.

His old friend Mr. Tyrwhitt, of Jesus' College, Cambridge, sent him this year his sermon, preached at St. Mary's Church, designed to prove that the baptismal form (Matt. xxviii. 19) does not contain the doctrine of the Trinity: in his letter, acknowledging the receipt of it, he allows that the preacher has excited a reasonable doubt upon the subject, yet he confesses that *it sticks with him,* (p. 407,) "that as the *Father* and the *Son* are *persons,* how the *Holy Ghost* can be otherwise conceived than as a *person* in that form."

The illness of the Archbishop of Canterbury, in 1805, seems to have awakened the Bishop's sense of the neglect of him by the Court. He had no expectation, he tells the reader, of an archbishopric, for the Duke of Clarence once said to him, "They will never make *you* an archbishop; they are afraid of you." He adds, we fear too truly, "Partisans in Parliament, Tories in government, bigots in religion, these are the men who thrive in all corrupted states, and by thriving accelerate the ruin of free constitutions." (P. 411.)

We record with pleasure, that, in 1805, the Bishop delivered, and in 1808, published a Charge, in favour of the Catholic claims.

He relates a pleasing instance of his use of his episcopal patronage, in the presentation of a small living, that of Bishopston, near Swansea, worth from 120*l.* to 140*l.* a-year, to Mr. Davies, curate of Olveston, in Gloucestershire, personally unknown to him, on account solely of his having published a learned work, entitled "Celtic Researches."

On the marriage of his son, who was in the army, the Bishop recommended him to the protection of the Duke of York, who immediately promoted him, without purchase, from a Majority to a Lieutenant Colonelcy in the Third Dragoon Guards: a favour which the father acknowledged in a short letter, strongly expressive of gratitude. (P. 424.)

An excellent letter to Lord Euston, on the education of his son, Lord Ipswich, is inserted (pp. 424—429): the Bishop, consistently with his profession, advises, that religion should be made the basis of the youth's character, and by this he explains his meaning to be, that the *Gospels* should be considered by him habitually as the *rule of life.* For the attainment of a good English style, elegant and strong, he recommends a familiarity with Middleton's Life of Cicero, and Plutarch's Lives by Langhorne. To form the taste, he advises the study of Rollin's Belles Lettres, in his good opinion of which he is strengthened by knowing that it was greatly esteemed by Bishop Atterbury, one of the politest scholars of his age.

The death of Mr. Pitt draws from the Bishop the remark of Dr. Price on Lord North, that "he doubled a national debt before too heavy to be endured; and let future generations rise up and, if possible, call him—BLESSED."

We think that the Bishop has happily described the character of Paley as a writer, in the following passage, occurring in a letter to Mr. Hayley, dated June 14, 1806:

> "Paley, in all his publications, had the art of making use, in a very great degree, of other men's labours, and of exhibiting them to the world as novelties of his own. The perspicuity with which he has arranged, and the elegant language in which he has explained many abstruse points, are his own; and for these I give him great praise."—Pp. 437, 438.

The Bishop of St. Asaph died unexpectedly in October, 1806; whereupon Dr. Watson, that he might not furnish the minister (Lord Grenville) with the excuse for passing him by, *that he had not asked for it,* got a common friend to inform him, that on account of his northern connexions the bishopric would be peculiarly acceptable. It was, notwithstanding, given to another. The Bishop gave vent to his feelings in a letter to the Duke of Clarence, to be shewn to the

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Prince of Wales, and to go through him to the King. The letter is a recapitulation of the Bishop's own public services, all which his memory, at seventy years of age, fully retained.

In February 1807, the Bishop came to London, to preach by appointment at the Chapel Royal: the sermon which he preached was afterwards published, together with another preached in the same place eight years before, under the title of "A Second Defence of Revealed Religion." The publication was provoked by the Bishop of London's *shaking his head* in disapprobation of some parts of it, when it was delivered. Landaff was determined, he says, to let his brother of London see that he had no fear of submitting his sentiments on abstruse theological points to public animadversion, notwithstanding their not being quite so orthodox as his own; and he was the more disposed to do this, from having been informed, on the very best authority, that an imputed want of orthodoxy had been objected to him when the archbishopric of Armagh was given to Stuart. Having thus explained himself, he indignantly exclaims,

"What is this thing called Orthodoxy, which mars the fortunes of honest men, misleads the judgment of princes, and occasionally endangers the stability of thrones? In the true meaning of the term, it is a sacred thing to which every denomination of Christians lays an arrogant and exclusive claim, but to which no man, no assembly of men, since the apostolic age, can prove a title. It is frequently amongst individuals of the same sect nothing better than self-sufficiency of opinion, and pharisaical pride, by which each man esteems himself more righteous than his neighbours. It may, perhaps, be useful in cementing what is called the *alliance* between Church and State; but if such an alliance obstructs candid discussions, if it invades the right of private judgment, if it generates bigotry in churchmen or intolerance in statesmen, it not only becomes inconsistent with the general principles of Protestantism, but it impedes the progress of the kingdom of Christ, which we all know is not of this world."—Pp. 451, 452.

The Bishop delivered an excellent speech in the House of Lords, on the 23d March, 1807, on the final debate on the abolition of the Slave Trade; a measure which will be the enduring honour of the Fox ministry. This was, indeed, their last act: it was scarcely completed when Intolerance drove them from the seat of power. On this subject the Bishop writes with just indignation:

"Soon after this the able administration (greatly indeed weakened by the loss of Mr. Fox) which had been formed on the death of Mr. Pitt, was dismissed. The ostensible reason of their dismission was, the King's dislike of a measure which they had brought forward in Parliament respecting the Irish Catholic officers. The ministers were wisely moved by a liberal and prospective policy, to endeavour to consolidate as much as possible the strength of the empire, by opening to Catholic officers in the army and navy the same road to honour and emolument, which had always been open to Protestants. They were sensible that almost every Gazette which announced the success of our enterprises, made distinguished mention of the gallantry of the inferior Catholic officers; and they wished to confirm the loyalty, and to stimulate the ambition of such men, by putting them on a level with their fellows in arms.

"Unfortunately the King did not see this measure in the same light that his Whig ministers did, and he required them to give him a pledge that they would never more bring forward the question of granting further indulgence to the Irish Catholics. This requisition was not only unprecedented in the annals of the House of Brunswick since its accession to the throne of Great Britain, but it was considered by many as of a tendency dangerous to the constitution; and to me it appeared to be not in words, but in fact, a declaration of a *sic volo*. Had his Majesty dismissed his ministers because he disliked their measures, no one would have denied such an exertion of his prerogative to have been perfectly constitutional, (how much soever he might have individually questioned the discretion of using it in such a crisis); but to require from privy counsellors, and much more to require from confidential servants of the crown, that they would at any time cease to advise his Majesty for what they esteemed the public good, was to brand them as unprincipled slaves to the royal will, and traitors to the country. The ministers refused to cover themselves with the infamy which would justly have attended their submission to such a demand; they refused and were dismissed: such sort of ministers would have lost their heads at Constantinople; at London, they *as yet* only lose their places. Whilst there remained a competitor of the Stuart family to the throne

of Great Britain, the kings of the House of Brunswick were perhaps afraid of the competition; and were satisfied with having been elevated from an arbitrary dominion over a petty principality in Germany, to the possession of a limited monarchy over the most enlightened and the most commercial nation in the world.—*That competition being now extinguished, it could not be thought unnatural, were they to indulge a desire of emancipating themselves from the restraints of Parliament;* but there is no way of effecting this, so secret, safe and obvious, as by corrupting it. When Rome possessed the empire of the world, its Emperor had ample means of corrupting the integrity of the whole Senate, and it soon became subservient to his will; public liberty was swallowed up by private profligacy. The first Lord Chatham was a Cato, when he declared that Hanover was a mill-stone about the neck of Great Britain; but he became a supple courtier, when he boasted of having conquered America in Germany; and he forfeited the esteem of good men, when he attempted to adorn the sepulchre of his patriotism by a pension and a peerage. Since his time, for one Cato, one Rockingham, one Saville, one Chatham, (in his honourable days,) we have had, and have, and probably always shall have, (as long as we remain an opulent and luxurious nation,) hundreds resembling him in the decline of his political virtue."—Pp. 459—461.

"The new ministers, with the Duke of Portland at their head, artfully for themselves, but improvidently for the country, raised the cry of "*No Popery*," and "*The Church is in danger*," without bestowing a single thought on the danger of the state. The Church is in no danger from *Popery;* but the state must ever be in danger from discontent, whilst a large portion of its members is looked upon by government with a jealous and a repulsive eye. To suspect a Catholic or a Dissenter of disaffection, what is it but to suggest to him a cause for it; but to excite in him a wish for an opportunity of shewing it? Little does he know of human nature, and less of gospel charity, who expects to root out the prejudices either of individuals or of societies by unkindness, to extinguish animosity by violence, or a spirit of revenge by want of confidence."—P. 463.

In answer to a clergyman who called upon the Bishop to answer Mr. Malthus, his lordship replied, that he had *looked into the book* referred to, but had laid it aside on perceiving that the author was endeavouring to shew the utility of bringing down the population of the earth to the level of the subsistence requisite for the support of man, (a proposition wanting no proof, since where there is no food man must die,) for he thought that his time and talents would have been better employed in the investigation of the means of increasing the subsistence to the level of the population. He adds, that he thought himself justified in neglecting to peruse a book thwarting the strongest propensity of human nature, and contradicting the most express command of God, "Increase and multiply;" especially as he was persuaded that the earth had not, in the course of six thousand years from the creation, ever been replenished with any thing like one half the number of inhabitants it would sustain. But, in our judgment, this is treating the subject more like a Westmoreland farmer than a Cambridge philosopher.

We come now to another passage, relating to the neglect of the Bishop at Court, which would be amusing, if the subject had not become tiresome: we quote it, in order to dismiss the topic.

"I had long *suspected* that I was, from I know not what *just* cause, obnoxious to the court; but I did not, till after the archbishoprick of York had been given to the Bishop of Carlisle, *know* that I had been proscribed many years before. By a letter from a noble friend, the Duke of Grafton, dated 10th of December, 1807, I was informed that one of the most respectable earls in the kingdom, who had long known my manner of life, on a vacancy of the mastership of Trinity College, had gone of his own accord (and without his ever mentioning the circumstance to me) to Mr Pitt, stating what just pretensions I had to the offer of it; that Mr. Pitt concurred with him, but said that a *certain person* would not hear of it. Ought I to question the veracity of Mr. Pitt? No, I cannot do it. What then ought I to say of a certain person who had repeatedly signified to *me* his high approbation of my publications, and had been repeatedly heard to say to *others*, that the Bishop of Landaff had done more in support of religion than any bishop on the bench? I ought to say with St. Paul, *Thou shalt not speak evil of the ruler of thy people.*

"Notwithstanding this anecdote, I cannot bring myself to believe that the King was either the first projector or the principal actor in the sorry farce of neglecting a man whom they could not dishonour, of

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distressing a man whom they could not dispirit, which has been playing at court for near twenty-six years.

"But be the *dramatis personæ* whom they may, the curtain which will close the scene is fast falling both on them and me; and I hope so to attemper my feelings of the wrong they have not wilfully, perhaps, but unadvisedly done me, as to be able at the opening of the next act to embrace them with Christian charity and unfeigned good will; for the detestable maxim, *Qui nescit dissimulare nescit regnare*, will not be heard of in heaven. The knowledge, that the neglect I had suffered was rather owing to the will of the monarch than to the ill-will of the minister, gave me pleasure. It removed in a degree from my mind a suspicion which I had long reluctantly entertained, that Mr. Pitt had always been my enemy. I did not expect, indeed, that any minister would be very zealous in promoting a man who professed and practised parliamentary and personal independence; but Mr. Pitt had been under obligations to me, and he knew that I had always been the warm friend of his warm friend the Duke of Rutland: and I was unwilling to suppose him capable of forgetting either obligations or connexions in the pursuit of his ambition.

"As to the King's dislike of me, unless his education had made him more of a Whig, it was natural enough. My declared opposition to the increased and increasing influence of the crown had made a great impression on His Majesty's mind; for on the day I did homage he asked the Duke of Rutland if his friend the Bishop of Landaff was not a great enemy to the influence of the crown; saying, at the same time, that he wished he had not a place of two hundred a-year to give away. I presume not to question the truth of this declaration of His Majesty, but I speak with some certainty of the truth of the Duke of Rutland's reply,—'That the Bishop of Landaff was an enemy to the increase of the influence of the crown, from an apprehension that it would undermine the constitution.' This apprehension was not then unfounded, nor has it since then been lessened, but greatly augmented, especially by the enormous augmentation of the national debt."—Pp. 478—480.

The letters to the Duke of Grafton, towards the conclusion of the volume, are particularly interesting. They are chiefly upon religious topics, and shew the decided bent of the noble Duke's mind towards inquiries and discussions of a solemn and practical kind. One of them, dated June 28, 1808, is inscribed "To the Duke, &c. on his having sent me *a very valuable book*." This was *The Improved Version of the New Testament*, of which the Bishop says,

"I give due praise to the committee for their Introduction to this work; it is written with the sincerity becoming a Christian, and with the erudition becoming a translator and a commentator on so important a book. I am happy to find that the name of the Duke of Grafton is mentioned as it ought to be in the Introduction: his Grace's distinguished patronage of Griesbach is properly estimated by the present age, and it will still more be highly estimated by posterity."—Pp. 493, 494.

In 1809, the Bishop made a visitation of his diocese, and held a visitation for the first time at Merthyr Tydvil, where he was entertained by Mr. Crawshay, "one of the most intelligent and opulent ironmasters in Europe." From him and others in the diocese the Bishop learned further particulars of the mind of the Court with regard to him. In fact, he always created the atmosphere around him, and was never for a moment insensible to his own neglected merits. On parting, Mr. Crawshay made him an offer of five or ten thousand pounds, if he should have occasion for such a sum. He had, we suppose, pleaded poverty: but he declined the generous offer. He adds, that he was more delighted with this substantial proof of the disinterested approbation of an ironmaster, than he should have been with the possession of an archbishopric acquired by a selfish subserviency to the despotic principles of a court. P. 505.

We are delighted with a letter (pp. 527—529) to the Duke of Grafton, "who thought himself dying." The subject is the goodness of God, as opposed to the desponding doctrines of Calvin:

"Why (says the Bishop) should we be disturbed with gloomy apprehensions of death, since He who made us can and will, even in death, preserve us? Unless we cease to love him (which neither you nor I can, I trust, ever do,) he will not cease to love us: the human race, in falling from their first estate, did not fall from the love of God."

The change occasioned in the government by the king's malady, made

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no alteration in the Bishop's condition: but he was not quite forgotten; for the Prince Regent gave it in command to one of his secretaries to inform his lordship, that in a conversation after dinner at Carlton House, "upon the general immorality and profligacy of the present day," Mr. Tyrwhitt related the story of a Sussex Baronet, who was brought to a sense of religion by reading the "Apology for the Bible"! The "retired bishop" (such he styles himself) acknowledged this instance of the Prince's remembrance, and copies an inscription which he had drawn up "for some work of charity," which he once thought of establishing with the profits derived from the sale of the Apology, more than a thousand pounds, and which he would have carried into execution "had his family been less, or his means of providing for it greater." (P. 548.)

Successive paralytic attacks had already enfeebled the Bishop, and his correspondence now became brief and irregular. The last letter in the collection is addressed to the venerable patriot Mr. Wyvill, dated Oct. 21st, 1813; to this is added Mr. Wyvill's answer, upon which the biographer says, signing his name and closing his work,

"Mr. Wyvill I hope will pardon my vanity in publishing this letter. I am really proud of his honourable testimony to that political consistency of principle, which unites my name to that of Mr. Fox. R. LANDAFF."—P. 550.

The Editor adds,

"From this period the health of the Bishop of Landaff rapidly declined: bodily exertion became extremely irksome to him; and though his mental faculties continued unimpaired, yet he cautiously refrained from every species of literary composition. The example of the Archbishop of Toledo was often before him, and the determination as frequently expressed, that his own prudence should exempt him from the admonition of a Gil Blas.

"He expired on the 4th of July, 1816, in the 79th year of his age; illustrating in death the truth of his favourite rule of conduct through life: 'keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last."—(Pp. 550, 551.)

Our opinion of Bishop Watson's character has been again and again expressed in this notice of his memoirs. Its greatest fault was, as he himself would have called it, *secularity*. He no doubt loved truth, but there have been men who have loved it more for its own sake. Had he devoted himself more assiduously to the peculiar duties of his profession, he might not have improved his interest at Court, but he would have established a more undoubted claim upon the gratitude of the country and of posterity.—His talents were of the highest order. He was an able preacher and a commanding parliamentary speaker. His style is clear and strong; his figures (when he condescends to adopt them) bold and consistent; his reasoning logical and conclusive. But his highest praise is his steady attachment to the cause of civil and religious liberty, and, from the first to the last moment of his public life, his unabated opposition to bigotry and persecution. He had been early taught and never forgot or concealed or failed to act upon the principles of Locke and Hoadly. With these eminent men he had to encounter the charge of heresy in religion and republicanism in politics; but posterity will render the same justice to him that has been already rendered to *them*, and while the "Anecdotes" shall continue to be read, will overlook his failings in consideration of his services to truth and freedom.

A handsome engraved Portrait of the Bishop, which bears internal evidence of faithfulness, is prefixed to the volume. There is great want of an Index, which we see is supplied in the 8vo. edition, that has lately appeared in two volumes.

ART. II.—*A Letter addressed to the Right Reverend the Lord Bishop of St. David's, Joint Patron of the London Society for Promoting Christianity amongst the Jews.* By the Rev. Lewis Way, M. A. of Stansted Park, Sussex; late Fellow of Merton College, Oxford. With an Appendix. 8vo. Pp. 92.

OUR readers are already informed of the character and pursuits of Mr. Way by our respected correspondent Mr. Howe (pp. 548—550). This gentleman, resigning the enjoyments which property puts within his

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reach, has devoted himself for some time to the laborious office of a foreign missionary, and chiefly to the Jews; and whatever we may think of his opinions or talents, or of the probability of his succeeding, we are compelled to pay our tribute of respect to his disinterested religious labours.* The pamphlet before us is the result of his observations, and in some respects, a less gratifying result than a *soi-disant* "Evangelical" believer would have expected; for though he finds the Jews every where on the eve of a change, he sees many symptoms of their conversion being in an opposite direction to Calvinistic Christianity, and he is constrained to admit the degeneracy of the foreign Christian churches, or in other words, their departure from the continental symbol of orthodoxy, the Confession of Augsburgh.

Mr. Way is shocked, as no doubt is his right reverend correspondent, at the state of "the episcopal chapels on the continent." That at Hamburgh is filled with military stores; that at Amsterdam has been without service for years; that of Memel is deserted; and that at Moscow is burnt (p. 11). But our traveller's principal object is the Jews: he says, that he has visited all the synagogues and conversed with most of the rabbies from Rotterdam to Moscow; and he declares (p. 13), that "there is, at this time, a general commotion among the descendants of Abraham, and perhaps as general an expectation after what is about to come upon them, as before the appearance of Christ." He learned at Amsterdam, (p. 20,) "that there are upwards of one hundred families predisposed to make a profession of Christianity, which they believe and teach secretly to their families, while some of them, at the same time, attend the synagogue." It is difficult to understand in what way he could be informed of the *secret* teachings of the Jews in their families. In Hanover, a number of Jews in the higher classes have lately been baptized (p. 22), but chiefly with a view of obtaining civil privileges. The philosophical character of the Prussian Jews, as described by Mr. Way (pp. 24—35), has been exhibited in Mr. Howe's letter. For the use of the "Reformed Jews" at Berlin, a splendid synagogue has been built by one of their wealthy brethren, where only parts of the law are read, and the singing and preaching are in German. The Government at first objected to this institution, as being neither Jewish nor Christian, but it is suffered to continue unmolested, and the old synagogue is deserted (p. 26). These "Reformed Jews," according to Mr. Way, are proselytists, which affords some evidence of their having a sense of truth, and being in earnest in their profession: since he wrote, we have read an account in the newspapers of a synagogue being established on their principles at Hamburgh. He laments over the condition of four Jews, whom he met at Berlin, in one day, of whom "not ONE had any knowledge of sin or its imputation: all conceived religion to lie within the compass of reason and human power, and justification to be by works of man *alone*."* (P. 27.) One was a student of theology, who knew nothing of the fall or the atonement: we wish, in spite of our missionary's scorn, not very decently expressed, that he may long remain in this happy ignorance. The maxim of another, a merchant, was worth remembering, and Mr. Way, we think, might have learned something from it: *Gardez ce qui est droit—faites ce qui est juste—aimez les hommes, c' est la religion.* "Lying vanities," exclaims Mr. Way, of opinions like these, which are borrowed almost in so many words from the Jewish prophets; and he prays in words as strange as his spirit is offensive, that the persons who expressed them may "look unto Christ, the true serpent, and live!" (P. 28.)

A great movement in favour of the Jews, as is well-known, is making in Russia, where their number is computed at two millions. Under the auspices of the "magnanimous Alexander" (we give him this title with sincerity) an asylum is established for

* While we applaud the zeal which sinks the English country gentleman in the foreign missionary, we can scarcely withhold a smile from the "Stansted Park" of the title-page.

* We copy both the italics and the capitals from Mr. Way.

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Christian Israelites. "A large tract of land, (says Mr. Way, p. 38,) as a Jewish settlement, is to be immediately measured out on the shores of the sea of Azof, near Mariaupoule, or Taganrog, the spot once destined by Peter the Great for the capital of his empire." We are happy to find that "the object of the Russian Institution is not promoting Christianity among the Jews, but affording an asylum to those *who are* converted to any church of Christians:" this is in the true spirit of toleration, which our author says, "prevails in the utmost latitude throughout the empire." (P. 38.) The Emperor honoured Mr. Way with a personal interview, and expressed his unqualified approbation of the object of that gentleman's visit. Esteeming the Imperial Ukases or Decrees on this subject of some consequence, we shall insert them, from the copies in the Appendix to this pamphlet, in that part of our work allotted to *Ecclesiastical Documents*.

The "Reformed Jews" excite in our minds a more lively curiosity than even the Russian Asylum. They appear to us to be on the verge, at least, of Unitarian Christianity, and we cannot but express our earnest wish that the Unitarians of this country may be able to open some communication with them. They ought to know fully, that a large body of Christians consider Trinitarianism to be as opposite to the New Testament as to the Old, and hold that there is as great a necessity for *Reformed Christians* as for "Reformed Jews." Both these reformed sects might coalesce for the purpose of better promoting the great work of reformation.

We shall conclude with an admirable letter from one of the "Reformed Jews" to Mr. Way, which he has published in the Appendix together with his answer, which we have neither room nor inclination to insert, it being precisely what any zealous but not overwise Trinitarian and Calvinist would have written or spoken on that or any other occasion:—

"*Letter from an Elder of the reformed Jews, addressed to the Rev. Lewis Way.*

"(Sent in English and German.)

"*Berlin, Oct.* 21, 1817.

"MOST HONOURED SIR,

"In the few hours in which you favoured me by a conversation on that subject which must be the most important for man, you have laid open your elevated sentiments on it with such a noble spirit, such truth and candour, that you have deeply affected me, and given me a full persuasion of the purity and benevolence of your virtuous endeavours.

"You, Sir, I say it with a joyful conviction, are a true Christian; one of those few, whose hearts are truly filled with the holy idea of their preceptor, who understand the full meaning and weight of his divine doctrine, and who know how to represent it in their life and actions to the benefit of their fellow-creatures.

"Love, charity, those significant words which the founder of the Christian faith pronounced in such an enforcing manner, with you they are not words only as they are with so many other men; they are the animating principles of your mind; they have inflamed you with that noble zeal, to reach the hand of love to your brethren, and to lead them to peace and everlasting felicity. O what an exalted design is yours! He alone can form it, whom the divine grace has deemed worthy to make him know to what a great end the human soul was formed.

"But, Sir, give me leave to ask you a question. I may venture to lay it down before you, who love truth and sincerity in every shape. You, Sir, who are so earnestly bent to promote the happiness of mankind, why do you not turn your pious endeavours towards making those that are Christians already, but merely by name, better acquainted with the true dictates of their religion? Why do you not persuade your brethren in the faith, that pure and divine as it is, it can lead them to felicity only if it influences every motion of their heart, every action of their life?

"The design of your great Master was to found a universal religion, confined to no place or nation, a religion for the salvation of the world: He grounded his precepts on the moral nature of man, on the two holiest principles planted in the human mind, *faith* and *charity*. Yes, He commanded even to love our enemies, knowing that enemies can be converted into friends by confidence in this their moral nature, by exerting love and charity towards them, by shewing a gentle pardon for their errors and offences. Such were His noble intentions, such was His beneficial aim.

"Now I may ask you, Sir, can there be found in the life and behaviour of most of those who call themselves Christians, the least sign of such a pure, universal love? Nay, are not the actions of most of them wholly contradictory to that which was practised by Christ? In every part

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where the Christian religion is predominant, those who profess another faith are hated, despised, persecuted and cruelly driven out. Even the Christian priests do not forcibly resist this evil, but, idle spectators, they permit it to grow up every where.

"Turn your eyes with impartiality to the history of ancient or modern Christians, and your benevolence will ask no farther proofs that what I urge is nothing but the strictest truth. Under such circumstances, can the Christian religion be spread by conviction? Can those who misunderstand its mightiest principles hope for many proselytes? The unenlightened non-christian cannot be persuaded of the beneficence of a doctrine that makes him undergo so many persecutions. He whose mind is enlarged by knowledge feels, it is true, a great veneration for the pure and exalted principles of Christ, but he can have no confidence in His followers.

"A man, Sir, so noble, so true-spirited as you, with such firmness of will, such force of mind, will surely exert all the mighty powers his excellence must give him over his brethren in the faith, to make them rightly understand the divine words of love pronounced by his great Master, that for the future their holy effects may grow visible in their life; and then the Christian religion will extend its branches without any farther efforts. In other terms, endeavour to make your holy law work more intensively, and its extensive effects shall follow by themselves. I am firmly persuaded that the greatest part of the Jews would long ago have embraced the Christian faith, if they had found a true Christian and brotherly love in the Christians; for the spark of the divine flame that lies slumbering in the human breast can only be awakened by love.

"With security and confidence I lay down these my open sentiments in your loyal and benevolent mind. I am sure that you will take them to heart. The All-bountiful, the All-gracious will give his benediction to your steps, and the time will soon come when we shall be all sheep of one and the same flock! Amen."

[We may add that Mr. Way presented a memorial on behalf of the Jews to the late Congress at Aix-la-Chapelle, "relative to the amelioration of their moral and political condition under the several governments of Europe." "This proposition," he says, in a letter recently published in a Brussels paper, "has been recognized by the highest authorities, as a question worthy of the consideration and of the encouragement of every friend of humanity." Ed.]

Art. III.—*The Present State of Religious Parties in England represented and improved, in a Discourse delivered in Essex-Street Chapel, May* 17, *and repeated October* 18, 1818; *also, in Renshaw-Street Chapel, Liverpool, September* 20. By Thomas Belsham. 8vo. Pp. 42. Hunter.

MR. BELSHAM here presents us with a brief sketch of the principal religious denominations in England, and with some reflections upon the present state of religion amongst us. The outline of the sects is clear and distinct, and the reflections are worthy of an enlightened Christian minister.

The members of the Established Church are divided into *political* and *religious* churchmen: the latter, who assume the title of *evangelical*, are preferred by the preacher on the ground of their liberality. Our experience would cause us to hesitate in assigning them this Christian precedence. Mr. Belsham describes with great tenderness a third party in the Church, that is, Unitarians "who conform outwardly to its worship." Such persons, he says, he dares not condemn, having before him the example of Mr. Lindsey, who "was himself a decided Unitarian ten years before he saw it to be his duty to quit the church." This charity is certainly in the spirit of the New Testament; yet it should not be forgotten in what manner the late venerable confessor of Essex Street speaks in his *Apology* of what he is so ingenuous as to call his "blameable duplicity, and providential awakenings" "It is related (he says, pp. 218, 219) in the Life of Archbishop Tillotson, that his friend Mr. Nelson having consulted him by letter from the Hague, in the year 1691, with regard to the practice of those nonjurors, who frequented the churches, and yet professed that they did not join in the prayers for their majesties;* 'As to the case you put,' replied his Grace, 'I wonder men should be divided in opinion about it. I think it is plain, that no man can join in prayers in which there is any

* "Birch's Life of Archbishop Tillotson, p. 259."

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petition, which he is verily persuaded is sinful. *I cannot endure a trick any where, much less in religion.*' The archbishop (adds Mr. Lindsey) may be held by some to be too severe a casuist. But if it was his opinion, that a man who after the Revolution continued attached to the late King James, could not consistently or honestly frequent a communion of Christians where their Majesties King William and Queen Mary were prayed for; what would he have replied, thought I often with myself, in the case of one who was not barely present, but was the mouth of the congregation in offering up prayers to God, which were believed to be derogatory, and injurious to his peerless majesty and incommunicable perfections, and, in the mind of the offerer, a false and unworthy representation of him to others? This seemed a *trick in religion*, which the honest mind of that prelate would have still *less endured*."

The Three Denominations of Protestant Dissenters are very accurately described: the Baptists are divided into Particular and General, and a deserved tribute is paid to the latter, as "an inquisitive and enlightened body of Christians." Here Mr. Belsham says,

"Another party has lately appeared in the Christian world which has hitherto been embraced by comparatively a very small number, and is not likely ever to make many proselytes; because it contravenes the uniform practice of the Christian Church from the age of the apostles; I mean the party of those who *deny the permanency* of the institution of baptism, and who conceive of it as a rite which was limited to proselytes from another religion. The advocates of this doctrine, though few in number, have commonly been persons of considerable respectability, and some of them of great learning. Their error, for such I conceive it to be, arises from the unfounded assumption that Christanity is of a nature too spiritual and refined to admit of positive institutions, and from neglecting to inquire into, or duly to appreciate, the historical evidence of what Christ and his apostles actually thought fit to practise and to enjoin."—Pp. 17, 18.

This description is not agreeable to Mr. Belsham's usual correctness. Such as deny the perpetuity of baptism can scarcely be denominated a "party:" they do not form a sect or division of the Christian world; their negation of one of the two Protestant sacraments is not a ground of association amongst themselves, or of separation from others; and they are found in almost all denominations. We suspect that Mr. Belsham underrates their number. As a "party" at least, they are only known as Quakers, and if this body be reckoned (as they, no doubt, must) amongst the Anti-baptists, the number of these latter will be not less considerable than that of the Unitarians. They are not generally proselytists; they may, perhaps, be charged with a lack of zeal: that they exist, however, in no mean number, notwithstanding their indifference to their own increase, is far from being a sign that they will not hereafter "make proselytes." They cannot, we further remark, be said to have "*lately* appeared in the Christian world," for, passing by the Quakers, who are not a modern sect, Mr. Emlyn, who is the first English writer that advanced their opinion, must be now regarded as a man of other times, and when he wrote, a century ago, the opinion had been a century in print. Faustus Socinus's treatise against baptism, which was published in 1613, was written in 1580; and he appears not to have been single in his profession: the first edition of the Racovian Catechism represents the Lord's Supper as the only positive institution of the Christian Church.

It is worthy of remark, that though Mr. Belsham charges the deniers of baptism with neglect of inquiry into the historical evidence relating to the point, Socinus in his preface to his tract puts in his claim to credit on the ground of his diligent investigation.* It is true that he refers here to the writings of the evangelists and apostles, but he proves afterwards that he was not unprepared for the argument from tradition and usage. He maintains that this argument is a begging of the question,† and also

* Nam omnia Evangelistarum et Apostolorum scripta diligentissimè perquirens, nusquam nec apertis verbis baptismum aquæ externum omnibus in perpetuum, qui Christiani esse velint, perseque præceptum esse invenio, nec aliquid dictum ex quo eam sententiam elici omino debere, aut posse, apparent. *De Bapt. Aquæ Disp.* 8vo. Racov. p. 4.

† Objicitur enim nobis perpetuum ab Apostolorum temporibus Ecclesiæ usum,

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that the practice of the early church is no authority, since it is notorious that immediately after the times of the apostles, and indeed during their lives, many wretched superstitions and corruptions crept into religious worship.* There is the sanction of ages in unbroken succession up to the third or even second century for baptism, but then there is the same sanction for godfathers, the sign of the cross, exorcism, chrism and other usages, which most Protestants would regard as contemptible frivolities.† The historical argument for baptism and for Holy Orders appears to us parallel: the true question with regard to both is, what is the scriptural evidence of the design of the Great Author of our religion to make them permanent?

Mr. Belsham next proceeds to describe the two sects of Methodists, the Arminian and the Calvinistic. In a note, the characters of Whitfield and Wesley are well sketched. Great merit is allowed to the Methodists, as moral reformers. Then follow the Quakers, who are lightly censured for their occasional illiberality towards some of their members, and highly commended for their large contributions to the cause of general humanity. An animated picture of the Unitarians closes the descriptive part of the sermon. The reflections are, 1. on the attention paid to religion as creditable and advantageous, 2. on the absence of persecution from the abundant religion of the country, 3. on the happy consequences of religious liberty, and 4. on the duty of Christians to seek after truth, to avow it, to be charitable to such as err, and to vie with each other in love and good works.

ART. IV.—*The Folly of Vice and the Wisdom of Virtue; represented in Two Discourses by the late Rev. Thomas Biggin Broadbent, A. M.* The first of which was delivered at the Unitarian Chapel in Warrington, on Sunday November 2, 1817: the latter, which was finished on Saturday the 8th, having been prevented from being delivered the day following, by the sudden death of the Author on the morning of that day, in the twenty-fifth year of his age. To which is annexed an Address delivered at his Interment, by the Rev. J. G. Robberds, of Manchester. 8vo. pp. 64. Hunter.

MR. BELSHAM's Memoir of the Author of these Discourses, in the four first pages of our present Volume, has informed the reader of the affecting circumstances under which this publication issues from the press. It is the most honourable monument

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in quam nemo unquam receptus fuerit, quin prius aquâ baptizatus esset. Isthæc ratio nullius ponderis idcircò censenda est, quia in ipsa id sumitur pro concesso, quod nunquam probabitur. Nam quomodo unquam de isto perpetuo Ecclesiæ usu docebimur? In historia certè à Luca de actis apostolicis conscripta, quæ ut ante omnes Ecclesiasticas historias perscripta fuit, sic omnium certissima est, imò sola inter omnes indubitata habetur, istius usus initium non apparet. Quin potius ex eâ, si aliquid huc pertinens colligi potest, contrarium colligitur. *De Bapt Aquæ Disp.* c. xv. p. 123.

* Quòd si morem istum de quo ambigimus, ab ipso Ecclesiæ initio receptum fuisse non constat, quid attinet consequentium annorum morem usumque ex historicis, quantumvis gravibus et veridicis afferre, maximè cum palàm sit, statim post apostolorum mortem, quinetiam ipsis apostolis adhuc viventibus, multas anîles superstitiones, multas divini cultûs corruptelas, multas denique hæreses in Ecclesiam irrepsisse, eamque perturbasse. Ib. p. 128.

† The proofs of this statement may be seen in *B. Joach. Hildebrandi Rituale Baptismi Veteris*, published in 4to. at Helmstad, by J. A. Schmidius. This author lays down a principle which may be necessary to sanction the use of baptism and especially infant baptism, but which would justify equally the worst superstitions of the Church of Rome: Ubi imprimis notandum, quod magna pars rituum Ecclesiæ à Judæis et Ethnicis fuerit desumpta. Cum enim hi infideles ad fidem Christi ægrè ducerentur, ideo quod religio Christiana nova, adeoque falsa videretur, primi Dd. Ecclesiæ, Apostoli virique Apostolici pio stratagemate usi, ex profanis sacris infidelium multos ritus et instituta retinuerunt, eaque ad sua sacra accomodarunt — Et hoc artificio vet. Christiani *opinionem novitatis*, quæ vel maxime Ethnicos à religione Christiana averti sunt amoliti. P. 1. He proceeds to point out instances of this *elegans convenientia inter Gentilium et Christianorum mysteria*. Pp. 3—11.

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which paternal affection could have raised.

Apart from the affecting event which the reader associates with them, the Discourses are interesting, and on the young, for whose benefit they were written, must be deeply impressive.

The conclusion of the second Discourse exhibits an extraordinary as well as melancholy coincidence: we shall give it, together with the Notes of Mr. Belsham, the Editor:

"I have just suggested the vast accumulation of the motives to virtue arising from the connexion of this life with a future; and I shall conclude this discourse by urging the very great uncertainty of human life, as a motive for earnestness and zeal in the practice of virtue. A very recent and most melancholy event adds feeling to the conviction that not a moment ought to be lost, even by the youngest of us, in order to prepare ourselves for our final home. You have, no doubt, anticipated my reference to the very deeply-lamented death of the Princess Charlotte of Wales and that of her infant son. *

"To her the attention and pleasing hopes of the nation have been naturally directed for many years. Her excellent dispositions endeared her to Britons, and gave them the most flattering promises of future, though distant, good to the nation. These hopes, alas! are now entirely blighted by the deplored death of this amiable Princess: and for reasons inscrutable by us, but certainly most wise and benevolent, it has been ordained that her infant offspring should fall (as we view things) an untimely sacrifice to the king of terrors. So unexpected and so awful an event has, no doubt, struck a panic through the kingdom. But let it be recollected that we are Christians, and have the most substantial grounds for trusting in the living God. He is the actual ruler and governor of all nations, the King of kings and Lord of lords. The measures and events of all nations are under his controul. And believing that he is infinitely wise in all his measures, and perfectly good in all his purposes, we have reasons for the most consoling confidence under every event of his government. At the same time we cannot fail to sympathize in the sorrows thus excited. And finally, my fellow-christians, may this awful event be so wisely improved by us, that, knowing that the race is not to the swift, nor the battle to the strong, we may seize hold of the present moment, experience the wisdom and blessedness of virtue, and be prepared to obey the summons of death, whenever it may arrive, as a passport to a better land, where sickness, and sorrow, and affliction, and pain, and crying, and mourning shall be done away, and glory from the eternal throne shall fill everlasting ages. God grant it. Amen." *

Mr Robberds's short Address at the Interment is throughout peculiarly happy.

An Advertisement, by the Editor, explains the reason of the publication, and pays a just tribute of praise to the much-lamented Author.

A beautiful Portrait is prefixed, the first impression from the plate from which the portrait at the head of this Volume was struck off.

ART. V.—*Victory over the World, through Faith in Jesus, the Son of God. A Sermon, preached at the Unitarian Chapel, in Artillery Lane, London, on Wednesday, May 13, 1818, before the Friends and Supporters of the Unitarian Fund.* By Nathaniel Philipps, D. D. 12mo. pp. 36. Hunter and Eaton.

THIS sermon is entitled to an equal rank with those that the same annual occasion has brought before us. The preacher explains the nature of faith in Jesus as the Son of God, and then descants upon its holy and happy influence. In the former part of the discourse he shews himself an enlightened and judicious critic. His remarks (pp. 13—15) upon 1 John v. 20, 21, are particularly worthy of attention: no impartial person can read them without being convinced that in this place the apostle

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* "This melancholy news arrived at Warrington on Saturday morning, and was communicated to the Author of this discourse while he was composing it, and made a very deep impression upon his mind."

* "Within six hours after the pious author had written this affecting peroration, he himself was very suddenly and unexpectedly removed out of this world. He had finished his composition at midnight, and read over the last paragraph to a friend who was with him; after which he retired to rest in his usual health and spirits, to rise no more till that day when all who are in their graves shall hear the voice of the Son of God and shall come forth. Blessed is that servant whom his Lord when he cometh shall find so doing."

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means to designate the Father as "the true God." Perhaps, however, it is not quite correct to quote Luke vi. 12, as a proof that our Lord continued a whole night in "a dreary solitude," since προσευχη sometimes, and probably here, signifies an *oratory* or *house of prayer*. (See Bishop Pearce, in loc. and Acts xvi. 13, and *Note.)* The latter part of the sermon is an animated exhibition of the influence of Unitarian principles. On a review of it, persons least inclined to Unitarianism would not, we apprehend, pronounce it a *cold* and *cheerless* system, whatever other judgment they might form. To such among our readers, we recommend the following passage:

"In that populous town near which I reside, Unitarianism has to boast of many converts; and the number is increasing. One has said, 'As a Calvinist, I was miserable;—as an Athanasian, confounded. I was tempted to become an Atheist: a Deist I had most certainly been, had I not become acquainted with Unitarian Christianity.' 'I die,' said another, whose weeping friends were standing with me around his bed, 'I die as I have lived, an Unitarian, and my faith, which has never failed me in life as a comfort and support to me, is my comfort and support now, in the prospect of death. I have neither doubts nor fears. I thank the living God.' 'I thank God,' said another, 'for having brought me to the knowledge of his truth. I am going my last journey; perhaps we continue to live. Yet, the sleep of the grave is but a point of time. I am satisfied of the unpurchased grace and love of God: here is *real* mercy, and we can rely upon it for eternal life!'* Others I might name; but I cannot proceed. Yet not a case could be mentioned, in connexion with doubt and despair on the one hand, or presumption and enthusiastic assurance on the other. 'Strong in faith, giving glory to God,' 'they fell asleep in Christ.' What shall I say more? Behold the fruits of pure, invigorating, consoling Christianity, in life and in death."

* "Mr. John Hutchinson, of Attercliffe. This gentleman was originally a member of the Church of England, but with Mr. John Spencer, (the author of the New Pilgrim's Progress,) and several other persons, he left the Church, many years ago, and united himself to a small society of Unitarian Christians, which assembled for worship at the house of the above-mentioned Mr. Spencer, who was a man of the most enlarged and liberal mind. After some years, this 'little flock of Christ' was dissolved as a separate society, by the removal of some of its members, and the death of others; and those who remained, joined their brethren in the town of Sheffield."

[For an account of Mr. Spencer, see Vol. V. pp. 260—262. Also Vol. VI. p. 620. Ed.]

Art. VI.—*Moral Culture; attempted in a Series of Lectures delivered to the Pupils and Teachers of the Old and New Meeting Sunday Schools, in Birmingham: interspersed with a Variety of Illustrative Anecdotes. To which is added, a Concise Narrative of the Origin, Progress and Permanent Success of the Institution, and the Laws and Regulations by which it is at present governed.* By James Luckcock. 12mo. pp. 310. Belcher and Son, Birmingham. 1817.

THE Sunday Schools supported by the Old and New Meetings at Birmingham, are amongst the most important and valuable of the Protestant Dissenting Institutions. An interesting history of them is here given by Mr. Luckcock, as also of a Brotherly Society established amongst the teachers. At the close of the business of the Sunday, it is the custom of the teachers to deliver an address to their pupils. This was the origin of these Lectures, though by a subsequent arrangement, the teachers only came under Mr. Luckcock's care, and to them the Lectures, in the latter part of the volume, were addressed.

The Lectures are designedly moral, rather than religious, the Lecturer judging it unnecessary to inculcate religious principles, as the pupils were accustomed to attend divine worship twice a-day; but the morality which they contain is purely Christian. They embrace almost every topic relating to the conduct and respectability of persons in the humbler ranks of life, and furnish maxims and rules which, if habitually acted upon, would infallibly better the morals of young persons of every condition. Mr. Luckcock relieves the gravity of a moral Lecture, by the introduction of a variety of anecdotes, some of them drawn from his own experience. The turn of these, the plain every-day morality which all the addresses insist on, and the simplicity of the style re-

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mind us frequently of Franklin, the best ethical teacher of modern times. We think that the volume would be a most suitable Christmas present for apprentices and other youths that have just finished a common education, and for servants of some cultivation of mind. No London bookseller is named on the title-page, but we presume that the work may be obtained through the regular channels. The necessity of brevity, in this closing Number of our Volume, alone prevents us from inserting some passages which we had marked for extraction, as exceedingly entertaining and instructive.

ART. VII.—*The Principles of Unitarian Christians stated and explained, and Erroneous Views respecting them corrected. A Sermon, preached before an Association of Unitarians, at Hull, September* 29, 1818, *in which are defined the Nature and Objects of the Association.* By John Platts, Minister and Private Preceptor, Doncaster. 12mo. pp. 36. Doncaster, printed: sold by Hunter, London.

THIS is a lively sermon, and its perusal will, we doubt not, according to the Author's hopes, "justify the approbation with which it was honoured on the delivery." Mr. Platts devotes several pages to the subject of infidelity, and repels with becoming indignation the idle reproach of Unitarianism as a system of unbelief: but we think his zeal has led him to ascribe to unbelievers incompatible qualities. "Enthusiasm," for instance, can scarcely co-exist with scepticism. The moral evil of unbelief is, in our opinion, its tendency to deaden the better feelings of our nature and to paralyze the heart.

ART. VIII.—*Thoughts on Social Prayer: intended to shew its Reasonableness and Consistency with the New Testament.* By Richard Wright, Unitarian Missionary. 12mo. pp. 24. Liverpool, printed: sold by Eaton, London. 6d.

LIKE all Mr. Wright's tracts, the "Thoughts" are judicious and pertinent, and plainly and familiarly expressed. He first contends, that "Social Prayer" is a reasonable and useful practice, and then proceeds to examine the doctrine of Scripture with relation to it. He considers Matt. vi. 5, 6, as a direction concerning the prayers of individuals, and no more a prohibition of social prayer than our Lord's precepts, with respect to private alms, are a prohibition of united exertions for the relief of the poor. He produces and comments on the following passages, as decisive of social prayer being agreeable to the mind of our Lord, and the practice of the primitive church, viz. Matt. vi. 7—13; xviii. 19, 20; Acts i. 13, 14; ii. 42; iv. 23—30; xii. 5 and 12; xiii. 3; xvi. 13 and 25; xx. 36; xxvi. 35; 1 Cor. xi. 4, 5, 10, 13 and 14, compared with xiv. 15, 16; Rom. xv. 30; Ephes. vi. 18; 1 Tim. ii. 1 and 8, compared with iii. 14, 15; and 1 Pet. iii. 7.

The "Thoughts" will assist the inquiries of such as feel any difficulty upon the subject. If the Scripture evidence be reckoned small, let it be remembered, that social prayer was the universal custom of the Jewish Synagogue, and, of course, of our Lord and the apostles, and that they no more thought of vindicating its authority, than of proving the being of God. This would have been "laying again the foundation."

OBITUARY.

Mrs. Wise, Mr. B. Chilley, Mrs. Chilley.

WITHIN the last seven months, three distinguished members and zealous and liberal supporters of the General Baptist Congregation at *Chatham*, terminated their earthly pilgrimage, at very advanced ages. Mrs. WISE died 11th April last, aged 83; Mr. BENJAMIN CHILLEY on Sept. 21st, aged 79; and Mrs. CHILLEY, his truly sympathizing partner, Nov. 4th, aged 83. Mrs. Wise had lived for many years in habits of the most intimate and affectionate friendship with Mr. and Mrs. Chilley, and their minds from the day of her death, appear to have been chiefly occupied with thoughts of preparation for the same awful event, endeavouring to alleviate its gloom, with the idea of reposing with her in the same common

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receptacle. Of them all it may be justly affirmed, that their piety was of that sober, steady and liberal character, which distinguishes the Old General Baptists. It was evinced not by flights of enthusiasm, nor by airs of affected sanctity, but by an upright, kind, and generous course of conduct. *Mrs. Wise* had been left a widow for upwards of twenty years, and during the last five years was almost wholly confined to her house by infirmity. She, however, always devoted a considerable portion of her income to the relief and benefit of her fellow-creatures, solicitously seeking out objects to which it might be advantageously applied, though often acting in secrecy, and always without ostentation. Her contributions formed a very large share of the sum expended in the erection of the New Meeting House, and the support of its minister. *Mr. Chilley* having by unremitting application and frugality acquired a moderate competency, retired from business, and settled at Rochester many years since. Carrying with him, however, the same persevering activity and industry by which he had been hitherto characterised, he constantly exerted himself for the benefit and comfort of those around him. Although some family misfortunes had early and deeply impressed upon his mind the folly of prodigality, and the imprudence of a careless confidence, there was scarcely a time after he arrived at manhood, when he did not, in some way or other, endeavour to render pecuniary aid to some of his neighbours, with whose difficulties he became acquainted. Perfectly honest and punctual in all his dealings, he expected the same regularity in others. He would, indeed, if possible exact it from them. And as his judgment and caution prevented his being betrayed by the idle and improvident, so his assistance was generally effectual and useful. Mr. Chilley had no children of his own, but when an only and beloved sister had the misfortune to lose a worthy husband in the prime of life, he most cordially united with an excellent brother-in-law, to assist her young family: and when soon afterwards, they were bereft of their mother also, and were left (as he had been himself) without any earthly parent to guide them, the welfare of his nephews and nieces became one of the dearest objects of his life. His heart was also always open to an erring brother, whose course he seems to have watched with constant solicitude, seizing every opportunity of rendering him useful assistance, and at length most affectionately administering to the comforts of his latter days. With views necessarily contracted by the circumstances in which he had been placed, Mr. Chilley seems honestly to have exercised his judgment, and through a long life to have actively strove to do the good within his observation and his reach. Throughout his last illness, by which he was confined to his bed eleven weeks, he retained the possession of his faculties, contemplating his approaching dissolution, which he clearly foresaw, with steady fortitude and humble resignation; often raising his thoughts to the great Father of mercies and God of consolation. He ceased not to exercise the most considerate regard for the comfort of others, anticipating with singular minuteness arrangements subsequent to his decease. Even his habitual cheerfulness did not forsake him, but continued to manifest itself in many traits of innocent pleasantry and kindness. *Mrs. Chilley* was characterised by a most amiable sweetness of temper, and affectionate tenderness of disposition. Of her it might be truly said, that she had a heart which could lose both itself and every other object, in its fervent attachment to her friends, and that her life was bound up in the life of her husband, for whom she so long cherished the warmest affection, and whom she so quickly followed to the grave. Her conversation was ever sensible and agreeable. She delighted much in rational religious intercourse and reading, and had attained an intimate acquaintance with the sacred writings, on which she meditated with attention and seriousness, and with much good discernment of its genuine excellences; and from which she derived heartfelt consolation under her last and most severe affliction. She died, as she had lived, with a sweet tranquillity, which seemed to disarm death of half his terrors.

Maidstone, Nov. 12, 1818. P.

July 14, the Rev. EZEKIEL BLOOMFIELD, Dissenting minister at *Wortwell, Norfolk*, aged 40. Mr. B., who struggled long with pecuniary difficulties, has left a wife and eight children unprovided for. He has also left in MS. a volume of Historical Lectures, delivered with approbation at several principal towns in the neighbouring counties, which are to be published for the advantage of his family.

AT *Landissil*, in *Cardiganshire*, some time in the month of August last, highly respected and lamented, Mr. THOMAS THOMAS, second son of Thomas Thomas, Esq., of Llanvair, and of Jane, the eldest daughter of David Lloyd of Llwyn-rhyd-owen, and grand-daughter of Jenkin Jones of Pant-y-defaid. This young man was therefore, the great-grandson of the man *who formed the first professedly Heterodox congregation in South Wales*; and the grandson of his

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successor, who carried the interest at Llwyn rhyd-owen to a pitch of success seldom effected by the talents and exertions of one person. Jenkin Jones built the first chapel on his own estate, principally at his own expense, and officiated for some years to the infant society. In the time of his successor, that chapel was greatly enlarged, to accommodate, in some measure, the increasing numbers of the people, who were eventually subdivided into several separate churches. In time, a considerable body of the people outran the minister, who became the pastor on the death of David Lloyd, and refined their Arian and Arminian sentiments into Unitarianism; and, as usual, met with no small vexation from the minister and many of the members. The consequence was, a separation of the Unitarians from the old societies, and the erection of two new chapels, Llwyn-y-groes and Pant-y-defaid, during the years 1801 and 1802. On this occasion, all that remained of the two families of Jenkin Jones and David Lloyd joined the separated Unitarians; and John Jones, Esq, of Pant-y-defaid, son of the former, furnished the requisite land for the site of one of the chapels, and contributed largely towards its erection. Of those two congregations, the Rev. John James became the first minister, and D. J. Rees, of Lloyd Jack, lately commemorated in the Repository, [XII. 740—745,] among the departed worthies of our churches, a most important member and occasional preacher. Mr. Thomas Thomas as he grew up, attached himself with no common ardor to the same cause; and the aid of these two important members was most happily distributed, as the subject of the present article formed one of the society at Pant-y-defaid, while D. J. Rees belonged to that assembling at Llwyn-y-groes. Mr. Thomas had a very strong inclination to the Christian ministry, and was once on the point of entering upon the usual academical preparation: but, alas, he was prevented by the complaint, a decline, which for almost ten years rendered life a burden, and terminated in his removal! He was a young man of very respectable talents, which he had considerably cultivated, in spite of his complaint, especially by domestic association for several years with Mr. James and Mr. D. J. Rees, in the family of the latter. Perhaps a finer Christian, for temper which was all mildness, and for benevolence which was all disinterestedness and generosity, has seldom been found. From his youth upwards, he had feared God, and exerted himself in his cause, which is also that of truth and mankind. The writer appeals to those who knew him, if he was not affectionate almost beyond example, most patient and submissive during his melancholy illness, zealous all the while for the prevalence of evangelical doctrine, "sober, chaste and temperate in all things;" beloved, in return, and honored and finally regretted as a brother and friend by an extensive circle.

At the close of life, he made a very judicious and equitable distribution of his property, which was not inconsiderable for the country in which he resided. In these days, few of our wealthy members imitate our ancestors by leaving, from their accumulated riches, a small portion for the support of the good cause which, in life, they esteemed as the cause of truth. In this respect, the great and good man, D. J. Rees, was no exception to the generality of our friends. The cause would have derived no small comfort and encouragement, if, when his most important influence was withdrawn, a small part of his property had been devoted towards compensating, in a little measure, for the loss which, in himself, the society had sustained. Mr. Thomas thought of the interest of truth when he was bid to consign it to the care of those who yet survive. After devising the bulk of his fortune to his immediate family, the present minister of the chapel at Pant-y-defaid was not forgotten, and Mr. James had a substantial proof of the esteem of the deceased. To the support of the future ministry of the word of God, Mr. Thomas bequeathed £200, and £30 towards inclosing the burying ground at the chapel with a suitable wall. Besides, as his heart, while alive, was wholly devoted to the gospel and to the brethren, he directed by his will, that his body should be deposited in the chapel, where it lies awaiting the resurrection of the just. It is the first buried there of many that will probably follow, were no other motive to operate but the desire to be laid near one so entirely beloved. The edifying example of this most amiable and virtuous young man consoles us in the midst of the corruption of the world, and proves, to a demonstration, the salutary efficacy of "the truth as it is in Jesus," to enlighten the understanding and to purify the heart. Being dead he yet speaketh. The hand that writes this is agitated by the various emotions with which the heart is affected at the recollection of a gentle and excellent kinsman, removed so early from extensive usefulness, ripe however in holiness, and in fitness for "the inheritance of the saints in light."

London, Dec. 2, 1818. C. LL.

Sept. 22, after a lingering illness, the Rev. ROBERT SLOPER, of *Devizes*, entered his rest. In the very house in which he was born, he breathed his last, without

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any intermediate change of residence; and on the very spot where he had so long, and so successfully, laboured, were his mortal remains deposited. For many years did he witness the growing prosperity of that religious interest, for the establishment of which he had struggled so hard in his early days. It was his happiness, as a parent, to see all his children walking in the truth, and adorning their Christian profession; and after a public life of about 44 years, he finished his course with joy, in the 62nd year of his age.

Oct. 9, after a long illness, the Rev. BENJAMIN GAFFEE, pastor of the Independent Church at Stansted, Essex, formerly of New Broad Street, London.

— 12, the Rev. Dr. BALFOUR, one of the ministers of Glasgow. After meeting some young persons, previous to their admission to the communion, in returning home, about two o'clock, he was seized by a fit, taken into a friend's house, and languished until the next day, when he departed.

— 19, in his 36th year, Mr. SAMUEL SNASHALL, only son of Samuel Snashall, Esq. of *Lewes*, in *Sussex*. On the Monday before, he was seized by a fit of epilepsy, from the effects of which, he was in a few days so far recovered as to encourage the hope of a restoration, at no great distance of time, to his usual measure of bodily strength. On the evening of the following Sunday, he retired to rest apparently in comfortable health and spirits, intending to go the next day to Brighton for the benefit of sea-bathing. But the Supreme Disposer had otherwise determined concerning him. The person who first entered his chamber the next morning found him a corpse. It is the opinion of the medical gentleman who attended him, that he expired in a fit of the same kind with the first, and probably in his sleep. There was no symptom of any struggle, or appearance of a change of posture occasioned by uneasiness.

The talents, sound judgment, literary attainments, and mild and polished manners of this young gentleman, accompanied with unimpeached probity, and with habits of sobriety and prudence, too rare among persons of his age and fortune, gave him a just title to the high esteem in which he was held by those who had the advantage of intimately knowing him. His entertaining and instructive converse in the small domestic circle, will always be remembered with mingled sensations of mental pleasure and pain. Those who served him in his agricultural concerns, express their sorrow for the loss of a master ever considerate and kind. Notwithstanding those concerns, his situation in life afforded him a large portion of leisure, which he wasted not in sloth or frivolous pursuits, but employed in cultivating his mind by the perusal of ingenious and useful volumes, and particularly in philosophical researches and experiments. He professed a steady belief of the divine origin of the Christian revelation, and a strong sense of its transcendant excellence. His views of religion appeared to be rational and scriptural, and his attendance on the offices of public devotion and instruction at the Westgate Meeting-house at Lewes, serious and solemn; but they were often interrupted by the feeble and precarious state of his health.

Sudden death holds out an awful lesson to survivors; but to the victims of it, if in a state of preparation (as we trust was the case with the lamented subject of this brief memorial) it may be justly regarded, at least in one view, as a privilege. His removal, so unexpected and surprising, is a providential dispensation loudly calling on his acquaintance, friends and relations, without delay to commence the practice of religious virtue, or to redouble their diligence in it. The suddenness of his death, however, is a circumstance, which should not be permitted to inflame the grief of those to whom he was most dear, but should rather conduce to mitigate it, as it may have been mercifully appointed to spare him those protracted bodily sufferings (so distressing to the affectionate witnesses of them) which often fall on the good as well as others in the last stage of their earthly existence.

The death of this interesting person has excited a very general regret in the town and its vicinity, and much tender solicitude on the account of his worthy and deeply-afflicted parents. Every breast which is seasoned with humanity and compassion must feelingly sympathize with them, mourning under a stroke, which has rended from them such a son, has left them *childless*, has dashed to the ground their fondest expectations, and blotted out their most cheering prospects respecting the present life and world. But the religious character, which through a long series of years they have uniformly sustained, encourages their friends to hope, that they will not suffer their minds to be overwhelmed by immoderately-swelling floods of sorrow. They are happily no strangers to the principles and methods by which grief is best softened, and even rendered beneficial. On this most trying occasion may they be influenced to resort to them, and effectually to apply them! They will not forget that it is due to the

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providence of God to consider in connexion with this its bereaving stroke, their comforts past and remaining. Through a great part of their earthly journey their son has been a solace to them, and now they sorrow not without hope of meeting him again in a more exalted and happy state of being, and they must feel (and the very best of men must feel) the reasonableness and force of the expostulation, whether it be addressed to irreligious accusers of the divine dealings, or to a person's own heart, "What! shall we receive good at the hand of God, and shall we not receive evil," or temporary chastisements? The consolations by Christ are adequate to the visitation, painful as it is, and substantial grounds for more than resignation, even for habitual gratitude and praise. His gospel teaches us that the most bitter of those afflictions that endure but for a season, are designed to advance our meetness for that future world, in which, having been borne with patience and followed in their practical tendency *here*, they will never be renewed, and in which there will be no distress of any kind, no more painful separation, and no more death. There the end and purpose of the Lord in those dealings with the upright in this world, which, if *sense* be alone or chiefly consulted, may seem severe, will be clearly discerned, and discerned with admiring thankfulness and joy. It will particularly be seen why those "were cut down" in the midst of their days and in the vigour of their faculties, who were qualified and disposed to be useful, while many who appeared but at "best to cumber the ground" were permitted to stand for a much longer space. Virtue complete and unassailable, felicity unmixed and inconceivably sublime, will constitute the everlasting portion of those, who shall attain to the resurrection of the just. The afflicted servants of God ought to comfort themselves with these and similar considerations, and to say after their master and pattern, and with his spirit of submission, "the cup which my Father hath given me, shall I not drink it?"

Dec. 12, 1818. W. J.

Nov. 28, at *Bishopwearmouth*, in the 45th year of his age, GEORGE WILSON MEADLEY, Esq., the biographer of Dr. Paley, and the author of "Memoirs of Algernon Sydney."

— 28, at *Leeds*, DAVID STANSFELD, Esq. aged 63 years. Unsullied integrity of conduct, proceeding from guileless purity of heart; benevolence, that excluded no creature of God, whether it boasted the human form or not, from its kind and considerate regard; gentleness of spirit, that would not provoke hostility, or immediately disarmed it; generosity, that was ever quick-sighted to the virtues, and candour that always extenuated the failings, of others; and, to crown all, piety, which, while it delighted to offer mercy, never willingly withheld sacrifice, but paid a regular and respectful attention to the forms of religion, at the same time that its spirit was prized above all price: such were the modest and unostentatious, but solid and valuable virtues of this truly excellent man. He has left behind him a widow and twelve children, to lament the loss of a husband and father, whose conjugal and paternal character, they alone can appreciate as it deserves. One of many friends, offers this brief tribute to a good man's memory.

Dec. 2, at *Moretonhampstead*, in Devonshire, the Rev. JACOB ISAAC, during many years minister of the Society of Unitarian Baptists in that town. For deep and habitual seriousness of spirit, for the most engaging simplicity of manners, for undaunted zeal in the cause of his Divine Master, for a generous, delicate regard to the sorrows of the poor, the sick and the destitute, and for pious gratitude and resignation, amidst agonies that human skill could neither remove nor soften, he has left behind him a name, over which his family and friends will long muse with a melancholy joy.

[We have reason to hope for a more particular account of this excellent man, from the pen of one who knew and loved him.]

— 13, at his house in *St. James's Square*, EDWARD LAW, BARON ELLENBOROUGH, of Ellenborough in the County of Cumberland. He is said, in the Biographical Peerage, to have been born about 1750. He was a younger son of Dr. Edmund Law, bishop of Carlisle, author of the *Considerations*, &c., of whom a memoir by Dr. Paley, is inserted in this Volume, pp. 289—294. He was educated at his father's college, Peterhouse, Cambridge. Choosing the profession of the law, he applied himself assiduously to it, and by slow degrees rose into practice. He first distinguished himself, we believe, at Warren Hastings's Trial. He was made Attorney-general by Mr. Addington, now Viscount Sidmouth, on the unexpected retreat of the Pitt administration, in 1801; and on the death of Lord Kenyon, in April of the next year, was made Chief Justice of the King's Bench and raised to the peerage. Infirmities, long visible, compelled him to relinquish this high station a few months ago. He has indeed been

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little seen in his own court since the trials of Mr. Hone, at the close of the last year, in which his lordship appeared to so little advantage, and the result of which caused him such evident chagrin.—Lord Ellenborough bears the reputation of a profound lawyer. His decisions on commercial questions are universally praised by the mercantile part of the community. In political causes, his passions overruled his judgment: he displayed here, rather the eagerness of an advocate than the coolness of a judge.—His talent of discrimination was very great. He was in this respect a scholar worthy of his master, Paley; whom he also imitated and resembled in his peculiarities of style. But he sometimes carried the manner of his school to excess, and turned aptness into quaintness, directness into bluntness, and strength into violence. —As a senator and statesman he was not eminent. His intemperate language and boisterous manner were unseemly in the House of Lords, and sometimes exposed him to the lash of his opponents. His political course was winding. His ambition stifled his predilections. He seemed to be latterly devoted to the Court. Steadiness on one point must unhappily be conceded to him; he was uniform in his resistance to a revision and improvement of the criminal code, and his name is on the list (see p. 622) of those senators that both spoke and voted against Sir Samuel Romilly's bill for the abolition of the punishment of death for stealing to the amount of five shillings privately from a shop! By bills of his own, he even added to the number of *capital* offences; one of these goes by his name. From these darker traits of character, we should be happy to turn to more pleasing ones; but we must leave it to others more favourably situated than ourselves with regard to his lordship, to describe his virtues. Certain occurrences in the Court of King's Bench, upon his resignation, are said to have aggravated the afflictions of his last days. He was a Governor of the Charter House, and before this is read, his remains will have been deposited in the cemetery of that establishment, by the side of those of its founder. He has left seven children by his wife who survives him, the daughter of G. P. Towry, Esq., whom he married in 1787.

Lately, at *Cork*, in the prime of life, BERNARD TROTTER, Esq. formerly private secretary to the late Right Honourable C. J. Fox; a very worthy and ingenious man, whose memoirs of Mr. Fox are most honourable to his head and heart, while they constitute an authentic record of history and biography.—*Month. Mag.* It should be added, that some doubt has been cast upon certain passages of the *Memoirs*. The work was reviewed, on its first appearance, in Mon. Repos. VI. 610—612. There was a pamphlet published in 1806, entitled "Circumstantial Details of Mr. Fox's Illness and last Moments," which we know not whether we ought to attribute to Mr. Trotter. It will be seen by reference to Mon. Repos. II. 218, 219, that there is the authority of Lord Holland for pronouncing the pamphlet unauthentic.

Of Mr. ALDERMAN GOODBEHERE, whose death was announced in our last, p. 723, the following character appeared in the *Times* Newspaper:

"The sudden and lamented death of this gentleman affords us another salutary admonition, and shews how fleeting and uncertain is human life. About a year since he was somewhat indisposed, but for some time past was in excellent health, and continued so until Tuesday last, when, after breakfast, he fell in an apoplectic fit, and expired the same afternoon. The share he had taken in the proceedings of the Corporation of London, for nearly thirty years, must be generally known. He had a clear capacity for public business, an urbanity of manners and incorruptible integrity, which rendered his services highly useful to his fellow-citizens, and made him generally esteemed. A character of this description, actively engaged during so long and momentous a period, cannot be passed over without notice; nor can his place, as a magistrate and a member of the Corporation, be easily supplied. His attention to public business was unremitting, and no one possessed a more thorough knowledge of the rights and privileges of the city. He acted in close union with Mr. Waithman for the last twenty-five years, and the zeal and perseverance with which he espoused the cause of his friend, during the late contest for the city, is well-known: his conduct was highly creditable to his feelings, and shewed how much he was above those little jealousies which too frequently are to be found among the best political friends, where their views might come into competition. Mr. Goodbehere was a native of Cheshire; by fair and honourable exertions in trade he acquired considerable property. He has left a wife and one son, the only child, now about of age. They were at Brighton at the time of his death, on account of Mrs Goodbehere's health, which had for some time been in a precarious state."

This eulogy, temperate as it is, stirred up the venom of some bigot, who, under the signature of *Civis*, attacked the deceased Alderman, in the *Times*, as an avowed Infidel; the sole ground of the charge being his associating with Unitarians. A reply was made to the calumniator, in which both his ignorance and

malice were exposed; and here the Editor of the paper very properly stopped the controversy.

It will be seen by reference to our VIIIth Volume, p. 745, that Mr. Alderman Goodbehere was in the chair at the special general meeting of the subscribers to the Unitarian Fund, August 20, 1813, convened on occasion of the Trinity Bill, in which, as may be seen by his speech at the preceding annual meeting of the society, (reported in the same volume, p. 472) he took a warm interest. The Resolutions then passed were published, subscribed with his name as chairman. This gave mortal offence to some narrow-minded person (probably this same *Civis*) or persons, and a printed letter was sent to the Common Council warning them not to permit such a daring heretic to occupy the civic chair, to which the order of succession was soon likely to raise the Alderman. Such an effusion of stupid bigotry was treated with the contempt of sensible men of all parties, and would have been buried in oblivion if the recent attempt to defame the deceased magistrate had not called it up again to public indignation.

Mr. Alderman Goodbehere was far from being a partizan, though he wished to be regarded as an Unitarian worshiper. He attended the Chapel in Essex-street, where Mr. Belsham preached a very appropriate and spirited sermon on his death, from Daniel vi. 5, on Sunday, November 29.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Russian Society of Christian Israelites.

[In our last Volume, XII. 628, we gave the substance of the Ukase or Decree of the Russian Emperor, relating to Proselyte Jews. We now insert the Ukase entire, together with other documents relating to this singular project, the whole of which are extracted from *Appendix* IV. to the Rev. L. Way's Letter to the Bishop of St. David's, for an account of which see our *Review*, p. 760—762. ED.]

ORDER TO THE GOVERNING SENATE.

From the moment that all-ruling Providence has committed unto our sceptre the numerous nations and families which inhabit Russia, we have stedfastly purposed to exercise unceasing care, in order that each nation and each rank might live in happiness, and in uninterrupted peace and quiet enjoyment of his rights: it continues, therefore, to be the most delightful employment of our heart, and it is our holy duty to lead every part of this great family to that most desirable end.—Now, through many examples which have attracted our notice, we are acquainted with the difficult situation of those Hebrews, who, after they have by the grace of God been convinced of the truth of Christianity, have either embraced, or are willing to embrace, the Christian faith, and to be united with the fold of the good Shepherd and Redeemer of our souls. These Hebrews, separated from their brethren by the Christian religion, lose thereby all communication and former connexion with them, and not only hazard every right to the protection of their former brethren in the faith, but are also exposed to their oppression and every kind of persecution. On the other hand, among Christians, their new brethren in the faith, to whom they are as yet utterly unknown, they do not find immediately either an open and permanent refuge, or so well-founded an institution, that, in case of distress, a peaceful abode might be secured to every one, and means whereby they might honestly earn their bread by their own industry. Hence the new converted Hebrews are liable to the greatest difficulties before they are able to choose and enter upon a way of maintenance. Similar instances have come under our observation from this particular class of our subjects, who, on account of the sudden change of their religion, are totally alienated from the community unto which they formerly belonged, without having sufficient means in hand firmly to join that unto which they are just entering.—But since every confession, every rank, and every class of men in our beloved country, are, through the whole course of their lives, secured under the protection of the law by certain rights and regulations, the state of those Hebrews in our empire who embrace the Christian faith must also be firmly and permanently assured; and as we truly sympathize with those unfortunate Hebrews who are converted to Christianity, and stimulated also by an awful reverence for the voice of everlasting grace, which calls the children of Israel from their dispersion to the communion of the Christian faith, we found it good to adopt the following measures, in order to protect the believing Hebrews in their new situation.

1. It is hereby promised to all Hebrews who embrace the Christian religion, to whatever Christian confession they may be attached, that henceforth every possibility shall be facilitated in order that in their new course of life they may establish themselves, according to their faculties, in that

profession or way of business to which they feel themselves inclined. Every office, as well ecclesiastical as civil, is to afford to the Hebrews necessary protection and assistance at their conversion to Christianity, and in case they flee to them for refuge.

2. Advantageous and convenient places for settlement, with adjoining lands, will be appointed to the converted Hebrews, in the Northern and Southern governments of the empire. In these places, those of them who wish it, may settle on their own account, under the denomination of the Society of Christian Israelites. These assigned places will serve them for a secure and certain refuge, where, in communion with others of their nation who also profess Christianity, they will be able to form a Society, where every one shall be able to support himself and his family by their own labour and industry, according to their ability and power.

3. We have issued particular regulations respecting the Society of Christian Israelites, which, confirmed by our own signature, we shall adjoin here, that they may be brought under general observation, and be properly put into execution.

4. A Committee will be formed at St. Petersburg, for the supreme management of the affairs of these settlements, under the denomination of Tutelary Committee for the Christian Israelites. This committee will consist of a president, several members named directors, and secretaries. All Hebrews of our empire, who either have embraced or are willing to embrace the Christian faith, may apply to the Committee, either in person or by letter. The governments also, as well ecclesiastical as civil, are to confer with the committee in all concerns that respect the Christian Israelites, with the exception, however, as is understood of itself, of all personal criminality and process which comes under the established courts of justice.

5. We command the Committee, which is to be formed for the management of all the affairs of the Society of Christian Israelites, to give us account from time to time of the progress of those settlements, and of all affairs which respect the Christian Israelites, through our Privy Counsellor Prince Galitzin, to whom the common concerns of the Hebrews are in general committed by us, with the exception of individual criminalities and process of properties.

Having thus laid a solid foundation in favour of Hebrews embracing the Christian faith, and for the security of their situation, we command that what is drawn up here and in the adjoining pages be punctually put into execution. The Committee also is to advertise it in the Russian, German and Polish languages, that it may come under general notice, and be followed accurately by all governments and persons whom it respects. We are convinced, that by this arrangement, the state of the Hebrews who embrace the Christian faith is sufficiently secured, and that thereby all means will be afforded them in their new situation to protect themselves from the persecutions of their nation, if any where they should take place, and to maintain themselves by their own industry, without being a burden to the government or to individuals. In this condition, if they follow the precepts of that gospel which they have embraced, they will grow in all good works to their own and the common good, and to the praise and glory of that most holy name by which they are named.

(The original is signed by his Imperial Majesty,)

ALEXANDER.

St Petersburg,
Easter Sunday, Mar. 25, 1817.

REGULATIONS RESPECTING THE SOCIETY OF CHRISTIAN ISRAELITES.

In order to insure to the Hebrews who have embraced the Christian religion, of what confession soever it may be, a secure and peaceful abode in the bosom of the Russian empire, we have permitted them to form among themselves a community under the denomination of the Society of Christian Israelites—but to promote among the members of that Society, industry, trades, and all kinds of useful business, we constitute the following regulations.

1. Lands for settlement and domestic œconomy will be assigned by the crown to the Society of Christian Israelites gratis, and for an everlasting possession to them and their posterity. These lands will not be assigned to each individual in particular, but to all in common; and for this reason they can neither be sold nor pawned, or in any other way be brought into the hands of others, but must always remain an unalienable property of the whole community.

2. On these lands appointed for them they may, if they please, settle on their own account, and build every kind of establishment, borough or town, according to their means and circumstances. It is likewise left to their own choice either to build all in common, or each one for himself, provided he does not exclude himself from those connexions with the Society unto which they must all, without exception, belong.

3. To those Christian Israelites who enter the Society, as also to their posterity, will be allowed an equal, full and entire freedom of the Christian confession of faith without any difference; and each confession permitted to enjoy their divine service according to the rules and customs of their church. Consequently the congregations

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of each Christian confession which belongs to the union of this Society, may build and establish churches, schools and institutions for education, or other God-pleasing purposes, according to the principles of their own church.

4. The Society of Christian Israelites will stand under our protection, and be dependent only on the Committee established in St. Petersburg for the management of their affairs, who are bound to watch for their welfare, and to whom alone they have to give account of their concerns. On this ground, not one single government of the place where this Society may found their establishment, has to exercise any power over them or mix with their affairs. The preachers who may be appointed in their settlements are to apply in necessary cases to the said Committee, according to laws which respect all other colonies settled in the Russian dominions.

5. The Society form an office for the management of their internal affairs, consisting of different members chosen from among themselves, viz. two superintendants, and four assistants, approved of by the said Committee, under the name of Office of Administration for the Society of Christian Israelites. This office is permitted to have its own seal; and it is their duty to care as much as possible for good order in the Society, and to reconcile any misunderstanding, disunion or quarrels among the members, which may come before them; but what respects disputes about property, hereditary possessions, and similar civil affairs, or individual criminalities, that must, according to the common laws of the empire, be examined and decided by their respective courts of justice. The office has also to erect in the settlements a police of their own, for the maintenance of peace, quiet and order; and it is at the same time bound to keep a watchful eye over the conduct and behaviour of every one of the Society's members. Rebellious, disobedient and immoral members, who are only an offence to others, they must expel from their Society, after they have informed the Tutelary Committee concerning it, as they are also bound to do respecting every member whom they are newly-receiving into the Society. Every one who is expelled, forfeits in consequence all the rights and advantages granted to the Society.

6. All civil rights are hereby granted to every member of the Society of Christian Israelites, and that not only in their own colonies, but every where throughout the empire. Accordingly they may, after paying the duties established by the Tariff, carry on trade in or out of the country, and follow mechanical business, arts and professions: they may possess houses, keep shops and establish every kind of fabric or manufactory without the necessity of being enlisted in any guild or corporation: they are also freed from all service, as will be defined in the sequel under a particular paragraph.

7 The members of the Society of Christian Israelites are permitted upon their appointed lands to brew beer, distil brandy, and prepare all sorts of waters and liquors, not only for their own use, but also for sale to travellers, who may pass their settlements: but they are neither permitted to export such liquors from their colonies, nor to sell them out of their borders.

8. No person whatever, either of the crown or private, not belonging to the Society of Christian Israelites, is permitted to set up inns, public-houses, or other buildings for similar purposes, upon their lands—nor is any stranger, not belonging to the Society, permitted to settle among them without their particular permission. But if the Society express a desire to receive some person among them for a time, they are permitted to do so, provided the persons received by them have regular passports, and the governors of their concerns, or the office of administration, be surety for them.

9 The office of administration for the Society of Christian Israelites obtain hereby a right to give necessary passports to the members of the Society, which passports must be signed by the superintendants, and furnished with the seal of the said office. Such passports will be of value only for travelling within the empire; but in order to travel beyond the frontier, or to come from foreign countries into the empire, the member of the Society must be furnished with passports from the general legitimate authorities.

10. All who enter this Society are hereby liberated from all sorts of civil and military services. But if any of them should himself wish to enter this or the other service, he may be appointed to it. All settlements and houses of the Christian Israelites who belong to this Society, will be likewise freed from all kinds of quartering soldiers, keeping posts, and giving horses, and from all other similar duties of the country. But if some person should be sent to the settlements by the Committee appointed for the Society on any business, inquiry or visitation, he must be duly received.

11. Every colony of the Society of Christian Israelites is permitted to have continually one of their members residing in St. Petersburg, under the name of trustee or agent, to execute their commissions, and dispatch all their business with the Committee appointed for the management of their affairs.

12. All who enter the Society of Christian Israelites have freedom from all du-

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ties for twenty years granted to them; when this time is expired, each of them will have to pay the same duties which all other Russian natives are bound to pay according to their different stations, viz. tradesmen the regular per cent. of their capital; artists and professional men, their civil duties.

13. Foreign Hebrews, who, after they have embraced the Christian religion, should wish to enter the Society, settle on the same appointed lands, and to partake of the right granted to them, have perfect liberty to do so. They may leave Russia again whenever they should please, as is likewise permitted to all other members of the Society, provided they first pay their debts and three years' duty to the crown, from the capital they have raised in Russia, according to the account which the superintendant of the Society will conscientiously give concerning it.

14. It is left to the discretion of the Tutelary Committee to draw up, upon the principles here laid down, the more circumstantial rules, both respecting their local management, public institutions and all other affairs, which may contribute best to the order and the happiness of all, but especially with respect to institutions for moral cultivation and education of youths according to the true principles of Christianity.

(The original is signed by his Imperial Majesty),

ALEXANDER.

St. Petersburg,
Easter Sunday, Mar. 25, 1817.

In a Third Ukase of the same date, his Majesty names the president and directors who will constitute the Tutelary Committee,—leaves it to them to appoint secretaries and clerks according to their own discretion,—and in future, in case members should be wanted, to choose such fellow-labourers as may be fit and given to the cause. The members of the Committee are declared to enter upon their labours simply out of zeal for the cause, and consequently receive no salary. To the secretaries and clerks, however, they are to assign such salaries as they think proper. For this and other necessary expenses, his Imperial Majesty orders for the present 10,000 rubles to the Committee's disposition, of which they will have to give account to Prince Galitzin, who will report the same to the Emperor.

The following lines conclude the account which is at present published concerning this Society.

The Tutelary Committee for the Christian Israelites was opened on the 4th April, upon the principles of his Imperial Majesty's Ukase here published. The objects of the Committee's labours will be the following:—

1. They will take under their protection all Hebrews professing Christianity, who may wish to settle on the lands assigned by government for that purpose, and for the same end are willing to enter the Society of Christian Israelites.

2. They will have the superintendance of the lands assigned to the said Society.

3. They will support the rights which are graciously granted to this Society; and, if necessary, afford lawful protection, as well to its individuals, as to the community at large.

4. They will assist in forming proper regulations, and introducing useful establishments in the colonies of Christian Israelites; and, lastly, they will provide necessary means, that the new Christians may be instructed in the doctrines and principles of the faith which they have embraced, in order that they may not only know the system of Christianity, but also live accordingly. Those means will consist in providing for the Society of Israelites, (with the previous approbation of the ecclesiastical government,) worthy ministers and teachers—in erecting churches, schools, and every kind of useful institutions, as well for the education of children as for the exercise of different arts—in appointing experienced persons for local inspection and management, that they may, by their indefatigable exertions to maintain public and domestic order in the colonies, and more particularly by their good example, lead the Society, by the help of God, to that truly happy end, which the good-will of his Majesty, our most gracious emperor, had in view in establishing them—the internal welfare of the Society, peace, quiet, union and order—the free exercise of all useful professions—industry and mutual assistance among themselves—good education of children—provision for the superannuated and the sick, for helpless widows and orphans, and the care to introduce all good and laudable institutions will be the object of their institution and the sole end of the Committee's labours.

The Committee having previously published in the Petersburg papers an advertisement to the Hebrews who have embraced Christianity, they conceive it necessary to inform them hereby repeatedly, that those Hebrews who wish to enter the Society of Christian Israelites, and to settle on the lands assigned to them, are by no means obliged to come to Petersburg in order to negotiate with the Committee on that subject, but that every one is permitted to apply to the Committee by letter, and in this manner to express his wish to be admitted into the Society of Christian

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Israelites, and to the lands granted them according to their established rules. In these letters must be stated when and where the candidate has been converted to Christianity, and to which confession he belongs—what his profession is—how large his family and how old every one of its members—likewise the name of his residence, viz. in which town, village and county he lives, that the Committee may know where to address their replies—both the Christian and family-name must also be distinctly written. Such communications may be written in Russian, Polish, and German languages, and upon ordinary paper. By this means the Committee will be able to have information of all those who wish and apply to be admitted into the Society of Christian Israelites. In necessary cases, however, those Hebrews may apply to the ecclesiastical and civil governments on the spot, who will on their side offer them all possible assistance according to the orders issued on their behalf. The Committee find it further necessary to add, that, according to the true sense of the Ukase issued on the 25th of March, the Hebrews who profess Christianity come only then under the name of Christian Israelites when they are admitted into the Society, according to its regulations, and settled on the lands granted to them.

[*There are evidently errors in these translations, but not being able to collate them with the originals, we have suffered them to stand* verbatim *as we find them in Mr. Way's pamphlet.* Ed.]

INTELLIGENCE.

FOREIGN.

Religious.

Calvinism Heresy at Geneva.

It is no longer disputed that the reigning theology at Geneva is anti-calvinistic. Religion is there, as elsewhere, an affair of state, and the power which was so long under the direction of Calvinism is now turned against it. We lament this as much as any Calvinist can, being persuaded that nothing but persecution will enable the system to maintain its ground, and that nothing can stop the march of Unitarianism except the circumstance of its becoming an established, national and political religion. The Genevan Unitarians have much of that which they were taught in the school of Calvin to unlearn before they can be looked upon with entire complacency by the Unitarians of Great Britain.

The following passage in a letter from Geneva, dated October 27, was published in a Paris newspaper:

"The Puritans assume in England an attitude not very consolatory to the friends of peace. They do not as yet form a political party, at least sensibly so; but with their number, which increases daily, crimes multiply in an alarming proportion. It is the consequence of their doctrine of *absolute predestination*. We have a professor, named Malan, who (paid, as it is said, by the English Puritans) is the echo of that sect. He frankly teaches, that the human race are invincibly predestinated to lie, steal, violate, &c. The authorities have suppressed the school where he instilled into youth these fine maxims, instead of instructing them in Latin; and this man swears he is persecuted! Happily, this dangerous fanaticism finds no partisans in any class of society. The people deride it, and are not desirous of following the doctrine of wretches whom they reasonably regard as evil-minded people."

This silly philippic has vehemently enraged the Evangelical Magazine, which is somewhat soothed by the following anodyne from the *Times* of November 16:

"According to an article from Geneva, a schoolmaster there has been laid under an interdict by the magistrates, for inculcating the doctrine of absolute predestination; and the writer, in reprobating the conduct of the teacher, ascribes the increase of crimes in this country to the daily augmenting numbers of the Puritans, who believe in that doctrine. Without entering into the question of the truth of the dogma itself, we may be permitted to observe, that the inference thus deduced from it 'limps false behind.' We apprehend, that the moral character of the Genevans at a period when all of them were rigid Predestinarians, would not suffer in comparison with that of their descendants. With regard to this country, it is precisely those parts of it where the popular creed is strictly Puritanic that are the least contaminated with vice; and in vindicating a numerous body of our countrymen from the calumny of a foreigner, it ought not to be forgotten that the army, praised by a Bishop of the Established Church, as the most orderly and moral ever known in England, was an army of Puritans."

A correspondent in the Evangelical Magazine who lays claim to an acquaintance with the parties concerned, gives the following information:

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"Some weeks since, M. Malan was suspended for the second time from all ecclesiastical functions, in consequence of a sermon upon the following text: 'Know, O vain man, that faith without works is dead.' This sermon I have read, and defy any one to point out a single passage which can justify the above charge. Only one pastor heard it, though nearly four thousand people were present in the church. On the following day, M. Malan was suspended without the preliminary step of examining the sermon: he begged the Company of Pastors to peruse it, and point out the error alleged to be contained in it: *they refused to do so.* Some days afterwards, M. Gaussin, a very able pastor of a neighbouring parish, presented a petition signed by the whole of his parishioners, praying that M. Malan might be restored. Both M. Gaussin personally, and the petition, and M. Moulinié, another clergyman who supported it, were treated with such indecency, that M. Gaussin declared that as M. Malan was his very dearest friend, he should publish to the world the way in which he had been treated. He is now on the point of being deprived of his place as one of the Masters of the College, because he refuses to teach to the children there the Socinian Catechism, which the pastors of Geneva have substituted in the place of the one framed at the Reformation, and which they have withdrawn. To give some faint idea of what sort of Catechism this is that M. Malan is required to teach, the following Question and Answer is submitted:

"'Q. What do we owe him? (i. e. Jesus Christ.)

"'A. We owe him much respect!!! (Nous lui devons beaucoup de respect.)'

"Being just such an answer as the Mahometans would make, who never name him without adding, 'upon whom and upon all prophets be blessing.' This will not surprise you, Sir, when you are informed that the following speech issued from the chair of the Professor of Theology in the University of Geneva, addressed to the students for the ministry: 'Make of Jesus Christ what you will, but do not make a God of him.' Faites de Jesus-Christ tout ce que vous voulez, mais ne l'en faites pas Dieu.

"At no period since the Reformation has 'the truth as it is in Jesus,' been so fully and ably and boldly preached as it is at this time in Geneva, by M. Malan and M. Gaussin in the national church, and by M. Gonthier, Guers and D'Empeytoy, in the new Independent Church; and as it is in Berne, by Messrs. Gallaw, Schaffter, and the Baron Beat de Lerber."

To this information Dr. J. P. Smith makes some addition in a letter in the same magazine: he says,

"The gentleman referred to is Mons. César Malan, a young minister in the church of Geneva. I saw him at Séchéron, near that city, in August 1816, in company with a senior pastor, who, as well as himself, is decidedly attached to the cause of evangelical truth and holiness. M. Malan was not a pastor, but one of the class of licentiates or younger ministers, who are occasionally called to preach, and are advanced to the pastorship as vacancies occur. In a long conversation, he said, among other things, that he had serious apprehensions of his preferment being intercepted, and of his being even deprived of a school to which he had been appointed, by the dislike and opposition which the majority of the pastors shewed to the genuine doctrines of Christianity and of the Reformation, the doctrines in which the Genevan Church once gloried.

"Of the goodness of M. Malan's character I cannot reasonably entertain a doubt; from his introduction by the venerable and highly-respected pastor with whom I saw him, and from the information which I have since received in different ways.

"Nearly two years ago, M. Malan preached and published a sermon on *Salvation by Jesus Christ alone;* which I have read with much satisfaction. It is an epitome of the leading truths of the gospel, not so much in the form of argumentative discussion, as of a lively and pathetic address to the heart and conscience. This sermon was, I believe, a principal occasion of the arbitrary regulation issued by 'the Venerable Company' of the Genevese Pastors, in May 1817, that candidates for the ministry should enter into the following engagement:

"'We promise that, so long as we reside and preach in the Churches of the Canton of Geneva, we will refrain from advancing our opinion, either by a whole discourse expressly treating the topic, or by any part of a discourse, on the following points:

"'1. The manner in which the Divine nature was united to the person of Jesus Christ.

"'2. Original sin.

"'3. The manner in which grace operates, or effectual grace.

"'4. Predestination.

"'We also promise not to controvert, in public discourses, the opinion of any of the pastors upon these subjects. Finally, we engage, that, if we should be led to express our own sentiments on any of these topics, we will do it [sans abonder dans notre sens] without being positive in our own notions, avoiding opinions which are not found in the Holy Scriptures, and using, as much as possible, scriptural expressions.'

"Such is this curious engagement! It

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is not easy to say whether we should most wonder at its extreme absurdity and inconsistency with itself, or detest its domineering and papistical spirit.

"About the time when these measures were adopted, M. Malan was deprived of his school, and virtually, if not directly, excluded from the pulpits of the city and canton. 'My information does not enable me to say whether he joined the worshiping assemblies of the small Church, which was formed in 1817, at Geneva, on congregational principles: but I have learned, from a respected friend, (who is just returned from a long sojourn in France, occasioned by the afflictive state of his health,) that M. Malan *has signed the Regulation*, putting in at the same time a kind of protest or declaration of the sense in which he makes the engagement, and that he is, in consequence, restored to the exercise of his ministry in the Established Church.

"However we may lament the want of fortitude in this young minister, and the submission to which he has been driven, I make no doubt, by incessant persuasions, and by the pressure of personal and domestic distress; one thing is very fairly to be inferred from the fact of his restoration, namely, the *total falsehood* of the assertions published in the newspapers with regard to his doctrine, or his moral character, or his being supported by any 'English Puritans.'

"It will afford pleasure to your readers to learn, that, after the shameful outrages which the newly-formed church at Geneva suffered in July last, and of which an account has been given in the Evangelical Magazine, they have been enabled to resume their religious meetings in another place, which, though not so large or commodious as they wish, is more so than that which they before occupied."

We agree with Dr. Smith in condemning the conduct of the Genevese Pastors: but their error results, as he must allow, not from their theology, but from their considering the Church and State as in alliance. Grant them the principle of a Church Establishment by law, and all that they have done is justifiable. Mons. Malan and his little party would, no doubt, take the same course with their adversaries if they were to become the majority. At present, Unitarianism is orthodoxy and Calvinism heresy at Geneva: and as long as these arrogant distinctions are preserved in the world, they will be bandied about just as power changes hands.—An English "Evangelical" preacher, who is accustomed to speak of Unitarian heretics with hatred and scorn, must feel oddly on visiting Geneva, where Calvinism was once enthroned, to find himself labouring under the odium of heresy, and dealt with less tenderly than he has been accustomed to deal with heretics at home. Dr. Watts, in his Logic, wisely recommends travelling as the cure for bigotry.

Important Decision in favour of Religious Liberty in France.

We inserted p. 404, under the title of "Persecution of the French Protestants," an account of the fining of a deacon of the church of Bourdeaux, for not having decorated his house with the usual hangings during the idolatrous procession of the host. An appeal from the sentence was made to a higher tribunal at Paris, and we have very great satisfaction in stating the result in an article from the French papers.

"*Court of Cassation.—Criminal Section*, Nov. 20. Can a citizen be compelled to hang out tapestry on the front of his house, while the external ceremonies of the Catholic worship are performing?

"Such was the question brought before the Court, by an appeal from the Sieur Roman, a Protestant, against a judgment of the Correctional Tribunal of Police of Gap, which condemned him to a fine of 6 francs for not having obeyed an edict of the Mayor of the town of Lourmarin, ordering the inhabitants of that town to cover the fronts of their houses, in those streets through which the Holy Sacrament might pass, during the procession of the *Fête Dieu*.

"M. Odilon Barrol, Counsel for M. Roman, entered into a detailed argument in support of the appeal. He observed that the constituent assembly, and, after it, all other constituted authorities, had proclaimed the principle of religious freedom; and had completely separated questions of religion from those connected with civil and political rights. The concordat of 1801, with the view of maintaining a perfect equality between the Roman Catholic religion and other systems of religion, went so far as to prohibit the celebration of any ceremony out of churches, in towns in which there were temples destined for public worship. The charter had made no change in these principles; on the contrary, it had confirmed them, by proclaiming anew, that every citizen is free with regard to his worship, and that all religions are equally protected.

"We therefore still live under the influence of the principle rendered sacred by the Constituent Assembly; a principle which places a man's religion out of the jurisdiction of the law. When the law is neutral, the civil authority must necessarily be the same, and cannot interfere with different religions, except to give them equal protection. It cannot, therefore, associate itself with the ceremonies of any one particular worship; and still

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less can it compel a citizen to participate in ceremonies against his will, and in disregard of the scruples of his conscience. This argument holds, whatever may be the apparent religion of the citizen who declines to take a part in ceremonies, whatever may be the grounds of his refusal, and even though he should choose not to assign any grounds. In fact, if to warrant a refusal to comply with a religious ceremony, it were necessary to prove that it was contrary to the tenets of a certain sect of Protestants or Jews, or to some particular existing sect, it would follow that only these sects would enjoy liberty of worship. Liberty of conscience, then, would not be a privilege held in consequence of being a citizen, but of being a Jew or a Protestant. The law, however, sanctions liberty, not as belonging to this or that faith, but to all in general. And as there may be as many different creeds as there are citizens, every refusal to participate in a religious act was to be respected. If even a Catholic might be compelled to assist in a religious ceremony of the Catholic church, there would be an end of all real liberty of conscience in France. The putting out tapestry on the passage of the procession is question, could have no other object except to honour it; but this was what Protestants, by their religion, were prohibited from doing.

"M. Odilon Barrol then referred to the early contests between the French Protestants and Catholics, and shewed that in all stipulations between the two religions, the Protestants were careful to preserve this point.

"The Advocate-General, M. Grand Duplessis, followed on the part of the Crown; and coincided in the arguments which had been adduced by the complainant's counsel, for the repeal of the judgment of the Tribunal of Gap.

"The Court, after a long deliberation, pronounced a judgment said to be most 'strongly worded,' by which it annulled the judgment complained of, and decided that the municipal authorities have no right to make a rule for constraining citizens to cover the fronts of their houses on occasions of religious ceremonies.

"M Marron, and other members of the Reformed Church of Paris, were among the auditory present at the hearing of this important cause, thus so equitably and satisfactorily decided."

DOMESTIC.

Religious.

Unitarian Chapel at Falmouth.

The opening of this Chapel has not hitherto been noticed in the Repository, through some misunderstanding among those whose office it was to report it. We have the satisfaction of stating, that this "House of Prayer," *the first in Cornwall expressly dedicated to the exclusive worship of God even the Father*, was opened on Friday, the 26th of June last. Mr. Smethurst of Moreton-Hampstead, began with prayer, and read the Scriptures; Mr. Philp (who for some years has statedly and gratuitously conducted the religious services of the Falmouth and Flushing Unitarian church) offered the second prayer; and Dr. Carpenter preached from Philipp. iv. 6, in proof of the fundamental principle, that God, even the Father, is the only proper object of religious worship. In the evening Dr. C. preached again from 1 Pet. iii. 15, 16, giving a general view of Unitarian doctrine. On the following Lord's-day, Dr. C. took the morning service, and preached from Prov. iii. 6, and in the evening (Mr. Philp having engaged in prayer) displayed the beneficial tendency of Unitarianism, and pointed out the encouragement we have to expect its final universal prevalence. In the afternoon, Mr. Smethurst preached on the sole authority of Christ in his church; and after the morning service, Dr. C. engaged in the dedication of the infant child of one of the congregation. On the following evening (Monday) he once more preached, on the agency of Christ in effecting the salvation of mankind; and commended the interests of this little church to the blessing of Almighty God, earnestly desiring that by their lives and conversation, as well as by their public maintenance of divine truth, God may be glorified through Christ Jesus.

The congregations were uniformly serious and attentive. In one or two instances the place was very much crowded; and throughout, the attendance was very satisfactory. Several hundred small tracts were distributed respecting the doctrines of Unitarianism, such as Dr. Carpenter's Unitarian's Appeal, and Mr. Wright's "Answer to the question, Why do you go to the Unitarian Chapel?" And it is hoped that these "silent missionaries," as they have aptly been termed, have not been without a good effect, in removing prejudice, and preparing at least, for the adoption of our principles.

The building was erected for a theatre. A division is made at the front of the stage, and the stage is itself employed for a vestry, and will be used as a Sunday school-room. The body of the place is in part pewed, and the rest has benches. The whole is fitted up neatly, but with due attention to economy. Below the vestry is a stable, and above it a hay-loft; the rent of which is a serviceable accession to the finances. The situation of the chapel is every thing that can be wished; and

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though small, as now fitted up, it is capable of considerable enlargement, with little additional expense, should it ever prove necessary.

Owing particularly to a fine levied on the property, which is leasehold, and to some other outgoings which perhaps could not at first have been foreseen, the whole expense will exceed the first estimate, and amount to £550. Towards this it appears that somewhat short of £400 have been raised.—When the subscription seems to have closed, a list of subscribers will be printed, and annexed to the Repository; and some detail would have previously been given, but for the necessity already noticed in the Repository of discontinuing the insertion of such lists.

The writer of this notice has already had occasion earnestly to recommend the case of this little church; and he feels highly gratified with the assistance which has been given them; and it will be a cause of cordial satisfaction, if by these additional statements, he can induce the opulent among the Unitarians, and other Fellowship Funds, to relieve them of the sum which yet remains to be raised. He thinks that, surrounded by opponents, exposed to every effort of bigotry and prejudice, and at a distance from all whose aid might strengthen them in their profession, they well deserve such assistance and countenance for their own sakes. But considered as the only congregation in Cornwall who are united together for the great objects of Unitarian worship, and as a central situation of essential consequence, for the diffusion of Christian truth, in that very important district, this case has peculiar claims upon the liberality of our brethren.

The writer may be permitted to subjoin the brief testimonial of one whose intimate knowledge of the circumstances, and extensive acquaintance with the Unitarian body, as well as his constant personal labours in the cause, entitle it to great attention and respect, our excellent missionary, Mr. Wright: "I have no hesitation in saying, that *no case has been brought before the Friends of Unitarianism*, nor I apprehend is likely to be brought before them, *more deserving of their notice and aid*, than that of the Unitarian church at Falmouth." L. C.

New Unitarian Chapel at Rochdale.

On Sunday the 2d of August, 1818, a new Unitarian Chapel was opened in Rochdale, erected by the Unitarians,* formerly in connexion with the late Joseph Cooke. Mr. Wright, the Unitarian Missionary, performed the devotional services, and preached an excellent sermon from Isaiah xxxv. 8: "And a high way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

From which words he shewed that the Unitarian's way (whatever its enemies may say of it) is a *high* way—the King's high way, well marked out and so plainly described, that all that he believes of it and says about it, he can express in Scripture language, without addition or comment; that the enemies of this way, however much they may boast of their own, cannot, after all, give a description of it, without using many words and phrases not only which are not scriptural but which are anti-scriptural; that the Unitarian's way is acknowledged to be right, as far as it goes, by its very opposers—they say there is one God, and but one; that he is good, and freely bestows his favours; and that Jesus Christ is a man: the Unitarian says the same. It is true they also say that this one God subsists in three persons; that his favour is bought and paid for, and that Jesus Christ is God as well as man. The Unitarian travels in the most agreeable manner with his opponent while the Scriptures throw light on their way, but where that ceases to direct, he stops. His opponent rambles on without either light or guide into all the mazes of error, and then censures and condemns the Unitarian because he will not follow. One great and principal excellency of this way is, there is nothing in it mysterious, it is a way level with the meanest capacity: and a way, which, while it dispays the free, unpurchased grace of God, leads to the greatest purity of life; it is the way of holiness; the unclean shall not pass over it. Such the preacher described the Unitarian's way to be.

The congregation consisted of six or seven hundred persons, some of whom came from Padiham, Burnley, Newchurch, Todmorden, Oldham, and other distant places, and all seemed heartily to join in dedicating the place to God. The chapel is a very good, neat, little building, thirteen yards square without, has a gallery that will seat rather more than two hundred persons: a Sunday school is taught in the bottom, which is not yet pewed. It is estimated to cost not less than £750. besides being subject to a ground-rent of near £10. a-year, even if the trustees should dispose of as much land as would be a site for a good house. There has been subscribed rather better than £200. principally by those who attend the place, so

* For a more particular account of these Unitarians, see Ashworth's Ten Letters to a Friend. [Reviewed pp. 270—272.]

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that the remaining debt, besides the ground-rent, will be £550.

Before I conclude this account I beg leave to observe,

1. That the persons composing the congregation at this chapel, with very few exceptions, are dependent on their hand labour for their bread. 2. These have built a chapel for the accommodation of themselves and their families, and also with a view to spread rational notions of religion, and to promote the worship of the one God: towards which, they have subscribed among themselves, and begged from a few friends £200. 3. The whole of the land which they have leased is twenty yards by thirty, at the annual rent of £15., on part of which stands the chapel. If they were able to keep the remainder of this land it would serve them for a burying place, which would be a very great advantage to the chapel, considering how very desirous people are to be laid, and to bury their dead where they have worshiped their God. But if we suppose this to be done, it would subject them to the following annual expenses, exclusive of repairs, liquidating the debt, or providing any thing for their ministers.

Debt on the chapel, £550. at 5 per cent.	-	-	£27 10
Ground rent	-	-	15 0
			£42 10

4. Those who are acquainted with the state of Unitarianism in Rochdale, know that there is a Presbyterian Unitarian chapel there not filled, and a worthy minister. Such may naturally ask, is there need of another? The answer to this inquiry is short The old chapel would not hold its own congregation, which we are glad to hear is increasing, and that which attends the new chapel, where in an afternoon the congregation consists of not less than two hundred and fifty persons, besides near two hundred Sunday scholars, and at night of not less than four hundred. And we believe there is not a pew to let in either chapel, at least this is the case with the new one. Real friends to the spread of Unitarianism will deem this a sufficient answer, nor can a better be given. 5. As we supposed those who knew that there was a chapel already in Rochdale, might conclude that there was no need of another, so we concluded that an application to the Unitarian body at large for assistance, might subject us to the pain of being disappointed. But having given the above statement, we leave our Unitarian brethren to judge of the propriety of our conduct in this undertaking. And though for the reasons foregoing, we have not solicited their assistance, yet we do sincerely assure them we are neither too rich nor too proud to beg. Any assistance, from any quarter, through any channel of conveyance, however small, will be thankfully acknowledged in any way that may be deemed most proper, and applied to the liquidation of the debt on the chapel. J. A.

Gainsborough Unitarian Association.

On Tuesday evening the 29th, and Wednesday 30th Sept. the second meeting of this Association (of the establishment of which an account is given in Mon. Repos. for April last, p. 280), was held at Hull. On Tuesday evening a discourse was delivered by Mr. Platts, of Doncaster, at the chapel in Bowl-Alley Lane, on 1 John i. 3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." In this discourse, which was distingnished by manly eloquence, and forcible appeals to the understandings and the hearts of the hearers, the preacher distinctly laid down the great principles of uncorrupted Christian doctrine, stated and illustrated the particular objects of this Association, which are mutual encouragement, the diffusion of truth, and the protection of our religious liberties, and repelled with becoming indignation the charge of Deism brought against Unitarians. This discourse will probably be published, before this article appears. [See *Review*, p. 768.]

On Wednesday morning, at eleven o'clock, a discourse was delivered by Mr. Wellbeloved, which will be long remembered by those who heard it. The object of this argumentative and highly-impressive sermon, was to explain the true nature of conversion, and to correct the enthusiastic notions on the subject, which are so popular in modern times. The text was Acts iii. 19. A particular analysis of its contents would occupy too considerable a space, but the readers of the Repository will shortly have an opportunity of partaking of the pleasure and edification with which it was heard, as the Author has kindly complied with the request of the Association, that they may be permitted to print it.

At two o'clock the Association met for business in the chapel in New Dock Street, belonging to the Unitarian Baptists, under the pastoral care of Mr. Griswood, who have cordially united with their brethren in Bowl-Alley Lane, in promoting the objects of the Association.

Mr Lee having taken the Chair, the following resolutions were adopted:

1. The designation of this society shall in future be the Association of Unitarian Christians residing at Gainsborough, Hull, Thorne and adjacent places.

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2. To render this Association available to the ends proposed, it is expedient to raise a fund by subscription, applicable to such purposes as may be determined on at the general meetings, when the amount shall be reported.

3. An annual subscriber of not less than four shillings, paid in advance in the month of January in each year, or of not less than one penny per week, shall be a member of this Association during payment. Benefactions will be thankfully received.

4. At the *annual* meeting, a committee and receivers of subscriptions shall be chosen.

5. A sum not exceeding one half the receipts of the society during each year, shall be expended in the printing or purchase for distribution, of such tracts on practical and controversial subjects, not exceeding four shillings in price, as shall be approved by the committee or by the society at their annual meetings. The remaining sums shall be expended in such ways as shall be approved by the annual meetings.

6. Each subscriber shall be entitled to a yearly nomination of tracts, amounting in value to one half of his subscription.

7. The committee for the ensuing year shall consist of six persons residing in Hull. All the ministers included in the Association, and one person out of each of the congregations shall also belong to the committee; and to sanction the appropriation of any money not voted at the general meetings, their consent must be procured by correspondence. The committee to be renewed every year, but all its members to be capable of re-election.

8. The committee shall meet during the first week in each calendar month, and five of them shall have power to act. Any three of them may call an extraordinary meeting when they judge it necessary. At their first meeting they shall elect a treasurer and secretary from their body.

9. The office of the committee shall be to determine what tracts shall be admitted into the society's catalogue, and the prices of each, to apportion to each subscriber his quota of tracts, to carry on a correspondence with such societies, or individuals, as they think proper, for promoting the objects of the Association, to examine and pass the treasurer's accounts at each monthly meeting, to arrange the business of the annual meetings, (at which it is hoped they will be present,) and to make a report of the finances and general prospects of the society.

10. The minutes of all committee meetings, shall be read at the next annual meeting, and their acts shall be subject to the revision of the annual meetings.

11. No law once passed shall be altered, except by the vote of two-thirds of the members present at a general meeting.

About fifty persons partook of a plain dinner at an inn, and the afternoon was spent in pleasing social intercourse and discussion.

In the evening Mr. Little, of Gainsborough, preached on Philipp. i. 27, 28: "That ye stand fast in one spirit with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries." In a very pleasing style, and with much close reasoning, the Author pointed out the chief grounds of Dissent from the Church of England, shewing the incompatibility of exclusive political establishments of religion with the spiritual nature of Christ's kingdom, the plausible ground of objection they afford to unbelievers, and the unscriptural doctrines and illiberal sentiments contained in the articles of the church established by law in this country.

A considerable sensation has been excited in the religious public in the town of Hull by these services, nothing of the kind having ever taken place here before. They were all attended by several hundred persons, of other denominations, who listened with profound attention to the discourses of the several preachers. The committee met the following day, when Mr. Thomas Watson, of Hull, was appointed treasurer, and Mr. Kenrick, secretary for the year ensuing. The next meeting of the Association is intended to be held at Thorne, on the last Thursday in March, and Mr. Piper is to be requested to preach.

G. K.

Liverpool Fellowship Fund.

On Monday the 23d November, 1818, a general meeting of the Unitarian Christians of Liverpool, was held in Paradise-street Chapel, when the Rev. John Yates being called to the Chair, it was unanimously resolved to establish an Unitarian Fellowship Fund Society. The Rev. John Yates was requested to accept the office of President, and the Rev. George Harris, that of Secretary to the society. A committee of eighteen were appointed to conduct the affairs of the society, nine from Renshaw-street, and nine from Paradise-street congregation. The objects of the society are, to afford occasional contributions to congregations who stand in need of assistance, for building and repairing chapels—to administer relief to infirm ministers—to aid in the education of young men for the ministry—and, generally, to promote the cause of Unitarian Christianity. Applications for assistance to be made to the Secretary.

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A

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OF

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CORRESPONDENCE.

Communications have been received from Messrs. Howe; Theophilus Browne; Cundill; P. Valentine; R. Pritchard, and Mrs. Mary Hughes; from W. P. S.; Euelpis; T. C.; I. W.; I. L.; and Te Tace.

The Extract from a Sermon on the Death of Sir Samuel Romilly, by Dr. T. S. Smith, was mislaid at the Printing Office, but shall appear in January.

The Papers under the head of "The Nonconformist," will be resumed in the next Number and continued, it is hoped, without further interruption.

A Correspondent, whose letter arrived too late for insertion, wishes to suggest to the Committee for the late *Dr. Thomson's Monument*, that the best memorial of that excellent man would be the erection of some *Unitarian place of worship*, which he thinks would be more gratifying to the spirit of the deceased, and a more characteristic tribute of respect, than a "little vain marble." He proposes that the subscription should be commenced anew with this object.

D. on Baptism, is too late for the present Number.

We are sorry to inform our respected Correspondent *Philalethes* (R. W.) that the *Three Essays on Predestination* have never come to hand We will, however, institute a new inquiry at the Publishers. We have in our possession, a Manuscript on "The Immoral Tendency of what are called Evangelical Principles, by a Layman," which we shall return to the Publishers, with our opinion, in a few days, but this we apprehend is not the Communication of *Philalethes*.

In the first Number of the next Volume we hope to present our readers with a *Memoir of the late venerable Dr. Cogan*, accompanied with a *Portrait*. The same or some early succeeding Number will contain also a Memoir of the late amiable and lamented *Mr. B. Goodier*.

The "State of Monthly Affairs" is excluded from the present Number, by the great mass of temporary matter and by the ample Indexes. Hereafter, that article will be dropped, in order to make room for a new arrangement of *Intelligence*, which, now that Peace is happily re-established in Europe, will it is hoped bear less of a *political* character. We cannot report the discontinuance of the political article, without expressing our obligations to the Friend, who has compiled it from the beginning. His and our joint and sole object was to promote the spirit of Humanity and Peace.

We recommend to our Subscribers to give orders to their Bookbinders to inclose in the Volume some of the Bills stitched up with the successive Numbers, as some of them are in reality historical documents of importance. We refer particularly to the Lists of Subscribers and Statements of Accounts, in relation to new Chapels, and to the papers on the "Wolverhampton Case."

We beg once more to recommend Subscribers to complete their Sets without delay, as few more copies are printed than are sold, and at the expiration of the year these are done up into Volumes. Such of the former Numbers and Volumes as are not out of print may be had of the Publishers; of whom also may be had the *Monthly Repository Portraits*, at One Pound the Set, consisting of five. At considerable pains and expense, *Two or three complete Sets of the Monthly Repository*, in Thirteen Volumes, have been completed, and may be had of the Publishers, neatly half bound at *Eleven Guineas* the Set.

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